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Complete Works

OF

Rev. Thomas Smyth, D. D.

EDITED BY

REV. PROF. J. WM. FLINN, D. D.

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WITH BRIEF NOTES AND PREFACES

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J. WM. FLINN

TABLE OF CONTENTS.

VOLUME VI.

I. The Primitive Revelation of a Divine and Incarnate Saviour traced in the History and Rites of Bacchus, extracted from the Southern Presbyterian Review, by Rev. Thomas Smyth, D. D., pp.....	7-	17
II. National Righteousness, extracted from the Southern Presbyterian Review, by Rev. Thomas Smyth, D. D., pp.....	21-	29
III. Union to Christ and to His Church; or, The Duty and Privilege of All to Believe in Christ, and to Become Communing Members of the Church of Christ, by the Rev. Thomas Smyth, D. D., pastor of the Second Presbyterian Church, Charleston, S. C., pp.33-	88	
Preface	33-	36
Chapter I. The Duty and Privilege of Belief and Confession Urged Upon Doubting Sinners, pp.	37-	49
Chapter II. Obligation to Believe and Confess Christ, pp.	50-	62
Chapter III. The Lord's Supper. The True Believer Preparing to Come to the Lord's Table, pp.	63-	71
Chapter IV. The True Believer Remembering Christ at the Communion Table, pp.....	72-	83
A Prayer before Receiving of the Sacrament of the Lord's Supper, by Matthew Henry, pp....	84-	86
Prayer after Receiving of the Lord's Supper, pp.87-	88	
IV. The Divine Appointment and Obligation of Capital Punishment with its Bearing on the Recent Execution of Colored Persons, and their Religious Instruction, by Rev. Thomas Smyth, D. D., extracted from The Southern Presbyterian Review, pp... .	93-	117

V. Mary not a Perpetual Virgin, nor the Mother of God : but only a Sinner Saved by Grace, through the Worship and Mediation of Jesus Christ, her God and our God. Together with a View of the True Position, Duty and Liberty of Woman under the Gospel Dispensation, by the Rev. Thomas Smyth, D. D., pp.....	121- 143
Appendix, pp.	144- 147
VI. Man's Place in the Universe. A Sermon Delivered at the Installation of Rev. Thomas Osborne Rice as Pastor of the Independent or Congregational (Cir- cular) Church, Charleston, S. C., April 1, 1860, by Rev. Nehemiah Adams, D. D., of Boston, Mass., pp.	149- 163
Charge to the Pastor, by Rev. John Todd, D. D., of Pittsfield, Mass., pp.....	164- 166
An Address on Giving the Right Hand of Fellow- ship, on the same Occasion, by Rev. Thomas Smyth, D. D., pp.....	171- 174
Address to the People, by Rev. George W. Blagden, D. D., of Boston, Mass., pp.....	175- 178
VII. Services on the Occasion of the Ordination of the Rev. F. P. Mullally, and the Installation of Rev. J. H. Thornwell, D. D., and Rev. F. P. Mullally, as co-pastors of the First Presbyterian Church, Columbia, S. C., pp.....	183- 213
Sermon, by Rev. John L. Girardeau, pp.....	183- 199
The Nature and Order of Ordination, by Rev. Thomas Smyth, D. D., pp.....	200- 201
Charge to The Pastors, by Rev. Thomas Smyth, D. D., pp.....	202- 211
Charge to the People, by Rev. Thomas Smyth, D. D., pp.....	212- 213
VIII. Preach the Word. A series of Articles by Rev. Thomas Smyth, D. D., of Charleston, S. C., pp.217-	245
IX. Preaching through the Press the Duty of all. A Discourse, by Rev. Thomas Smyth, pp.....	249- 252
X. Gospel Preaching Must be Doctrinal Preaching. A Discourse, by Rev. Thomas Smyth, D. D., pp..	257- 274

- XI. Fear as a Christian Motive. Two Discourses by Rev. Thomas Smyth, D. D., pp.....279- 294
- XII. Consciousness and Fright of Sin. A Discourse by Rev. Thomas Smyth, D. D., pp.....299- 301
- XIII. Discourse by Rev. Thomas Smyth, D. D. Every Man under Obligation to Believe and Confess Christ by Union to His Church and an Open Confession of His Ordinances, and The Duty and Privilege of Belief and Confession Urged Upon Doubting Sinners, pp.....305- 334
- XIV. The Young Man Miserable and The Young Man Happy. Four Discourses by Rev. Thomas Smyth, D. D., pp.....339- 353
- XV. Bible Temperance. Five Articles by Rev. Thomas Smyth, D. D., pp.....357- 379
- No. 1. The Importance Attached to Temperance in the Bible, pp.....357- 359
- No. 2. What the Bible Means by Temperance, pp.359- 364
- No. 3. The Christian Rule of Liberty and Charity, pp.364- 368
- No. 4. The Christian Rule of Liberty and Charity (Continued), pp.368- 371
- No. 5. The Christian Rule of Liberty and Charity (Continued), and The True Meaning of the Apostle in Romans 14:21, and 1 Corinthians 8:13, Explained, pp.....371- 376
- The Wine Question Settled as it Regards the Communion, pp.376- 377
- St. Paul's Direction to Timothy to Drink Wine, pp.377- 379
- XVI. A Defense of the Ecclesiastical Boards of the Presbyterian Church, by Rev. Thomas Smyth, D. D., pp.383- 419
- XVII. The Word-Reaching Sound and Word-Preaching Sound. A Sermon by Rev. Thomas Smyth, D. D., pp.424- 429
- XVIII. Our Election Made Sure. A Discourse by Rev. Thomas Smyth, D. D., pp.....433- 436

- XIX. The Peculiar Song and Service of the Redeemed. A Sermon, by Rev. Thomas Smyth, D. D., pp. 441- 447
- XX. The Question of Psalmody. A Series of Articles Published in the Charleston Observer, by Rev. Thomas Smyth, pp. 451- 521
- XXI. Scriptural and Divine Right for Using Mechanical as Well as Vocal Instruments in the Worship of God. A Discourse Published in the Southern Presbyterian Review, by Rev. Thomas Smyth, D. D., pp. 525- 556
- XXII. The Sunday School Teacher in His Work, Spirit and Motives. A Series of Five Articles Published in the Southern Presbyterian, by Rev. Thomas Smyth, D. D., pp. 561- 569
- XXIII. Assurance—Witness of the Spirit and The Call to the Ministry. Discourses by Rev. Thomas Smyth, D. D., extracted from the Southern Presbyterian Review, pp. 573- 621
- XXIV. Claims of the Christian Ministry to an Adequate and Liberal Support; also A Plea For the Preaching of the Gospel to the Poor, but Not by the Poor, by Rev. Thomas Smyth, D. D., pp. 625- 670
- XXV. The Art Unions and The Use of the Lot. An Article, by Rev. Thomas Smyth, D. D., pp. 675- 679
- XXVI. Education. Articles, by Rev. Thomas Smyth, D. D., pp. 683- 694
- XXVII. The Waldenses—Were They Pedobaptists? Articles by Rev. Thomas Smyth, D. D., pp. 699- 717
- XXVIII. The Culdee Monasteries. An Article, by Rev. Thomas Smyth, D. D., pp. 721- 745
- XXIX. Trees. Newspaper Articles by Rev. Thomas Smyth, D. D., pp. 749- 755
- XXX. On the Importance of a Knowledge of Natural History to a Full Understanding of the Sacred Scriptures. A Lecture Delivered Before the South Carolina Lyceum by Rev. Thomas Smyth, D. D., pp. 760- 769
- XXXI. Lecture on the Practical Utility of Astronomical Science, by Rev. Thomas Smyth, D. D., pp. . . . 773- 780

THE
PRIMITIVE REVELATION

OF A

Divine and Incarnate Saviour

TRACED IN THE

HISTORY AND RITES OF BACCHUS.

BY REV. THOMAS SMYTH, D. D.

Extracted from
The Southern Presbyterian Review.

PRIMITIVE REVELATION IN PAGAN MYTHOLOGY.

The attention of the learned world is now very extensively directed to the hidden recesses and deeply imbedded contents of our globe, in the hope of discovering mysteries of our world's history which have, until now, been hidden from man. The same insatiable curiosity is found giving energy to the most persevering efforts to recover the knowledge which has been concealed for thousands of years under the veil of hieroglyphical and other ancient forms of writing, painting, and engraving.

These monumental witnesses have been reserved by God, that "in these last times" He might make the very stones of the earth and the everlasting hills cry out against the pantheistic atheism and scoffing incredulity of the age. So far they have been made nobly to assert eternal Providence, and vindicate the ways of God to man; and as discoveries advance, such floods of light will, we doubt not, be poured upon the Sacred volume as to make it evident to the most blinded sceptic that it is far easier for Heaven and earth to pass away, than for one jot or tittle of all that God has said to remain unfulfilled.

There is still another storehouse of stratified facts which still remains in chaotic darkness, and from which new and independent evidence will, we believe, be derived to substantiate the claims of the Bible as being "all Scripture"—all "written by holy men of God who spake as they were moved by the Holy Ghost"—and all therefore given by inspiration. This treasury is the yet hidden and undisclosed mysteries of Pagan mythology, as it has existed in every age and region of the earth. We feel assured that in the deep strata of these mythological fables, and rites, and sacrifices, there are remaining fossil truths which, when dug out from their hard and slimy beds, and cleaned and cleared of all surrounding incrustations, will bring to light the great truths of primitive Revelation,—the doctrines, the faith, the hopes, and the consolations which lived in the hearts of the original fathers of mankind, as they received them fresh and pure from the Revelation of Heaven.

A specimen of such fossil remains we will now produce, and the real nature and amount of its evidence we will attempt to unfold. This is none other than the rites and worship of Bacchus, known as the son of Jupiter, and whose festivals, called Orgies, Bacchanalia, or Dionysia, were introduced from Egypt into Greece. These rites, and the whole mythology of

this riotous Diety, involving as they do every species of revelry, indecency and debauchery, might seem to be essentially contradictory to anything pure, sacred, or Divine; and yet our object is nothing less than to trace through them the elements of the early prophecies concerning our Lord Jesus Christ.

There are many prophetic passages in the Old Testament, which all bear upon one grand point, and that is the appearance of a mighty deliverer who should come to overthrow the kingdom of darkness, recover men from moral and physical evil, and restore the age of primitive peace and holiness. These vaticinations extend chronologically from the garden of Eden, through the patriarchal and levitical dispensations, to the advent of Him of whom they speak, and now extend to the second advent of the same glorious Being, at the final dissolution of all things by a fearful deluge of fire. To reveal and make known this coming Redeemer, as the foundation of human hopes and expectations, was the great end and object of the patriarchal dispensation. The knowledge of the Divine unity, the inculcation of morality, the illustration of the Divine attributes, or any truths of natural theology, which were already known, were wholly insufficient to meet the wants of man's fallen condition. Men must have understood the obvious and no doubt clearly explained meaning of the original promise concerning the seed of the woman. This was made evident to them by the visible manifestation of this voice of Jehovah—the word or name of the Lord in the garden. This character—the man Jehovah who spake with Abraham, wrestled with Jacob, and frequently appeared to the ancient patriarchs—always manifested Himself in the outward fashion as a man, and is ordinarily styled the angel or messenger of Jehovah.* By Him the institution of sacrifices was given to our first parents, and the language of Eve makes it plain that she understood the promised seed to be the Divine word or voice manifested in human form;† and the universal prevalence of sacrifices, as expiatory and vicarious, proves also that the doctrine of atonement, in its grand outlines, must have been made known to our first parents.

The apostacy of Cain consisted in the rejection of this atonement, and soon led among his descendants to open and absolute infidelity, while the doctrine of the Divine Redeemer was gradually merged into the astronomical hero-worship. Every child would thus become in hope and expectation, the incarnate Deity; and every man who had been remarkable in life, be honoured as Divine in death, and be considered as having been

*See Faber's *Horae Mosaicae*, B. ii. sec. 1, ch 2, &c. and *Treatise on Dispensations*, vol. 1, p. 189, &c.

†Faber, do. p. 200.

translated to Heaven. The sun, the moon, the planets, and the stars were thus considered as the abodes of deities of which they were represented as the bodies, and hence the common language in which these heavenly orbs are described as incorruptible and immortal souls instinct with life.—Hero-worship and the worship of celestial bodies, which has prevailed in India, Egypt, Greece, Italy, Britain, Scythia, America, every where, must therefore have been blended into one system previous to the dispersion at Babel.

Hero-worship was grafted on the original promise of an incarnate Redeemer, and as every remarkable man—Adam, Noah, and other eminent personages—had been so regarded, the doctrine was established that the Divine Word had repeatedly manifested Himself in a human figure, had been born an infant, and had permanently dwelt among men for purposes of vengeance or reformation. The doctrine of an incarnate anthropomorphic Deity, under the express title of “the Son of God,” prevailed in the Babylonish empire down to the time of Nebuchadnezzar, (see Dan. ii. 25;) and to this day the principal God of China, Thibet, Siam, and other large Asiatic districts, is devoutly believed to be born incarnate as an infant in the person of the Dalai Lama. In Egypt the same doctrine prevailed, only that a bull was substituted for an infant. There are, however, recorded instances, even among the Egyptians, of human incarnations. The claim of Alexander, of Antony and Cleopatra, and of the Roman Emperors generally, even before their imagined apotheosis, are illustrations of the same doctrine.—Similar also are the Avatars of Hindostan, in which a God—who is sometimes depicted treading on a serpent, while the serpent is in the act of biting his heel,—successively descends to earth in a human or semi-human form. Thus also we find Paul and Barnabas, at Lystra, taken for incarnate manifestations of Mercury and Jupiter.

But still further, this primeval promise is found preserved more wonderfully in the belief that these incarnations of the Deity should be, and had been, Virgin-born. A Virgin-birth is ascribed to the oriental Bud^dha, to the Chinese Fo-hi, to the Egyptian Phtha, to the Aztack Mextili in Mexico, to the classical Mars and Perseus, and even recently to the Tartar Zenghis. This idea prevails generally throughout the east, where the source of this idea is traced up to a prophecy delivered thousands of years ago.

“The followers of Bud^dha,” says the Asiatic Researches,* “unanimously declared that his incarnation in the womb of a Virgin was foretold several thousand years, though some say one

*Vol. 10, p. 27.

thousand only, before it came to pass. Divines in India declare that the surest proof of the Divine mission of an Avatar is his coming being foretold; that prophecies concerning a Saviour are often repeated, some very plain, and others rather obscure; that they are, in short, one of the fundamental supports of their religion. It is declared in the Vicrama-Charitra, that the birth of a Divine child from a Virgin had been foretold one thousand years before it happened, nay some say two thousand. The time of his birth is thus ascertained from the Cumarica-Chanda, a portion of the Scanda-Purana. When three thousand and one hundred years of the Cali Yuja are elapsed, then Saca will appear and remove wretchedness and misery from the world. Saca is the title of the Virgin-born Buddha. Whenever, it is added, the Deity condescends to be born of woman, the person is one, but there are two natures. To this distinction we must carefully attend, in order to reconcile many seeming contradictions in the Puranas; and more particularly so with respect to Vaivaswata and Satyavrata, who are acknowledged to be but one person. The Divine nature is an emanation of Vishnon in his character of the sun; and Satyavrata is the human nature.—These two natures often act independently of each other, and may exist at the same time in different places.”

We might pursue the subject by showing how even the part of this early prophecy relating to the atoning sufferings and death of this great incarnate Redeemer has been as strikingly preserved,† as in the fable of Prometheus and Hercules, but we pass on to illustrate even in the fabulous legends of Bacchus the preservation, amid the most grievous perversion, of primeval Messianic predictions.

Passing from the original promise and prediction of Christ, we find Abraham assured that the incarnate deliverer should come in his posterity, and that in his seed all the nations of the earth should be blessed. (Gen. xxii. 18.)

The next recorded prophecy respecting the Messiah was given by the patriarch Jacob immediately before his death, which has been thus rendered:*

“The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until he come to SHILOH.
And to him the expectation of nations.
Binding to the vine his colt,
And to the ivy-vine the foal of his ass,
He washes in wine his garment,
And in the blood of grapes his raiment.
Darker *his* eyes than wine,
And whiter *his* teeth than milk.”

†See Faber's Three Dispensations, vol. I. p. 312, and p. 342.

*See Lamb's Hebrew Hieroglyphics, Appendix p. 150.

The next prophecy of Christ is that of Balaam, found in Numb. xxiv. 17-19, and which has been thus rendered.†

“I shall see him but not now,
I shall behold him but not soon;
He cometh, a star out of Jacob,
And riseth, a sceptre out of Israel
And trampleth the regions of Moab,
And overthroweth all the children of Seth.
And Edom is a possession,
And Seir is a possession of his enemies;
And Israel doeth valiently,
And he ruleth (a star) out of Jacob;
And he destroyeth the remnant of the city.”

Now it would appear as if the personages and rites of the classical God Bacchus had reference to the traditional perversion of these prophecies.

The name Bacchus is from a word signifying a star, and the festivities of Bacchus were probably called the festivities of the Star. Bacchus, therefore, was the personification of the prophetic seed and star. And as it is said “there shall come a star out of Jacob,” so Bacchus was said to be born from his father’s thigh, and is therefore in the Orphic hymns styled “the child of the thigh.”|| Bacchus was always represented with a star on his forehead and a sceptre in his hand. “The Egyptians,” says Macrobius, “draw on a sceptre a sort of eye, and by this picture represent Osiris,” who is the same as Bacchus. In Grecian mythology he sits upon a celestial globe bespangled with stars. The whole history of Bacchus is full of allusions to the symbol of the bull, the Egyptian representation of the incarnate Deity, and to the serpent. And thus the author of the Orphic hymns* styles him the Deity with two horns, having the head of a bull, revered in a double form and adored in conjunction with a beautiful star. Among the Arabs, Bacchus was worshipped under the title of Deis-Ares “the divine Sun.”

Now a star or sun in the hieroglyphical system of all pagan nations denoted a God, according to the established doctrine that each star was animated by the soul of a hero who had dwelt incarnate upon earth.**

Bacchus is pictured as the most beautiful and lovely of Gods or men, as enjoying everlasting youth, and yet a venerable father. Ovid, borrowing his description from some Orphic hymn, says,

“ tibi enim incorrupta juventa est
Tu puer æternus, tu formosissimus alto
Conspiceres cælo.”

†Ibid. p. 151. ||Ibid. p. 152.

*Faber’s *Mysteries of the Cabiri*, vol. I. p. 133, where the original is given.

**See quotations from Horapollus and Plutarch, in Faber’s *Eight Dissertations*, vol. I. pp. 301, 302.

He is described coming from the East as a mighty conqueror, riding in a triumphant car drawn by lynxes or tigers, the most savage of beasts, subdued and tamed by him to his yoke.

Qualis ororatis descendens Liber ab Indis
Egit pampineos fraenata tigride currus.

He is then represented as extending his conquests to the West, and subduing every part of the habitable globe; and these conquests are not the fruit of his martial prowess, but of his divine influence and persuasive eloquence. He then went on civilizing the whole earth, not indeed by employing arms, but by bringing into subjection the greater part of mankind, captivated by his persuasive reasoning, accompanied with poetry and music. He was not warlike nor addicted to battles and dangers, but to peace and to the general good of mankind. For these benefits he is esteemed as a God among all nations.

The Greek hymns transmitted to us under the name of Orpheus, are many of them translations from some older language, and were sung at the sacred feasts to the gods. Among these hymns there are nine or ten addressed to Bacchus. One of these hymns is equally curious from its contents and title. It is addressed to him under his title of *Βασσαρος*, and is as follows:

"Come blessed Dionysus, dispenser of light, with the forehead of a Bull;
Bessarus, and Bacchus, of many names, almighty;
Who exultest with swords, and with blood, and with inspired priestesses,
Shouting down Olympus, loud thundering, furious Bacchus.
Smiting with thy sceptre, terrible in thine anger, revered by all the
gods,
And mortal men, whosoever inhabit the earth;
Come, blessed, leaping in triumph, bringing great gladness to all people."

Among the names given to Bacchus in the Orphic hymns occur the following:*

"The first born." "Good counsellor." "Indescribable, mysterious." "Father of Gods, and also Son." "Immortal Deity." "King Bacchus." "Sacred cion. Sacred branch." "The holy one." "The medicine." "Mysterious plant of Jove." "The Son." "The child," were common titles of Bacchus.

"The mysteries of Bacchus consisted in part," says Faber, † "of a scenical exhibition of his dilaceration by the Titans, and of his subsequent restoration to life by Rhea."

"The whole indeed of the mystic rites of Osiris were the same as those of Bacchus. Hence we find that he also was supposed to have been torn by the Titans, and to have been restored to life again."

"The mysteries of Adonis were of precisely the same nature, and referred to the very same event. He was first bewailed

*Lamb's Hebrew Hieroglyphics, Appendix pp. 157, 158.

†Mysteries of the Cabiri, vol. II. pp. 331, 334, 335, 337.

as dead; but, in a short time, his votaries forgot their former grief, and with loud acclamations celebrated his supposed revivification."

"The mysteries, indeed, by the name of whatever god they might be called, were invariably of a mixed nature, beginning in sorrow and ending in joy. They described the allegorical death and subsequent revivification of the principal arkite deity."

There is always connected with the history of Bacchus an account of his descending into Hades, and returning thence triumphant over the powers of darkness; to this Horace alludes:

"With golden horn supremely bright
You darted round the bending light,
Far beaming through the gloom of Hell:
When Cerberus, with fear amazed,
Forgot his rage, and fawning gazed,
And at thy feet adoring fell."

Bacchus is termed in the Orphic hymns *τριφυης* and *τριγονος*, "of three natures," "thrice born."

Bacchus was always represented as attended by a crowd of followers, singing triumphant songs; and of these the most conspicuous character was Silenus, an aged individual, riding upon an ass, surrounded by nymphs and fawns bearing bowls, in which they crushed bunches of grapes, and with the juice of which his face and garments were sprinkled. He and his attendants were crowned with garlands composed of ivy and vine leaves. As the chief personage, BACCHUS, in these mysteries was a personification of Balaam's prophecy, so SILENUS was the personification of Jacob's prophecy, and the name itself is derived from SHILOH.

"The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until he come, SHILOH.
And to him the expectation of nations.
Binding to the vine his colt,
And to the ivy-vine the foal of his ass,
He washes in wine his garments,
And in the blood of grapes his raiment;
Darker his eyes than wine,
And whiter his teeth than milk."

Another part of these ceremonies consisted in a Phallic procession. Was not this a memorial of the covenant of circumcision given unto Abraham and originally a scenic representation of that rite; "This is my covenant which ye shall keep between me and you and your seed after thee; every man child among you shall be circumcised—In THY SEED shall all the nations of the earth be blessed."

This was followed by a troop of females bearing baskets of flowers and fruits, in which were live serpents, and part of the

mysteries consisted in putting them into the bosom, and letting them pass through between the body and garments. In an Orphic fragment, among other symbols of the mysteries of Bacchus are given, "beautiful golden apples from the harmonious Hesperides." Here I consider we have a representation of the first promise given unto Eve in Paradise, that the seed of the woman should bruise the serpent's head.

Thus it appears that every ceremony and symbol used at these mysteries can be traced to some prophecy respecting the promised seed, and there cannot surely remain a doubt of their having been instituted to keep alive a memorial of this great event; although the Greeks and Romans so perverted them, as to obliterate all traces of their original meaning.

Those who were rightly initiated into these mysteries were considered as secure of prosperity in this world, and of happiness in another state of existence; but perfect faith was required to entitle an individual to these high privileges, and hence the ancient proverb:

"Many are called but few are chosen."

These sacred mysteries were probably retained and observed in their true character in the East until the christian æra. The Magi who came to worship our Saviour, had seen a remarkable STAR in their own country, which they considered a proof of the advent of the promised king. They immediately, knowing "the star must come out of Jacob," journeyed to Jerusalem, the royal city of the Jews, looking there for him who was born King of Israel. They were thence directed to Bethlehem. And the STAR again appearing pointed out to them the spot where the infant Saviour lay, thus confirming their opinion that now the ancient prophecy was accomplished, and an end was put to those mysteries which were instituted and observed to keep alive among mankind the expectation of the promised seed.

In drawing this analogical proof to a close, we would observe that the mysteries of Bacchus were performed in Palestine among the Canaanites,* and that on one of the sculptured Sarcophagi of the early christians, a bacchanalian scene, as typifying christian truth, is represented.†

It has therefore been well said that mythology is full of the exploits of the Son of God.

FORTH comes Socinus, pranked in learning's pride,
Prepared the ways of GOD supreme to scan,—
Saying the SAVIOUR, whom men crucified,
Was but a "creature-prophet," but a man—

*See Encyclopedia Britannica. 7th ed. vol. xv. pp. 659, 664, 663, and Gales Court of the Gentiles, vol. I.

†See the Church in the Catacombs, p. 183.

And lo! a voice from Egypt's pyramids
 Sounds forth the name of dead Osiris, slain
 By evil Typhon, and aloud forbids
 To call him less than God. From Syrian plain
 Is heard the voice of Tyrus' dark-haired daughters,
 Wailing in vain for him, their Saviour God,
 Their lost, slain Thammuz, o'er the deep blue waters.
 And Greece from all her isles, replies aloud
 Of murdered Orpheus, Bacchus, Hercules—
 DIVINE, though slain; Saviours and DEITIES.

From this subject we may learn many lessons.

It teaches us a lesson of deep humility. Man is wise only as he is enlightened by the wisdom that cometh from above. Left to himself, his wisdom becomes foolishness, and all his science "philosophy, falsely so called"—Romans, ch. i. 21-26.

So it was very speedily with the race of Cain. So it was ultimately even with the race of believing Abel and Enoch. So it was also in the post-diluvian world. Man did not like to retain God in his knowledge, because God wars against his wicked ways and his evil imaginations, and therefore man loved the darkness of superstition and idolatry, rather than the light of the knowledge of the glory of God—because his deeds were evil. Thus we find the pure, spiritual and divine revelation concerning a coming Redeemer transferred to weak, erring and corrupt mortals, and transformed into the rites and orgies of one of the most obscene and demoralizing of pagan Deities, even as we now see the purity and simplicity of the gospel changed into the sensualism of an idolatrous superstition, which changes the truth of God into a lie, that it may subject man to the ordinances and commandments of men, and under the terrors of hierarchical penances enslave while it ensnares and corrupts its victims.

There is also found in this subject a striking confirmation of our faith in the inspiration and truth of scripture,—in the divine nature of the incarnate Son of God—"God manifest in the flesh,"—in the doctrine of atonement and redemption,—and in the future triumph and universal establishment of the gospel of Christ.

In his prophecy Balaam seems—to use the words of Mr. Faber :

"As it were, to be suddenly rapt into future times, and to behold with open eyes as visibly present before him the august personage whose manifestation he is about to announce. Gazing with strained orbs upon empty air, as to Balak and the surrounding attendants he would appear to do, he vehemently exclaim: *I see him, but not now; I behold him, but not nigh.* He then proceeds more calmly to describe the dignity and origin and exploits of the apparition which had presented itself to him: an apparition, unless I greatly mistake, the very same as that which, on his journey, he had already beheld, under the

name of *the Angel or the Messenger of Jehovah*; that Messenger, who is ever celebrated as being no other than the man-Jehovah himself. A star that should have dominion, is to come out of Jacob; and a sceptre is to rise out of Israel. The person thus hieroglyphically exhibited, is to smite the corners of Moab and to destroy all the children of Seth. Edom is to be his possession: and Seir is to become subject to him. For Israel is to do valiantly: and this remarkable descendant of Jacob is to destroy him that remaineth of the city."

Mr. Faber, in a very ingenious and learned investigation into this passage as found in the original, has shown that by the words translated "the corners of Moab" we are to understand the idolatrous Magi, Brahmins and Druids—the idolatrous priests who once extended from Hindostan in the East to Britain in the West, and who, it was here foretold, should be smitten or eradicated by the victorious star of Jacob. He has also shewn that by the words rendered "all the children of Seth," we are to understand the votaries of Seth, Baal-Peor, or Adonis, that is, the chief God of Paganism, by whatever different names he might be distinguished in different ages and countries, and whom He, this star, should also smite by turning them graciously to himself.

Such is the prophecy, and has it not, to use Mr. Faber's language, already been in good part accomplished? The Druids of the Celts, the Priesthood of the Goths and the Greeks and the Romans, the Patim or Grove-Prophets of Canaan, and the Petahs of Egypt, have long since been smitten by the victorious star; and the idolatrous system, which they advocated, has long since been eradicated. The same fate has attended the Teopixquis of Mexico: and their spurious virgin-born god has been hurled from the sacred ark within which he was enthroned. Nor have the solar priests of Peru been able to save themselves from the widely stretched-forth arm of Messiah: their theology, substantially the same as that of Mexico and the old world, has vanished from off the face of the earth. Even in our own day, we have witnessed the mild triumphs of the Prince of Peace in the principal islands of the great Pacific ocean: and the result there also has been the abolition of the kindred priesthood and idolatry of ancient Babel.

Much, however, yet remains to be done throughout the ample regions of the East and in the hitherto well nigh impenetrable recesses of Africa.

We have often heard of the invincible prejudices of the Brahmins: and we have been assured that the conversion of the Hindoos to christianity is a perfectly hopeless task. We are aware likewise of the jealous vigilance of China: nor are we ignorant of the resolute antipathy to the Gospel, which has

long been evinced by the inhabitants of Japan. Yet, after all that has been said and written on the subject, it is difficult to conceive that the haughty prejudices of the Brahmins, whether of the Saivic Vaishnavic or Samanean School, can have surpassed the no less haughty prejudices of their western brethren, the Druids; and it is equally difficult to imagine that the jealousy of China, and the antipathy of Japan, can have exceeded the political suspicion of Rome, and the philosophical contempt of Greece.

Neither can it, with truth, be said that a division into hereditary castes, which some have too hastily deemed peculiar to Hindostan, presents an insurmountable barrier to the introduction of christianity. The Egyptians and the Celts, the Mexicans and the Peruvians, were divided into castes exactly similar to those of the Hindoos in point of arrangement and dignity: nor is the modern deprivation of caste, as pronounced by a Brahmin, at all more formidable than the ancient excommunicatory interdict, as fulminated by the whole College of Druids, with their Archimage at their head.

And when the allotted times of the Gentiles shall have been fulfilled, and when the missionary converts of the House of Judah shall commence their predetermined labour of love: it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the earth, and they shall be no more remembered; and I will cause the prophets and the unclean spirit, the Patim and the fatidical Seth or Python, to pass away out of the earth.

Then shall the Maghas of the Parsees, whether scattered through the regions of Balk and Bokhara, or sojourning in the southern empire of Hindostan, exchange their mediatorial Mithras or Mahabad, for the real mediator Christ: then shall the Brahmins of the Gentoos renounce their serpenticidal Chrishna: and then shall the Lamas of the Samaneans, whether presiding in Boutan, or Tartary, or China, or Japan, or Siam, or Ceylon, reject as abominable the worship of their Virgin-born Deity, and uncorruptedly submit themselves to the Sceptre of the mystic Star of Jacob.



National Righteousness.



By REV. THOMAS SMYTH, D. D.



Extracted from
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NATIONAL RIGHTEOUSNESS.

Christianity prescribes for citizenship, as well as for domestic or industrial life, and its ethics should be taught in the former department as freely as in either of the latter. To convert the pulpit into an instrument of political agitation is most certainly to invade its sacredness; and they who do so, seldom fail to reap in disappointment the fruits of their indiscretion. But to make it the means of instructing christians in the christianity of their political relations, is simply to accomplish one of the ends for which it was intended. The same may be said of the religious press. The connection between true religion and sound politics is very intimate. The well-being of the one is the well-being of the other; the corruption of the one is the corruption of the other; the decay or the revival of the one is the decay or the revival of the other; and it is therefore proper that the public mind, in its political aspirations, should be brought under the influence of those principles which alone can rectify political opinion.

The word *politics* suggests the idea of a civil *community*; and a civil community suggests the idea of a civil *government*, without which, in one form or another, no civil community can possibly subsist. Let us then inquire, first, what is the *design* of civil government? It is very obvious that government, as it now exists among men, was never intended for innocent beings; for, if innocence, with the virtues which necessarily spring from it, were still unimpaired, what would be the use of prison-houses, with their bolts and bars, and all that array of coercive force, without which the governments of the earth are absolutely things of nought? Nay, what the use of locks and keys, and all the other apparatus of defence, by which we try to secure our dwellings from external violence? In a state of innocence, these things would be worse than superfluous. There can be no doubt, that even innocent men, living together in this world, would have required organization; but their organization would have been suited to their innocence, and altogether a different thing from that which we now behold. These things must be taken into account if we are to form a just conception of civil government as we have it; and they go farther to modify our views of it than at first sight we are apt to suppose. They tell us that such a government is not essential to our social existence, but superinduced upon it to meet a contingency; that it was made, not for the orderly, but for the disorderly; not for the innocent, but for the guilty; not for the

sinless, but for the depraved. And hence its symbol is the sword—the instrument of death—an instrument to be wielded, as the defence of the peaceable from the violence of the unruly may, in righteousness, require.

If this be the *nature* of civil government, it will aid us not a little in perceiving its *design*. That design is obviously to mitigate the social miseries of man; to lay restraints upon social outrage; to secure to the industries and well disposed, the quiet possession of their life and property, and to afford, at least, some degree of peaceful opportunity for the diffusion of that restorative, by which alone the apostate children of men can be brought back to the God that made them. This is the Scriptural account of the matter; it is expressly written, “the powers that be are ordained of God.” The civil ruler “is the minister of God to thee for good;” and “whosoever resisteth the power, resisteth the ordinance of God.”

Now, although these passages do not teach that God has set his seal to any one *form* of government; yet they do teach, that civil government (whether in heathen or christian lands, and whether they be good or bad, perfect or imperfect men by whom it is administered), is not a mere invention of man, but a Divine institution; and that, being so, it ought to be administered on the one hand, and obeyed on the other, in accordance with those laws of eternal righteousness which God has given to regulate our individual and social department.

These hints on the design of civil government may, in some measure, prepare us for looking at the question, what is required for the accomplishment of this design?

And here, prior to the question, what kind of government is in itself the best, there is another question, namely—what kind of government is best suited to this or that community? For the government which would prove a blessing to one community might prove no blessing to another; and this, not because it is bad in itself, but because by them it cannot be appreciated. Hence the reason why God has neither prescribed any one form of government, nor any one measure of stringency, or relaxation, to be uniformly adhered to. These are things which the purest patriotism is compelled to modify according to circumstances; and were it to refuse to be schooled by circumstances, it would soon find itself to be utterly helpless. Hence the manifest folly of setting up a claim of natural right to this or that form of government, or to this or that amount of influence and control over the measures of an existing government. That communities of men have rights in relation to these things is beyond all question, and rights, too, which are very sacred; but it is absurd to call them *natural*. For civil government itself, which, as we have seen, is just

the government of the sword, that is, of law, sustained by inviolable penalties, has not its seat in the constitution of our nature. It belongs not to man *as a human being*, but is made for man *as a fallen being*, whose depravity is so aggressive, that he cannot live in groups or communities, except under a system of positive and penal authority. Man, in his original constitution, is essentially a moral agent. The moral principle lies deeply imbedded in his nature. You are sure, therefore, to find some form of this moral nature wherever human beings are to be found. It is *moral* obliquity, and not physical disability, therefore, that entails upon man his manifold social and political miseries. And hence without the moral sedative of a regenerated nature, man can never have rest, whether personal, domestic, civic or national, whatever may be the form of government under which he exists; while *with this* he may enjoy quietness, contentment and peace, under any form of government. As depravity is the bane of human happiness, the antidote, and the only antidote, is the power of true religion, working in the hearts of individuals, and so leavening the population as to dispose them to recognize, *first*, the claims of the great Creator, and *then* the claims of their fellow creatures. There is no room for debating here, even among political men, who have patience to examine the interior of our nature. No, it is a settled point—a point established by all experience—that where there is no piety to God, there can be no abiding principle of justice or kindness to man. For although *individuals* may be found who, in the conventional sense, do justice and practice kindness, without being devout, yet *nations* of men have always been found to be just and kind only in so far as they were actuated by the fear of the Lord. But in order to serve its purpose in politics, the disposition to social equity which piety generates and sustains, must be in the high as well as in the low, and in the low as well as in the high; for, where there is not a *moral* harmony between rulers and citizens, *political* harmony is out of the question. "He that ruleth over men must be just, ruling in the fear of the Lord;" but he that is *ruled* among men must also be just, obeying in the fear of the Lord. And the most plausible of all the pretexts a ruler can have for short-coming in his duty to those over whom he rules, is just the fact, when fact it is, that they are coming short in their duty to the laws as administered by him.

So much, then, for the pre-requisite; and let us now inquire where this pre-requisite is to be found? It is not to be found in fallen humanity, although human nature, as the creature of God, ought to be its native home. Nor is it to be found in the self-directed researches of moralists; for although they have generally hit upon sound principles, and wrought these princi-

ples into salutary precepts, yet their precepts are but form without substance, or body without soul. Nor is it to be found in the contrivances of statesmen, for their contrivances, with few exceptions, are but the produce of a shifting expediency; or, it may be, of nefarious design. In short, it is nowhere to be found but in the religion of the Bible—in the religion of Christ—in the Gospel, and in the religion of the Bible taken up, as God has been pleased to lay it down—not merely as a system of dogmas, or of dry and rigid institutes, compacted into national statute, and thus turned into a tool of State-craft; but as an instrument of tuition, of sovereign tuition, of internal tuition, of efficacious tuition, coming from heaven, and wrought by heaven into the hearts and lives of men. This is the thing wanted, and the only thing wanted to give health to the political constitution, by first giving health to the moral constitution. This is the grand rectifier of man; first of man as an individual, and then of man in all the relations which bind him to his fellow-man; in his domestic relations, in his relation of neighborhood, in his business relations, in his civic relations, and in his relation to the country, large or small, to which, in providence, he happens to belong. Just let a man be a christian, a genuine christian, a man imbued with the spirit of Jesus Christ, and if he be a statesman, he will be a righteous statesman; if he be a judge, he will be a righteous judge; and if he be no more than a private citizen, he will fill his place as a righteous citizen.

But let it never be forgotten that if christianity is the grand requisite in civil government,—its salt, its leaven, its cement, its police in the heart, and its best defence,—it must be pure, and it must be free.

1. It must be *pure*. The religion of Jesus Christ flows directly from heaven. It is a well of living water, which God has opened for dying men. And if it is to prove medicinal to men in their hearts, or in their families, in their cities, or in their nations, it must be drawn from its own fountain, and it must be drunk as it is drawn. This is a very obvious rule. It is a thing self-evident. If we wish a medicine to cure our bodies, we must take it as it is. And if we wish christianity to cure our minds, individual or collective, we must take it as it is. There is, however, a fact which meets us here, and which in the view of certain thinkers goes far to negative the christian remedy, although, in reality, it leaves the specific and incomparable efficacy of this remedy altogether unaffected. What is that fact? It is that, with few exceptions, civil government has wrought as ill, or nearly as ill, under christianity as under heathenism. To some extent this is not to be denied. History declares it. And how is this fact to be accounted for? On

a very plain principle. The medicine is marred by poisonous admixture, or it is, to a very partial extent, administered at all. Its name remains, but its specific virtue has been extracted. The christianity of European and other nominally christian countries has been corrupted; corrupted in its doctrines, in its precepts, in its spirit, in its institutes and administrations; and in this way has it been made the palladium of the very evils, social and political, it was sent from heaven to mitigate or purge away. The way in which this has been brought about is easily described. The corrupting process, although varied in its workings, yet steadily converged towards one result—the interjecting, namely, of a human authority between the conscience and its only Lord; and this point being once secured, political bondage or political corruption followed by a smooth and easy course.

These are points which are well understood by the abettors of the great Oriental and Romish corruptions of christianity, and the kings who are in league with them. They have corrupted “the glorious Gospel of the blessed God,” and they nurse its corruptions, because they know full well that it is not the thing itself, but these same corruptions hallowed by its name, which can at all be made to favor their designs, or to sustain their despotic tyranny. With them it is no secret that the religion of Jesus Christ, taken just as it lies in its own record, and infused into the hearts of the high and the low, is just as unmistakably and forever the foe of oppression on the one hand, as it is of anarchy and atheistic agrarianism on the other. The spirit of that religion is opposed alike to the licentiousness of rule and the licentiousness of liberty; and so we find that, in those countries where, in matters of religion, the Bible, the whole Bible, and nothing but the Bible, is most in the ascendant, the machinery of civil government is always found to work the most smoothly, the most equably, and the most effectively for the commonweal.

2. But this is not all: Christianity must be *free* as well as uncorrupted, in order to be the rectifier of national rule and the pillar and ground of civil and religious liberty; and by free, we mean delivered from the pay and patronage of governments. It is to this pay and patronage chiefly, although not exclusively, that the corruption already referred to is to be traced, and a glance at its origin may help us to see this. At first men in power attempted to drive christianity from the earth, because they saw that its progress would put an end to their misrule. But soon finding that the sword could not slay it, they altered their tactics, and took it into favor, luring its ministers into their counsels, and spreading for them the banquet of royal munificence. And why did they resort to so new an expedient?

Not that they might modify their politics to suit the purity of the adopted faith; but that they might modify the adopted faith to suit the impurity of their politics. That such was the aim is but too evident, and that it was the result is absolutely certain. In this way christians were taught to believe their religion has no intrinsic power either to sustain or diffuse itself, and that it must either submit to be the pensioner of princes, or sink into decay. But if their pensioner, then their servant—and a trusty servant the corrupted form of christianity has been—winking at their vices, palliating their crimes, helping them over many a difficulty, and never failing to aid their devisings, whether in Popish or in partially protestant countries, as wicked occasion happened to require.

But this servitude is not the place for the religion of the New Testament; and till it is entirely set free, you need never expect it to operate either as a liberator, an enlightener, or as a purifier of civil government. No! christianity cannot be a servant or a vassal. Christianity is, and must be, a sovereign potentiate, as far above the mandate of a prince as above the cavil of his meanest subject, who blasphemously takes its name into polluted lips. It is descended from heaven, and wherever you find it, the majesty of heaven is there. If it comes in heaven's own name, teaching the humble artizan to "lead a quiet and peaceable life in all godliness and honesty," it comes speaking in the same tone, and propounding the same law to the Ruler who rules over him. This is its commission—its high commission. And that it may execute this commission without restraint or qualification—that the voice which it lifts up may be as equal as it is commanding, it must be left to traverse the earth without the leading-strings of secular law, power or patronage.

But, let these two things be found together—its purity and its freedom—and you have it as a moral certainty that, in proportion as christianity makes its way—internal and hearty way, through any nation under heaven—there is an end to misrule, and there is the full development of civil and religious liberty. It must be so, because it is impossible for men to embrace christianity, or to make it their own, in its spirit and in its power, and yet continue to trample upon one another in any of the relations of social life—whether those relations be the various, domestic and private relations which God has established in his providence amongst men, of husband and wife, parent and child, master and servant—or whether they be those public relations which God in his providence has likewise established amongst men, of magistrates and citizens, or of kings and subjects. Every one who has paid the slightest attention to the New Testament, must know that christianity is, by the whole

life and teachings of its Divine author, a religion of brotherly love, and that it not only enjoins this virtue, but selects it and sets it on high as the grand test of character among its disciples. "Thou shalt love thy neighbor as thyself." "Do ye unto others as ye would that they should do unto you." "We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death." "If a man shall say I love God, and loveth not his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

And what is brotherly love? It is, in redundancy, the very thing needed for the life and the liberty of any community. It is enough, and more than enough, to secure the rectitude of all political administration. It is social beneficence built upon social equity. And be it observed, that the christian system not only gives the precept of brotherly love, but it gives the heart which embraces the precept. It is not a system of tuition merely, but a system of infusion, giving vitality to its precepts, and working them out to their practical results in all who are under its power. Men may pervert the meaning of names—and no name was ever perverted so much as the name christian—but they cannot change the nature of things; and it is in the nature of the wondrous thing, whose specific name is christianity, that if you diffuse it through the earth, then "judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

It was amidst the influences of a pure and free christianity, were born and cradled our Colonial Independence, and the institutions to which it led. Our patriot forefathers were inspired by high and lofty principles, such as a pure and free christianity always nurtures. When the Declaration of Independence was adopted, there was such a depth of principle required among those who signed it, as made them ready to seal their attachment to it with their blood. John Hancock supposed that his conspicuous name might make him distinguished among those who should perish on the scaffold; and, in full view of such a possible result, he and they pledged to each other their "lives, their fortunes, and their sacred honor." The sentiments of all those men are well known, and the language eloquently attributed to one of them, John Adams, will express their feelings of patriotism founded on principle. "I see, I see clearly through this day's business. You and I, indeed, may rue it. We may not live to the time when this Declaration shall be made good. We may die; die, colonists; die, slaves; die it may be ignominiously on the scaffold. Be it so—be it so. If

it be the pleasure of Heaven that my country shall require the poor offerings of my life, the victim shall be ready at the appointed hour of sacrifice, come when that hour may. But, whatever may be our fate, be assured, be assured, that this Declaration will stand. It may cost treasure, and it may cost blood, but it will stand, and it will richly compensate us for both. Through the thick gloom of the present, I see the brightness of the future, as the sun in heaven. My judgment approves of this measure, and my whole heart is in it. All that I have, and all that I hope in this life, and all that I am, I am ready here to stake on it; and, live or die, survive or perish, I am for the Declaration."

But, as it was in the spirit of a pure and free christianity our free institutions were born and cradled, so is it by this, and this alone, they can be preserved and perpetuated. Eternal vigilance in defence of all civil and constitutional rights, is the only price with which liberty can be bought; and that vigilance itself can only be generated and sustained by christian principle generating christian character, and sustaining christian fortitude and devotion to the public good.

The Gospel has already *brought a great change* in the condition of the world; and when its influence shall be universal, all nations will be made virtuous and blessed. The power of the christian religion, it is well known, has changed many of the evil customs of the world. It has abolished many cruel superstitions, and banished many enormous crimes; it has cast down the idols from their pedestals, and purified the temple of worship; it has mitigated the ferocity of war; it has made provision for the poor, and established hospitals for the sick; it has promoted civilization, refinement, learning, charity, and every thing that tends to enlarge the mind and ennoble the character.

Nor is there any other hope for the world. God is wiser than man. Infinite benevolence and wisdom have devised and disclosed the way of human improvement. The rational offspring of God must be assimilated to their Creator. Intelligent and moral agents must be enlightened by the truth, and persuaded to choose the right and to practice holiness. The perfect laws of the universe must be obeyed, or happiness will take its flight from the earth. Other hopes will fail. The fine-woven theories of perfectibility, not associated with religion, will prove but webs of gossamer. Even in our own country, the boasted intelligence of the people, if unallied to goodness, will be found inadequate to the security of the public welfare. If we stand before God as his enemies, with the stain of national crimes unavenged and tolerated, he will punish us. We shall have, like other nations, our retribution upon the earth. Nor

are the instruments of punishment difficult to be found. The angel of the pestilence may breathe upon us. The tempests may spread desolation. Our fields may be reddened with blood. Should we be ripe for ruin, God cannot fail to find instruments for our destruction.

No; it is not by the wisdom of statesmen and legislators; it is not by civil institutions, by the checks and balances of the powers of government, by laws and courts, by armies and navies, that the peace, and order, and happiness of mankind can be secured, and crime and suffering banished from the world. By these the flame may be smothered for a while, but it will again burst out. These expedients have been tried, and what has been the result? The history of mankind is but the history of crime and misery. It is the history of cruel superstitions and debasing idolatries. It is the history of pride, envy, malignity, and ferocious ambition. It is the history of perpetual wars, by which fields have been ravaged, cities plundered and burnt, and countless millions of infuriated men swept from the earth. It is the history of crimes and iniquities of every hue; of inhuman oppressions and fiend-like tortures; of secret assassinations, and of more open and what are called honorable murders; of frauds, thefts and robberies; of secret slanders, bitter revilings, and savage contests; of headlong gaming, besotting intemperance, profligate indulgence, and heaven-daring blasphemy. Make a true survey of the past history and the present condition of mankind, including our own favored country, and then say, whether there is any remedy for the miseries of the world but in the pure gospel of the Son of God?

It may be inferred from these considerations, that we are bound by every principle of patriotism, as well as piety, to assist, to the utmost of our power and ability, to spread a pure Gospel through the length and breadth of our land.

Secure this and we secure every thing. And failing to secure this, all other reliances are vain. This is the true and only panacea for all social and moral ills—the only palladium of all social and political blessings—and the only guarantee for honesty, industry and prosperity. So thought that eminent statesman and patriot, Patrick Henry, who left in his will the following passage:—"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they have not that, and I had given them all the world, they would be poor."

UNION TO CHRIST,

AND

TO HIS CHURCH;

OR,

THE DUTY AND PRIVILEGE OF ALL TO BELIEVE IN CHRIST,
TO CONFESS CHRIST, AND TO BECOME COMMUNING
MEMBERS OF THE CHURCH OF CHRIST.

BY THE

REV. THOMAS SMYTH, D. D.,

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PREFACE.

DURING the past year the author has witnessed in that congregation in Charleston, South Carolina, of which he is pastor, a very gracious manifestation of the power of the Gospel in the salvation of many souls. Of this work of grace the following is an outline taken from a letter written at the time, and published in the United States.

“CHARLESTON, April 1846.

“REV. AND DEAR SIR,

“I am happy to inform you that the work of Divine grace in Charleston has extended beyond any anticipation. I speak particularly of the second Presbyterian Church, with which I am connected. In this Church there has been a growing interest in all its services during the last eighteen months. Up to the period of the communion in January 1846, seventy-three persons, coloured and white, have been added to its membership. Since that period one hundred and six persons have been examined by the session, and were publicly received into communion on the third Sabbath in April. Of these, sixteen were coloured persons; a great many young; several heads of families; two had been baptized in the Roman Catholic Church; and three had been brought up in the Unitarian faith. Upwards of twenty had never been connected with the congregation previously, and several families, (chiefly Scotch,) had abandoned the habit of attending any church whatever. It was a most impressive sight to see all these persons, of whom only eight were received on certificate, coming out into the aisles, and in the presence of an overflowing congregation, ‘take the cup of salvation into their hands, and pay their vows unto the Lord.’ There might be seen a father, mother, and three children, several fathers and mothers, an aged father and a youthful son, a father, mother, and two daughters, and other groups, over each of whom the hearts of fond friends had earnestly yearned, and for whom their heart’s desire and prayer to God was, that they also might be saved. There might be seen the youthful maiden, the orphan, and the fatherless, the widow, and the grey-haired man, the man of business, and the man of study, the rich and the poor—all humbly bowed in the presence of Him, by whose grace they had been enabled to hope in the mercy of a gracious Redeemer.

“Of these, several it is hoped, will study for the ministry, and thus turn others from the errors of their ways.

“Since the year 1832, when the present pastor, Dr. Smyth, had taken charge of the Church, there had been added, previous to April 1846, three hundred and fifty-four white, and about one hundred coloured members, of whom nine are now ruling elders, and seven are in the ministry.

“As in other Churches in the city, protracted meetings have been introduced, and other new measures—such as sunrise prayer-meetings, coming down from the pulpit, and walking, singing, exhorting in the aisle, calling upon the anxious to kneel, and then upon other classes of the congregation to do the same, and the immediate, or very hasty baptisms of such as were willing—it may be proper to mention the course pursued in this Church, and the means which have been blessed to the salvation of so many precious souls.

“And, *first*, I would mention, to the glory of God, in the appointment of the ordinances of his church, and his promise to make them effectual to salvation, and also for the encouragement of christians to expect and look for the Divine blessing in the use of the ordinary, and regular means of grace,—that during the progress of this work, no extra meetings or measures, properly speaking, have been employed.* When the services of other ministerial brethren *could* be enjoyed, evening preaching was appointed, but this was the only addition made to the regular services of the church. These services are, the exercises connected with the Sabbath school; three services on the Sabbath; a prayer-meeting on Tuesday evening conducted by the ruling elders of the Church; and a lecture on Thursday evening, in which the book of Psalms has for some time been regularly expounded, and of late the 119th Psalm. There has also been a prayer-meeting occasionally before the evening services.

“In all these services there has been a growing interest; a greater confidence, expectation, and prayer; and an increasing attendance upon them.

“In the Sabbath School the ruling elders are generally teachers, and our prayer-meetings have been attended by a growing number of the people, and conducted with growing earnestness and profit.

*It is proper here to remark what the writer thinks to be God's appointed means. These are prayer, preaching, singing, reading, and conversation, and all these conducted in a decent and orderly manner. Of course the frequency, the times, and the instruments, are left to the determination of christian wisdom, and the opportunity of enjoying ministerial help, and collecting the people. In this case these opportunities were limited almost entirely to the ordinary times of worship, and the services of the regular pastor. But had circumstances permitted, the additional services would have been gladly introduced. There is, however, imminent danger of looking to *such* services as *essential* to a Divine blessing, and thus losing confidence and faith in the regular services of the church.

“Within the time specified, the number of ruling elders has been increased from two to ten. This addition gave great encouragement to the pastor and to the church, and the energy and devotedness with which they have acted, and the commencement they have made in visiting the people, and in conversing with those who were negligent in duty, and with those who were still impenitent and careless, has been eminently serviceable in winning souls to Christ.

“The preaching during this time has been increasingly of a plain, fearless, practical, and earnest character, holding forth the entire depravity and inability of the sinner, the fulness, freeness, and completeness of God’s plan of redeeming mercy; the divinity, all-sufficiency, and gracious willingness of Christ, and his ability to give life, repentance, regeneration, perseverance, and sanctification to all who believe upon Him; the absolute necessity of the Holy Spirit to renew, enlighten, and comfort the hearts of believers; the sovereignty of God in either giving or withholding saving grace; the guilt involved in unbelief, ungodliness, and rejection of the claims of the Gospel; the fearful certainty of future and everlasting perdition upon all who forget God, and obey not the Gospel of our Lord Jesus Christ, and the duty of all to believe in and to confess Christ before men.

“In addition to the services of the pulpit, pastoral visitation, and the distribution of tracts, and suitable works, have proved eminently useful.

“No inquiry meetings have been adopted, under the conviction that, if inquirers could be visited and prayed with in private, there would be a much greater security for the purity and depth of the knowledge, convictions, and experience of those who came to cherish a good hope through grace.

“May He who has been the author of this work of grace, carry it on and finish it in the hearts of many who are now dead in trespasses and sins, and may He pour out his Spirit yet more abundantly, and more extensively, to the praise and glory of His rich grace.

“AN OBSERVER.”

It would be very interesting to detail the workings of Divine grace in some of these cases, which were very remarkable and extraordinary, but to do so might appear egotistical and out of place. Suffice it, therefore, to say, that the substance of this little volume was prepared and delivered during the progress of the work.

It is now published with the hope that the same blessing may accompany its perusal which followed the delivery. It is designed to meet the case of that class of sincere inquirers who respect religion, and desire to be themselves possessed of it, and

who would esteem it a privilege to be themselves members of the church, but who are afraid to hope in Christ, to cast themselves upon Him as poor guilty sinners, fully sensible of their weakness of faith and insensibility of heart, and afraid to profess religion, because unworthy, as they think, to be members of the church, and unable to cherish a confidence that they will never fall away or disgrace their "high calling." To such troubled consciences the volume would present the fulness, freeness, and sufficiency of Christ, and the consequent obligation to trust in Him for pardon, peace, and for the grace of holiness and perseverance. And may the Eternal Spirit make it effectual to their comfort and full assurance of hope.

The volume will, at the same time, furnish a specimen of the tone and manner of preaching common in Evangelical pulpits in that part of the world* in which the author labours, and may assist some minds in forming an estimate of the christian character and experience of professed believers in that region of the earth.

The work is commended to God and the power of his grace, and to him shall be ascribed all glory now and ever. Amen.

*The author has in his church one hundred and sixty *coloured* members, as they are called, (including slaves and free blacks.) These are all admitted after examination, and at the same time, and in the same manner, as the white members. They also receive the communion at the same time with the white members, at tables extending across church in space between front pews and pulpit and down middle aisle by relays of communicants. The negroes were served after the whites, by the same ministers, elders, &c., the congregation remaining.

Over these coloured members nine or ten coloured persons, who are competent, preside as class-leaders. It is the duty of these persons, who can all read, to divide them into classes, with which they meet once during the week for prayer, exhortation, and general christian improvement, and also on the Sabbath, at different hours, for the same purpose; to watch over their conduct; and to report any cases of immorality or unchristian conduct. To each of these leaders, the church-session presented a Hymn-book and a Confession of Faith.

These coloured members are all married by me, and are required to conform strictly to matrimonial fidelity.

One entire gallery of the church, and the whole gallery in our lecture-room, are appropriated to the use of the coloured people, of whom there is a Sabbath attendance of from three to five hundred.

At our monthly concert and similar collections, they make a voluntary collection among themselves. They have also a Mutual Assistance Society for aiding each other in sickness, to which they voluntarily subscribe; and they have a burial-ground of their own, to which, after death, they are conducted by their fellow-members, after service performed by the chief leader, who is a man of good education.

Such is that condition towards which there is a gradual approximation throughout the Southern States, and which is in many cases greatly excelled.

CHAPTER I.

THE DUTY AND PRIVILEGE OF BELIEF AND CONFESSION URGED UPON DOUBTING SINNERS.

IN the order of nature a man must *believe* before he can *confess* the truth as it is Jesus, and must have faith and confidence in the person, work, and glorious all-sufficiency of Christ, before he can commit his soul into his hands as a faithful Redeemer, and openly acknowledge and confess Him before men. And yet, in that striking declaration of the apostle—(Rom. x. 9, 11).—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, for the Scripture saith, whosoever believeth on him shall not be ashamed,"—we find confession is placed before believing. The reason of this apparent anomaly is found in the fact, that the apostle had more immediate reference to the judgment of man than of God. God looketh upon the heart, and can discern its thoughts and intents. He can see faith even when it has never yet been whispered to the ear of mortal. But it is far different with respect to man. He can only judge from the outward appearance, and discover the state of the heart by the conversation and the conduct. Our heartfelt belief can only, therefore, be known to our fellow-men, by our open confession and our correspondent outward devotion. A man's character is known by the company he keeps; and a man's opinions are known, *in every free country*, by the party to whom he is attached, and by his own free and constant publication of them. And, in the same way, do we judge whether a man really and at heart believes and trusts in the Saviour, by his readiness to confess Him before men, and to hold fast the profession of his faith stedfast to the end. When speaking, therefore, in reference to the judgment of man, the apostle puts confession, which is the effect, before belief, which is the cause, because it is only by the effect *we* can know any thing of the cause. But there is another reason for this arrangement, and that is, that *so far as it regards others*, the open and stedfast confession of the truth is of more importance than its inward possession. For, for the same reason that we cannot see the faith of another which is in the heart, that faith can have no influence over us. It cannot afford a testimony for the truth of Christ, or the all-sufficiency and glory of Christ. It cannot demonstrate to us the nature, efficacy, and power of the gospel, and its ability to mould and fashion the

character, and to sustain the soul in every time of need. It cannot, therefore, prevail upon others to "acquaint themselves with God, and be at peace with Him," by the evident manifestation of what He has done for our souls. Our faith, therefore, to have any value—to be promotive of the glory of God—to advance the cause and kingdom of Christ—to bear an efficient testimony for Christ and his cross—and to lead to the conviction and conversion of others, must be openly confessed and manifested before men. Nay: would we reap any fruits and benefits from faith in our own souls; would we experience its power to save, to sanctify, to transform the heart, to mould our principles, to fashion our lives, and to sustain and comfort us under all our trials, we must "come out from the world, take up our cross, deny ourselves," and identify ourselves with Christ's church and people, in a profession of the truth as it is in Jesus, and a diligent observance of His appointed ordinances.

But, while all this is true, still it is equally true that a *mere* profession of Christ, a mere outward observance of ordinances, is vain, worthless, and dangerous to salvation. It cannot do good to others, it cannot do good to ourselves, and it cannot glorify our Saviour. It is, in the moral world, what a monster is in the natural world, and bears no more resemblance to real piety than a picture does to a living man, or than a scarecrow does to the human person.

Neither a profession, then, without faith, nor faith without a profession, is a complete, perfect, or symmetrical whole—a true exercise of man's glorious powers. And the reason is, that man is a compound being, possessed of a body as well as a soul—of affections as well as intellect—of active powers as well as an understanding—and of social qualities as well as of personal and selfish attributes. What he does as man, he does with ALL his powers; and what he approves in his understanding, he carries out, therefore, into action by his will and his active powers. When a man, therefore, believes in his heart, he lives, and moves, and acts, IN ACCORDANCE WITH THE THING BELIEVED. There is no power which can paralyse *the will* to do where there is a *heart* to do, and a *possibility* of doing. In order to enable any man, therefore, heartily to do, it is necessary that he should heartily *believe*. This belief is the principle—the beginning—the fountain—the elastic spring—the ever-living power which works in us to will and to do.

"Tis faith that changes all the heart,
 'Tis faith that works by love,
 That bids all sinful joys depart,
 And lifts the thoughts above.

"Tis faith that conquers earth and hell,
 By a celestial power;
 This is the grace that shall prevail
 In the decisive hour."

Would you, then, my dear reader, be saved? Would you 'be reconciled to God, and be at peace with him,' and thus be prepared for death, judgment, and eternity? Then you must believe the testimony of God concerning Christ with your heart, and confess Christ with your mouth. God has in infinite mercy provided salvation through the incarnation, life, death, resurrection, and intercession of Christ, who has made a perfect atonement for all sin, and wrought out a righteousness which is of infinite merit and sufficiency, and "whose blood cleanseth from all sin." God is now reconciled and satisfied, so that while "he is a just God, he is also a Saviour." "GOD IS NOW IN CHRIST." We have no longer to do with an absolute Deity, with God as angry, jealous, and consuming as a fire. God is now in Christ, to whom all judgment has been committed,—Who sits upon the throne, and ever liveth at God's right hand, as "head over all things to His church," and as "a Prince and a Saviour to give repentance and remission of sins." No man knoweth God but the Son, and he to whom the Son shall reveal him. No man can come unto the Father but by the Son. No man can stand justified before God but he who stands there covered with the imputed righteousness of Christ. No man can receive the Spirit but he to whom the Son, whose Spirit he is, imparts him. In Christ dwelleth all fulness. On Him is laid all our help. In Him are treasured up all the riches of Divine grace and mercy. God, therefore, now deals with sinners through Christ. Christ has been lifted up, as was his type the brazen serpent, in the wilderness, that whosoever believeth in him may be saved. Such is God's plan of mercy. Such is the gracious scheme of redemption. Such the way of life.

Now this plan of redemption evidently supposes that we are dead. And to believe in Christ, therefore, we must have a *clear* conviction (I do not say how deep and strong), but a clear and full conviction that we are "dead in trespasses and sins;" that we cannot justify ourselves in God's sight; that we can do nothing to reconcile our souls to God; nothing to make us acceptable to Him; nothing to produce penitence, or feeling, or peace, or joy in our hearts. Oh! my dear reader, have you been brought to this state and conviction before God? Are you "sure that the judgment of God against you is according to truth;" that you are verily guilty before Him; and that you are not only condemned, but that you deserve the condemnation which is written against you? Have you been driven from all the refuges of lies in which men naturally hide themselves from this conviction? Have you given up your vain efforts to establish a righteousness of your own; either by comparing your character with that of others, and it may be with some who are professors of religion, and taking comfort from the thought

that you are as good or better than they are; or by endeavoring, in addition to your morality, to secure God's favour by praying, reading, and observing outward duties? If you have *not* done this, then, with all your righteousness, you are a miserable man. There is more hope of a fool, yea, even of the most abominable sinner, than there is of thee. To you there is not a word of peace, or comfort, or encouragement in the Gospel. To you Christ cannot be "made wisdom;" for you are "wise in your own conceit." To you Christ cannot be "made righteousness;" because you think that you are already better even than many who are "clothed with the righteousness of Christ." To you Christ cannot be "made sanctification;" since you imagine that you have a good heart, and despise others. To you, therefore, the Gospel announces no good tidings, proclaims no Saviour, and offers no salvation. You are "the righteous whom Christ never came to call." You are "the whole who need no physician." For what is it to God that you are AS GOOD or better in yourself than others, even than many professors of religion are in themselves, when God has pronounced his judgment, that "ALL have sinned, and come short of the glory of God," "that EVERY MOUTH may be stopped, and ALL THE WORLD may become guilty before God;" and that by his personal character, obedience, morality, or religion, "there shall no flesh be justified in His sight."

He is a most miserable professor who has no better foundation on which to build than his personal character, or holiness, or obedience. Verily he builds upon the sand, and when the floods arise, and the winds blow, all his vain hopes will perish. Christ, and his finished work and righteousness is the only foundation that is firm and everlasting. No goodness, or duties, or professions, or doings of ours, can make a balm that will cure the deadly plague of the soul. All the peace such hopes can give is like the plaster that covers the eating cancer, which only fosters its deadly growth, and produces a more desperate disease. Poor, miserable, outcast, guilty man can never spin a garment by all his efforts, that can hide his guilt and depravity from the scrutiny of Omniscient Purity. Oh! yes, my dear reader, "unless your righteousness exceeds that of the Pharisees (who certainly excelled all other men in outward morality and religious devotion,) you cannot see the kingdom of God." You may be moral, pure, honest, and devout; you may pray, and read, and receive the sacrament, and yet be "poor and miserable, and blind, and naked." For if it is true that a class of men who *appeared* to be righteous before God, and who had no better hope, "shall perish," where shall you, who trust to yourselves that you are as good as they are—

where shall you find yourselves, and "how shall you escape the righteous judgment of God"?

Would you then, a sinful man, be saved, and have Christ and heaven as yours? Then you must leave behind you your own righteousness,—all thy morality, thy holiness, thy duties, thy tears, thy repentings, thy convictions, thy desires, and thy prayers, and bring to Christ nothing but thy sins, thy wants, and thy miseries, or else you do not come to Christ at all, but only insult and despise him. Christ, if yours at all, will be your entire and your only Redeemer, and must be received by you as a poor, guilty, helpless sinner,—impenitent, unbelieving, unfeeling, hard-hearted, and ungodly,—or else you do not understand who Christ is, what He is, what He has done, or why He became a Saviour at all. To believe in Christ is to be convinced that you are a sinner, and that Christ is able and willing to save you AS A SINNER, AND BECAUSE YOU ARE A SINNER, and because there was no other way in which you could ever be "saved *from* your sins." To accept Christ's righteousness alone—to trust in Christ's blood alone—to confide in Christ's strength alone—to look for faith, and hope, and joy, and ability, and holiness, to Christ's grace alone—and to do all this only because God has so planned, and testified, and commanded, and promised;—this is the sum of the Gospel, this is to make Christ a real Saviour—this is to "confess him and to believe on him with the heart." When you can see how God has provided for your soul, in Christ and his finished work, "wisdom, and righteousness, and sanctification," and repentance, and hope, and peace, and comfort; ability to persevere, to grow in grace, to keep the faith and to finish your course, and to do all things through his strengthening grace;—then hast thou found thy rest, oh! thou wearied soul; then art thou in the ark that will outlive every tempest; and then wilt thou be safe in the arms of Omnipotent Mercy.

All our unbelief, our fears, our doubts, and our want of feeling, of faith, and of confidence, arise from our self-righteousness and self-sufficiency, which keep us *from* Christ, and keep therefore our guilt and our guilty fears alive within us. Would that we could feel and practically realize that Christ, and not duties, is our peace; Christ, and not tears or sorrow, is the source of our hope, our life, our pardon. Christ, and not prayers, is our true advocate with the Father; and Christ, and not any effort of ours, can alone secure reconciliation, and life, and the remission of our sins.

"God is love," infinite love. So much did "God love the world" as to devise the scheme of redemption in eternity, and perfect it in time. "He willeth not the death of the sinner." "He is not willing that any should perish, but that all should

turn unto him and live." He *has* become reconciled unto the world, and is "now waiting and willing to be gracious." He has provided life for the dead; for those that were dead in law, dead by condemnation, dead in depravity, dead in their own utter moral impotency, dead in their absolute inability of themselves to change their wills, their purposes, or their affections, "dead in trespasses and sins." And this life is in God's Son. "hid with Christ in God." "Christ is the way, the truth, and the life." "If any man believe in him, though he were dead, yet shall he live." "The word is nigh thee," O sinner, "even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."

In all the Scriptures, therefore, there is not one hard word against a poor sinner, stripped of all self-righteousness, and who casts himself for life, light, and peace, on the Lord Jesus Christ. Believe then but Christ's willingness, my dear reader, and Christ will "make you willing." If you cannot of yourself believe, remember that Christ is "the author of faith." If you feel no sense of pardon, remember that Christ "gives remission of sins," and secures the favour of THE FATHER. If you do not feel as sorry for your sins as you should, forget not that Christ "giveth repentance also." Do you feel weak? "He giveth power to the faint." Do you feel your faith feeble? "He increaseth strength." Are you full of infirmities? "He is not an high-priest who cannot be touched with them, but one who was in all points tried as we are," that he might be able to feel towards us as brethren. Does your faith tremble and vacillate, like the reed shaken by the wind, or the taper dying in the socket? "He will not break the bruised reed nor quench the divinely burning taper," but will sustain and supply them. He "works in the heart to will and to do." "By grace, then," O sinner, "thou art saved, through faith and that not of yourself, it is the gift of God."

O sinner, wilt thou not then believe, and trust, and "commit thy soul to Christ," sick, blind, unbelieving, hard, unfeeling as it is, and plead with Him for the fulfilment of his own gracious word. What is your unbelief? Why, it is making your guilt greater than Christ's righteousness, your case beyond Christ's remedy, your darkness beyond Christ's power to enlighten, and your wants beyond Christ's ability or willingness to grant. Thus do you undervalue Christ, reject His righteousness, deny

His truth, and affirm that His blood does not "cleanseth from all sin."

Let me then beseech you to join me, even now, in making a surrender of yourself to God in Christ. Come with me into God's presence, as "in Christ he is reconciling sinners to himself," and dedicate yourself to Him, saying,

"Eternal and unchangeable Jehovah! Thou great Creator of heaven and earth! and adorable Lord of angels and men, I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thine awful presence, and earnestly pray that thou wilt penetrate my very heart and soul with a suitable sense of thine unutterable and inconceivable glories! Trembling may justly lay hold upon me when I, a sinful worm, presume to lift up my head to thee, presume to appear in thy majestic presence on such an occasion as this.

"Who am I, O Lord God, or what is my house? What is my nature or descent, my character and desert, that I should speak of this, and desire that I may be one party in a covenant, where thou, the King of kings and Lord of lords, art the other. I blush and am confounded, even to mention it before thee. But, O Lord, great as is thy majesty, so also is thy mercy. If thou wilt hold converse with any of thy creatures, thy superlatively exalted nature must stoop, must stoop infinitely low; and I know that in and through Jesus the Son of thy love, thou condescendest to visit sinful mortals, and to allow their approach to thee, and their covenant intercourse with thee. Nay, I know that the scheme and plan is thine own, and that thou has graciously sent to propose it to us; as none untaught by thee would have been able to form it, or inclined to embrace it, even when actually proposed. To thee, therefore, do I now come, invited by the name of thy Son, and trusting in His righteousness and grace: laying myself at thy feet with shame and confusion of face, and smiting upon my breast, I say with the humble publican, 'God be merciful to me a sinner.' I acknowledge, Lord, I have been a great transgressor. My sins have reached unto heaven, and mine iniquities are lifted up unto the skies. The irregular propensities of my corrupt and degenerate nature have, in ten thousand aggravated instances, wrought to bring forth fruit unto death. And if thou shouldst be strict to mark mine offences, I must be silent under a load of guilt, and immediately sink into destruction. But thou hast graciously called me to return unto thee, though I have been a wandering sheep, a prodigal son, a backsliding child. Behold, therefore, O Lord, I come unto thee. I come, convinced not only of my sin, but of my folly. I come, from my very heart ashamed of myself, and with sincerity and humility confess that I have erred exceedingly. I am confounded with the remem-

brance of these things; but be thou merciful to my unrighteousness, and do not remember against me my sins and my transgressions. Permit me, O Lord, to bring back unto thee those powers and faculties, which I have ungratefully and sacrilegiously alienated from thy service, and receive, I beseech thee, thy poor perverted creature, who is now convinced of the right thou hast to him, and desires nothing in the whole earth so much as to be truly thine! Blessed God! it is with the utmost solemnity that I make this surrender of myself to thee. Hear, O heavens! and give ear, O earth! I avouch the Lord to be my God. I avouch and declare myself this day to be one of his covenant people. Hear, O thou God of heaven! and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions, or give thee a certain proportion of my services, or all I am capable of for a limited time; but I would be wholly thine, and thine for ever. From this day do I solemnly renounce all the former lords which have had dominion over me—every sin and every lust, and bid in thy name an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, all the members of my body, would I present before thee this day, as a living sacrifice, holy and acceptable unto God, which I know to be my most reasonable service. To thee I consecrate all my worldly possessions; in thy service I desire to spend all the remainder of my time upon earth, and beg thou wouldst instruct and influence me so that, whether my abode here be longer or shorter, every year and month, day and hour, may be used in such a manner as shall most effectually promote thine honour, and subserve the scheme of thy wise and gracious providence; and I earnestly pray, that whatever influence thou givest me over others, in any of the superior relations of life in which I may stand, or in consequence of any peculiar regard which might be paid me, thou wouldst give me strength and courage to exert myself to the utmost for thy glory, resolving, not only that I will do it myself, but that all others, so far as I can rationally and properly influence them, shall serve the Lord. In this course, O blessed God! would I steadily persevere to the end of my life, earnestly praying, that every future day of it may supply the deficiencies and correct the irregularities of the former, and that I may, by Divine grace, be enabled, not only to hold on in that happy way, but daily to grow more active in it.

“Nor do I only consecrate all that I am and have to thy service, but I also most humbly resign and submit to thy heavenly will, myself and all that I can call mine. I leave, O

Lord, to thy management and direction all that I possess and all I wish; and set every enjoyment and every interest before thee, to be disposed of as thou pleasest. Continue, or remove what thou hast given me; bestow or refuse, what I imagine I want, and thou, Lord, shalt see good; and though I dare not say I will never repine, yet I hope I may venture to say, that I will labour not only to submit but to acquiesce; not only to bear what thou doest in thy most afflictive dispensations: but to consent to it, and to praise thee for it, contentedly resolving, in all that thou appointest, my will into thine, and looking on myself as nothing, and on thee, O God! as the great eternal all, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

“Use me, O Lord, I beseech thee, as the instrument of thy glory, and honour me so far, as either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell; and may it please thee, O my Creator! from this day forward, to number me among thy peculiar people, that I may no more be a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God. Receive, O heavenly Father! thy returning prodigal. Wash me in the blood of thy dear Son, clothe me with his perfect righteousness, and sanctify me throughout by the power of thy Spirit! Destroy, I beseech thee, more and more the power of sin in my heart! Transform me more into thine own image, and fashion me to the resemblance of Jesus, whom henceforward I would acknowledge as my teacher, and my sacrifice, my intercessor, and my Lord! Communicate to me, I beseech thee, all needful influences of thy purifying, thy cheering, and thy comforting Spirit; and lift up the light of thy countenance upon me, which will put the sublimest joy and gladness into my soul.

“Dispose my affairs, O God! in a manner which may be most subservient to thy glory and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence at what time, and in what manner thou pleasest; only grant that in my dying moments, and the near view of eternity, I may remember these my engagements to thee, and may employ my latest breath to thy service; and do thou, O Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye upon thy languishing, dying child: place thine everlasting arms underneath me for my support; put strength and confidence into my departing spirit; and receive it to the embraces of thy everlasting love! Welcome it to the abodes of them that sleep in Jesus; to wait with them

that glorious day, when the last of thy promises to thy covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance, which shall be administered to them into that everlasting kingdom, of which thou hast assured them in thy covenant, and in the hope of which I now lay hold of it, desiring to live and to die as with my hand on that hope!

“And when I am thus numbered among the dead, and all the interests of mortality are over with me for ever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their mind. May they read it not only as my language, but as their own; and learn to fear the Lord my God, and with me to put their trust under the shadow of his wings for time and for eternity; and may they also learn to adore with me that grace which inclines our heart to enter into the covenant, and condescends to admit us into it, when so inclined; ascribing with me and with all the children of God, to the Father, to the Son, and to the Holy Ghost, that glory, honour, and praise which is so justly due to each divine person for the part he bears in this illustrious work. AMEN.

“Lord, I am thine, for ever thine,
My soul doth cleave to thee;
My dearest Lord, be ever mine,
I have no love but thee.

“Henceforth I am not mine, but God’s for ever.”*

And now, my dear reader, have you gone with me in this surrender of yourself to God, and are you now no longer your own, but “His to whom you have now yielded yourself to obey him”? If you have—if you are thus willingly, devotedly, and heartily “THE LORD’S,” then confess that you are so before men. Let it be known in your family, and to your friends and acquaintances. Tell them of your position, and “come out from among them and be separate,” and confess your faith also before the world, by “coming into the presence of the congregation, and taking the cup of salvation into your hands, there paying your vows unto the Lord.” This is God’s own way and plan of manifesting our confession before the world, and acknowledging that we are just what the proud Pharisee of the world says we are, weak, infirm, unworthy, and undeserving sinners, and that all our righteousness, and hope, and help, is in the Lord Jesus Christ. If, my dear reader, thou shalt thus “confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.” Conscience may condemn you, guilt may alarm you,

*This is the form used by Mrs. Ramsay of Charleston, South Carolina. See her most valuable *Life*, by the American Sunday School Union, p. 27, &c.

and Satan tempt you to doubt and fear, but do not despair—hope still. No guilt ever exceeded the merits of Christ's blood; nor has any sin ever yet conquered the invisible power of his grace. In all thy temptations be not discouraged. These surges are intended not to draw you from Him, but to sweep away from you every filthy rag of self-confidence, and lead you to stand firm and immovable on Christ your rock. He is the temple, altar, priest, and sacrifice, to whom every sinner may come, and none but sinners can come; and to whom they are to come, not that they may offer an atoning sacrifice, but that they may trust in that sacrifice and blood "which cleanseth from all sin." Christ's blood secures reconciliation for the ungodly, (Col. i. 20;) cleansing for the polluted, (1 John i. 7); purchase from the slavery of Satan, (Acts xx. 28); redemption from the curse, (1 Peter i. 18); purging from our condemning conscience, (Heb. ix. 13, 14); remission of all our sins, (Heb. ix. 23, 14); the glorious liberty of the children of God, (Heb. x. 19); a complete everlasting justification before the law and the justice of God, (Rom. v. 9); and peace, liberty, and boldness towards God as our Father in heaven, (Eph. ii. 13.) O how rich, how free, how all-sufficient, how unsearchable is the grace of Christ! It is, indeed, high as heaven from which it comes and to which it brings; deep as hell from which it delivers; and broader than the earth, since it not only makes propitiation for all the sins of all men, but brings life and security to angels, and "glory to God in the highest."

To believe and trust in Christ, then, is to renounce as dross all our privileges, obedience, duties, graces, tears, and efforts, and to look for salvation to nothing but Christ. It is to feel that Christ, too, is the free gift of God, and cannot be secured by merit. Faith is his gift, (Eph. ii. 8); and pardon also is his "free gift," (Rom. v. 16.) Look to Christ then, O sinner; look to him and "thou shalt be saved," (Isa. xlv. 22.) "Believe on Christ and thou shalt not be ashamed." "Come to him and thou shalt find rest." "Abide in him" and thou shalt secure a refuge from every doubt, and fear, and trembling thought. Sinner, there is no other Saviour besides Christ, no other foundation, no other hope set before thee, no other refuge. Look then to him and thou art secure; look to any thing else and thou art undone. It is only "IN CHRIST" that God is gracious, reconciling, and forgiving. IN CHRIST ALONE God is "plenteous in mercy," bound by covenant grace and pledged by many precious promises to receive all that come to him, and to cast out none.

To be in Christ, then, by an absolute surrender of the soul to God in dependence on his merits and mercy, and to have Christ "formed in our souls," by a heartfelt faith in the word and promise of God, and by the searching application of them

through the Holy Spirit;—this is salvation—“this is eternal life.”

Fear not then, O thou who art willing to be Christ's, to believe and to trust in Him, and to trust in Him for ALL thy salvation and ALL thy hope. HE will restore with the Spirit of meekness, (Gal. vi. 1.) HE will bear all thy burdens, (Gal. vi. 2.) HE will give “grace upon grace;”—grace to pardon, grace to hope, grace to believe, grace to enjoy peace, “grace sufficient for every time of need.” He will forgive not only once but seven times, not only seven times but seventy times seven—that is, every time we sin and look to Him for pardon.

“He that believeth shall be saved, and he that believeth not is condemned already, and must remain under the wrath of God, because he believeth not on the Son of God.” But he that believeth must also confess Christ, or else his faith is dead and profiteth nothing. Christ divides all men into the two classes—those that confess him, and those that confess him not; and he says, “Him that confesses me I will confess, and him that denieth me, that is ashamed of me, and that will not follow me, I will deny.”

“There are few that be saved,” says one prophet; “One of a city, and two of a family,” says another. “Oh, my soul! (to use the language of D'Aubigné,) thou art, then, with God, or thou art far away from Him! Thou art converted, or thou art not! Thou dost either confess Christ, or deny Him! One of these two sides thou hast taken, and which is it? Art thou in the narrow path of life? or art thou in the broad way to perdition? Oh, my soul! this is worth consideration. Examine thyself; prove thyself; seek, and ascertain clearly what thou art.” “Examine yourselves, whether ye be in the faith.”

Dear reader! you, whose conscience witnesses, this hour, that you do not confess Christ—you do not know Him—you are still in the broad way—and why, then, will you not now be saved? Why will you not be this day transported into the path of life, where the “fellow-citizens of the saints” and confessors of Jesus Christ are found? One thing alone prevents you, and that I declare to you; it is your want of faith in the powerful, the life-giving name of Jesus. So long as you do not believe in this name, by which alone there is salvation, your sins separate between you and God, and it is impossible for you to confess a name which has no glory in your eyes. But believe the word; this is what it tells you, (and in comparison with its teachings all else is darkness and error,) “Christ who is the brightness of the glory of God, and the express image of his person, and upholding all things by the word of his power, *when He had by himself purged our sins,* sat down on the right hand of the Majesty on high.” Under-

stand well what the word of God here declares to you. Christ has, not by an angel, or by any of the heavenly intelligences which He created, but by Himself, purged the sins of all who believe in him; which is to say, he has purified, redeemed, and delivered them from their sins, as effectually as if they had never committed any. At the moment when Christ expired on the cross, being "made sin" for all, all the sins of his people, of every age and every nation, were blotted out. What! could you believe that the Lord Christ himself took the trouble to purify his people from their sins, and that there still remains something in them which defiles and hinders them from seeing God? To use an illustration within the reach of all—if a mother has bathed her child in pure water, and has said to him, "Go, now, you are clean," her child believes her, and goes to his play; but if, to assure himself that it is so, he should go to behold his natural face in a glass, according to an expression in Scripture, he would be insulting his mother, by thus admitting the possibility that she could speak falsely. Well! Christ himself, Jehovah, Jesus, says to the believer himself, "Go, thou art made clean—I have purged thy sins by myself, I have made an end of all transgression; he that believeth on the Son hath everlasting life." And we will not believe this eternal word of truth! we would make our Lord a liar! Oh, my dear brother! do you truly believe that Jesus is the Saviour—do you believe it in your heart, and confess it with your mouth? Then do I declare to you from the everlasting Gospel, "You are clean." And your sins are forgiven. You have found grace in the sight of God. "There is no more condemnation" for you, says St. Paul. You, who in times past were not a people, are now the people of God; you, which had not obtained mercy, have now obtained mercy." Listen, then, to the voice of the Lord. He summons you to quit the standard of error, that you may range yourself under that of truth. Go forth from the camp of his adversaries, and enter into that of his children and friends. Unite yourself to the holy band of his prophets and apostles—to those illustrious men of all ages, who confessed his name so nobly. There is not one of you who cannot do it, and that, too, this moment; the door is open, wide open, for all. Oh, why will you prefer the sullied and perishing banners of injustice and unbelief to the pure and immortal standard of Christ? Behold, "the fashion of this world passeth away;" already its grandeur is fading, and soon will be no more. What will then remain to you? "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

CHAPTER II.

EVERY MAN UNDER OBLIGATION TO BELIEVE AND CONFESS CHRIST,
BY UNION TO HIS CHURCH, AND AN OPEN OBSERV-
ANCE OF HIS ORDINANCES.

I HAVE already, my dear reader, reasoned with you upon this subject, and endeavoured to show what is implied in believing on Christ.

Still, however, you hesitate, and doubt, and fear to cast yourself upon the Saviour, and to look to Him for faith, and hope, and pardon, and acceptance, and the full assurance of hope, and peace, and joy. The legal spirit of the natural heart still leads you to imagine that you must be better, and feel better, and have a far deeper conviction of sin and love to Christ, before you can feel warranted in reposing upon Him, as made unto you of God, wisdom and righteousness, and sanctification and redemption.

Let me then, again show you what it is to believe on Christ, and, in doing so, I will employ the following recent account as an illustration.

“It was a dark night: a high wind was blowing without, while all the family of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumbers.

“All at once Mr. H. was aroused by the terrible cry of fire. He was not sufficiently waked, at first, to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under the window. ‘Fire! fire! your house is on fire!’ they shouted as they pounded heavily upon the doors. Throwing a few clothes around him, Mr. H. rushed to the door; and what was his surprise and fear to discover that his own dwelling was in flames! He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant maid who lived in the family.

“Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might all be saved. On his way he met the maid: ‘Where is Charles?’ said Mr. H., surprised to see her alone.

“‘Crying in his room,’ answered the frightened girl. ‘I but just escaped, and the stairs are now all in flames.’

“The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost dis-

tracted, Mr. H. rushed out, and hastened to the part of the house beneath the window of his son's sleeping-room.

"The window was thrown up. The terrified boy was standing there crying out in agony, 'Father! father! how shall I get out?'"

"He could see by the glare of the fire in the room; but he could see no one beneath him—it was so dark—although he heard many voices.

"'Here I am, my son,' cried out the deeply-moved father; 'here I am; fear not. Lay hold of the sill of the window, and drop yourself down. I will certainly catch you.'

"Charles crept out of the window, and clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"'Let go, my son,' cried the father.

"'I can't see you, father.'

"'But I am here, my son.'

"'I'm afraid, father, that I shall fall.'

"'Let go; you need not fear,' again shouted the father. The flames began to approach the window—the casement grew hot—if he stayed there he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do any thing that would injure him. He drew in his breath, unclasped his fingers, and in a moment was in his father's arms, overpowered, and weeping for joy at his wonderful escape."

Now here was an act of simple faith, that is of absolute trust and confidence, in the ability and willingness of his father. But let us endeavor to analyze it. Why, then, let me ask, was it necessary that the boy should make such an adventurous fall? Because he was in danger of certain death, and there was no way of escape but by the window. Why, then, did he not at *once* cast himself out of the window? Because he knew that if he did so, depending on his own strength, he would be crushed and broken. Why, then, did his father run to stand under him, and receive him when he fell? Because he so loved him as to be willing to run the risk of his own destruction. Why did the father encourage and recommend his boy to let go? Because he knew that *he* was able to hold him up when he fell, and because there was no time to lose, seeing that death might seize on the child at any moment. And why did the boy finally drop, although *he could not see* his father's arms at all? Because he believed that his father was able to receive him; that his father saw him; and that his father would not fail of his promises.

Now just such, my dear reader, is faith as it regards the salvation of your soul. You are now in most certain danger

of everlasting death, because of your ungodliness and sin. But Christ has secured redemption and everlasting life; and God, our Father in heaven, has so loved us as to covenant and engage that whosoever believeth in Christ shall be saved. Neither can we be saved in any other way, for "the wrath of God abideth on us." By no efforts of yours, therefore, can you escape this danger. You cannot atone for past sins. There they are, and there they cry aloud for vengeance. You are already condemned, and for aught you know, sentence of death may be passed upon you at any moment, and "eternal destruction from the presence of the Lord, and from the glory of his power," become your portion. For, says Christ, "if ye believe not that I am He, ye shall die in your sins."

Christ, however, is ABLE to save you, since he is God as well as man. Suppose the boy suspended by his feeble hands had seen another little boy like himself stretch his weak arms, and call upon him to trust to him for deliverance. He would have cried out at once, "You cannot save me. Get out of the way, or I shall fall and crush myself and you." Just so the convicted sinner feels, when invited to put his trust in a man like himself, or in any one short of an almighty Saviour. "A mere human deliverer!" he exclaims—"do you mean to mock me? What can such a deliverer do for a wretch like me? What can he do with those mountains of guilt which are pressing upon me, and with that deathless worm which is gnawing within me? What can he do with the dreadful sentence of the law which hangs over me, and with the devouring flames which are kindled to consume me?" The sinner feels now that he needs a Divine Saviour—an Almighty Saviour—one who is able to "save to the uttermost"—one whose "blood cleanseth from all sin." He feels that no other Saviour can meet the fearful exigencies of his case, or can ever do him any good. And when he looks into the Bible, and finds that just such a Saviour is provided and freely offered; when he finds that he is a holy Saviour, whose word is truth—a glorious Saviour, altogether deserving his confidence and love; when, with the eye of faith, he sees this Saviour standing beneath him, and extending his mighty arms to receive him, and calling out to him to let go all his false dependences and hopes, and drop at once into his faithful hands; what should prevent him from doing it—from simply putting forth *the act of faith*, and falling into the kind and gracious arms of his Deliverer? He obviously has all the knowledge and conviction that are necessary, and he has only now to believe in Christ, to trust to him, to fall into his embrace, and live for ever.

Oh yes! when we find that Christ is the only Saviour known to the Bible,—that salvation or damnation are dependent on

our belief or rejection of Him,—that God everywhere refers us for salvation and eternal life to Him,—that He is made the object of supreme love and honour, and the centre of worship in heaven and on earth,—and that faith in Christ, trust in Christ, coming to Christ, living in Christ, following Christ, and glorying in Christ, are the essential elements of all christian experience,—how can any reasonable man question whether Christ is, as the apostle John says he is, “This is the true God, and eternal life?”

We can easily imagine a host of excuses which this little boy might have offered; but we also know, and you will admit, that they would all have been false and vain, and that he had every warrant and encouragement to act as he was required. We know, too, that in no other way could the child have been saved at all, and that if he had remained fearful, and hesitating, and halting, he would certainly have been lost. Now just so is it, O sinner! with you. You can frame a hundred excuses; but they are all false, and without any foundation; and if you do not break through them all, and at once, and for ever, and ENTIRELY yield yourself to Christ, and cast your soul on him, and commit it to his hands, you must perish.

Have you, then, done this, and are you now in Christ, trusting to him, and to him alone, for salvation? Or are you now ready to do this? Then, if you are, it is your duty to confess Christ before men. You must make a public profession of this self-renunciation, and this devotion to Christ. You must thus put yourself under Christ’s care, that he may instruct, comfort, and guide you, and that you may be useful to him and to his cause. Without this, you are told by the Apostle (Rom. x. 9-11) your faith is not right, but dead, and that you cannot be saved. St. Augustine, in his Confessions, tells us of a great man at Rome named Victorinus, many of whose friends were heathen. When God in his rich mercy converted him to the christian religion, he came privately to Simplicianus, and informed him that he had become a christian. Simplicianus answered, “I will not believe thee to be a christian till I see thee openly profess it in the church.” Victorinus jeeringly replied, “What! do the church walls make a christian?” and went his way. But when, in perusing the Scriptures, he came to those words of Christ (Mark viii. 38), “Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels,” he returned to Simplicianus, and openly professed his faith and trust in Christ. Let this declaration, then, equally impress *your* mind; for assuredly, if even in the face of persecution and death, men were under the imperative obligation to confess

Christ, no *possible* excuse can justify any man now in withholding himself from the ranks of Christ's disciples, since this is made necessary by the very relation in which you stand to Christ, and in which Christ stands to you. "He that is not with me," says Christ, "is against me." Every man, therefore, is either THE FRIEND, or he is THE ENEMY of Christ,—every man is either on the side of God, and of "the seed of the woman," or on the side of Satan, and "the seed of the serpent." And hence we find, that in the very closing page of Revelation (Rev. xxi. 8), "*the fearful*"—such as Nicodemus and Victorinus—are put in the very fore-front of those "who shall have their part in the lake which burneth with fire and brimstone, which is the second death," because, like all the rest, they "reject the counsel of God against themselves," "obey not the truth," and, instead of "submitting themselves to the righteousness of God, go about to establish a righteousness of their own.

Faith in Christ will infallibly produce love to Christ, and love to Christ will make the heart willing to "run in the way of His commandments." Hence the first cry of the believing soul is, "Lord, what wouldst thou have me to do?" and the first exclamation of all who hear his words, see his zeal, and witness his devotion, is, "Behold, he prayeth." Of this I will give you a very striking illustration, in the case of Mr. Baker, a Deist of Cincinnati, as related in Tract No. 373 of the American Tract Society. His mind being opened to the truth while on a sick-bed—

"After prayer, he said that he desired to make a *declaration*. No one understood what he designed to do. The curiosity of all present being excited, they rose and approached his bed, when with the deepest solemnity he expressed himself as follows:—

"I wish to make a declaration in the presence of my family and of these witnesses. I now declare before you all, that I am convinced of the error I have advocated for twenty years past. I believe there is such a being as Jesus Christ. I believe he is the Son of God. I believe he is the only name by which we can be saved."

"Referring to the uncertainty of life, although he expected to recover, he added: 'Whether I shall survive my present sickness or not, such I wish you to understand is my full belief. *I repent of my error*. I wish you, sir, to use this, my declaration, to comfort or strengthen christians as you may judge best. If there is joy in heaven over one sinner that repents, christians on earth will rejoice also. *I do repent*. Such are the sentiments I believe, and mean to support and defend while I live.'

At this time Mr. Baker was thought to be recovering; but

his disease returning, he requested earnestly to have the Lord's Supper administered unto him.

"This," says the Rev. H. Norton, who gives the account, "was to me a startling request. I was fearful that he had wrong views of the nature of this ordinance, and, like many others, might think, through its influence, to obtain the pardon of sin. Some questions were proposed to him for the purpose of drawing out his views of this institution. Immediately he drew my head down and whispered in my ear, as he was unable to speak aloud without much effort and pain. He said that he regarded the Lord's Supper simply as a symbol of the Saviour's sufferings—he did not think there was any efficacy in it to save from sin, and that he did not expect by it to receive forgiveness of his sins, for he trusted only in the blood of Christ for salvation. But his reasons for desiring to receive this ordinance were as follows:

"For twenty years he had denied publicly that there ever was such a being as Jesus Christ. Had he lived, he designed to have made a public profession of his faith in him, and thus undo, as far as possible, the evil he had done. But now he was about to die without the privilege of making a public profession of religion. He therefore desired to make as public a manifestation of his faith in Christ as he could in his situation, and once before he died, if it could consistently be done, to partake of the Lord's Supper."

We might illustrate the same truth from the history of St. Augustine. Never was man more hopelessly cut off from salvation by pride, by unbelief, by errors in doctrine, by vain philosophy, by carnal lusts, than was the young philosopher and libertine of Carthage. Oh! how he grieved and afflicted the heart of that poor, bereaved, widowed, but believing mother, who yearned over him as her only child; and oh! how dreadful his impiety which led him to fly from her to Rome; and how heavenly her hope which led her to fly after him that she might bring him to Christ.

At length, through persevering prayer, and the clear exhibitions of sacred truth, accompanied by the power of the Holy Spirit, this man of pride, of sensuality, of unhallowed ambition, and supreme selfishness, was brought low in the dust of humiliation before God; and, like Saul of Tarsus, was led to count all things but loss for the excellency of the knowledge of Christ. He now felt the absolute necessity, the infinite value of such a Saviour. He was filled with peace in believing; and in the language of the Psalmist, he delighted to pour forth thanksgivings to Him who had delivered him from the dominion of sin. In the fulness of his joy he exclaimed, "O Lord! I am thy servant, I am thy servant, and the son of thine hand-

maid; thou hast loosed my bonds; O Lord, who is like unto thee! I will offer to thee the sacrifice of praise continually!"

Having been admitted into the church, he resolved to return at once, with his mother, to Africa, that the theatre of his former blindness, his follies, his crimes, and his protracted impenitence, might witness the sincerity of his conversion, and the omnipotent power of Divine truth and grace; and that he might proclaim to his own countrymen that Redeemer whom he had so ungratefully dishonoured. Oh! if we had many Monecas, we would still have many Augustines, and our sons and our daughters would not only believe on Christ, but rejoice to bear any and every cross for love to his name.

Do you, then, my dear reader, believe on the Lord Jesus Christ? Do you believe that he is able and willing to save you—JUST AS YOU ARE—with your cold, unfeeling, hard, guilty, and sinful heart, and do you cast yourself unreservedly on his mercy, and trust in him alone for salvation? Then come thou and do likewise. CONFESS CHRIST WITH YOUR MOUTH. Profess him before the church and the world; and observe and do in remembrance of His divinity, His grace and mercy, and His all-atoning blood and righteousness, what He has commanded. Having given your own heart to the Lord, give yourself also to his church and cause, according to the will of God; and as a pledge of your love and devotion, come to the table of the Lord.

This is the plain and imperative duty of all who have the opportunity of doing it, and its neglect can admit of no excuse which would not equally excuse you for not believing on Christ with the heart. What fits you, fellow-sinner, to come to Christ himself, and to hope and trust in him, fits you to come to Christ's table; and as it regards both, the only fitness Christ requireth is, to feel your need of him. There is, and can be no other fitness or worthiness in any man, since we are all guilty, and since there is no ability in any man to make himself either fitter or better, seeing that it was "because we are without strength that Christ died for the ungodly." Blessed be God, fellow-sinner, ALL GRACE is treasured up in Christ; grace to pardon, grace to pacify, grace to purify, grace to edify, grace to sanctify, and grace to triumph by. To believe in Christ is to believe therefore that in Him is all that we need, and that we are to draw living water out of this well of salvation by the help of those means Christ himself has given us, not that we may trust in them, but be led by them to trust wholly and solely in Him to whom they refer, and on whom they depend for all their efficacy. Now, prayer is one of these means; reading the Scriptures is another; attendance on the public services of religion is another; converse with christians is another; charity, liberality, and activity in well-doing, is another; public profes-

sion is another; and participation of the Lord's Supper is one of the most precious and important of these means. To return to the figure, Christ—as the well—is deep, and his riches so “unsearchable and past our finding out,” that it is only by these means we can let down our faith and draw forth the living, saving, and purifying grace. Every one, therefore, who is “living,” as it regards his hopes of salvation, “by the faith of the Son of God,” and is daily looking to Him by humble faith and prayerful reliance, for “grace and mercy according to his need,” is fit and prepared to come profitably to the Lord's table. If then, poor doubting soul, thou hast laid hold of Christ, thou hast all that God can give thee, and all that God will accept of in thee. God will have nothing else, and asks for nothing else. Nothing will do thee good, or satisfy conscience, or take away sin, but Christ, who “found a ransom,” (Job xxxiii. 24); “in whom God is well pleased,” (Matt. iii. 17); and in whom God is reconciling sinners unto himself. God does all you need, as a guilty and helpless sinner, for Christ's sake. “He giveth grace and glory, and withholdeth no good thing” from them that are in Christ. They have peace with God. He is their merciful Father, and they are the sons and daughters of the Lord Almighty. In themselves they deserve rejection, wrath, and hell. In Christ they are made worthy of acceptance, pardon, and life, and to as many as do really believe on him, Christ as really gives power to become the sons of God. They are adopted into God's family; they “are no longer strangers and foreigners, but fellow-citizens of the saints, and members of the household of God,” and are freely welcome to a hearty enjoyment of all the privileges, promises, and ordinances of this heavenly family.

“Do you then, my dear reader, say that you can believe in Christ, and be a christian, as well without a profession and without the sacrament as with it?” Then you make God, who so positively ordered otherwise, a liar, and the truth cannot be in you. Your faith is dead. Your love is cold as indifference itself. You are openly disobeying God, and refusing that acquiescence which God requires—which the interests of religion demand—which is essential to the very existence of the church—and which love to Christ imperiously requires.

“Do you say it is a very solemn engagement, and you shrink from committing yourself for life?” Ah, my dear friend, does this prevent you, or, if it has not, would it prevent you from entering into the marriage vow, even though made with a weak and fallible mortal, and although it involves all your interests for body and mind through every period of life? And will you tell God that you can trust “a worm of the dust,” but that you are afraid to trust Him who is the chief among ten thous-

and, and altogether lovely, Him who is as willing as he is able to save to the uttermost all that trust in him, and as willing to carry on, and to perfect, as he is to begin, the work of grace in their hearts?

"Do you say that you are afraid you may hereafter abandon or disgrace your profession?" Verily if such is thy spirit, thy "heart is not right." You still distrust God, disbelieve in Christ, and question the sincerity and ability of the Holy Spirit. You still cleave secretly to the world, and make provision for future sin, and future worldliness. You are "striving to serve two masters, God and Mammon," the world and Christ. You are endeavouring to keep your feet on the two different vessels of the world and the church, and you will inevitably fall between them into the gulf beneath.

Have you hitherto proudly opposed religion, and reviled its weak and halting professors, and are you now ashamed to retract your avowals, to recant your "ungodly speeches," to identify yourself with these ungodly and halting professors, and to humble yourself to apply at the door of the church for admission to it? Most sure it is that "the pride of life" still reigns within you; that you are ashamed of Jesus; that you cannot brook the contumely of His cross; and that you are therefore "in the gall of bitterness and the bonds of iniquity."

Do you say you can discharge all the duties of a christian, and yet remain as you are? You contradict Christ, who says, "if any man will be my disciple, let him take up his cross, and deny himself, and come and follow me;" and you contradict the apostle Paul, who says, "that this is the word of faith which is preached to sinners—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe on him in thine heart, thou shalt be saved," and it is thus manifest that "you have neither part nor lot in the matter."

Do you say the Lord's supper is only an outward ordinance, and not in itself necessary to salvation? I answer, *first*, that were it so, love and gratitude would say, "inasmuch as my gracious Redeemer has made this observance a mark and evidence of our love, I will observe it even more scrupulously than if it were *in and of itself* essential to my spiritual welfare." But, I answer, *secondly*, that this ordinance is not wholly outward, but is a seal of the covenant, a pledge of mercy, a token of love, a means of imparting every needed grace, and a season of special presence, communion, and merciful dispensation on the part of Christ. It is THE LORD'S SUPPER, and "lo HE is with us there unto the end of the world to bless us, and to do us good."

Do you say I am not fit yet to go to the Lord's table? "You know not what spirit you are of." Thou art saying, "I will

become rich and increase in goods, so as to have need of nothing," and then I will come, "and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "I counsel thee, therefore," says Christ, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed; that the shame of thy nakedness do not appear." Not only those who remain "without," are excluded from the benefits of the marriage feast, but he also who comes there without the "wedding garment," and in his own dress, and who is not willing to sit down covered with the robe of Christ's righteousness, received as a gift at Christ's hands. To say you are not fit to come to the Lord's table, is either to say that you are sinful, which is the very reason why Christ became your Saviour, and the very character for which Christ provided this means of grace; or it is to say that you do not wish to come there as a sinner, saved and living altogether by grace, and in this sense it is to trust for fitness to your own righteousness, your own duties, and efforts, and attainments, which is a rejection of Christ. In so saying, therefore, you forget that you should come to Christ's table, that you may build your hope and confidence on the love and grace of God in Christ; that you may look at Christ's infinite righteousness and merits; that you may see all your guilt and defilement and sin washed away in the dear fountain of His blood; and there renounce self, trample on all self-righteous hopes and dependence, and be clothed in the righteousness of Christ, (Phil. iii. 9.)

But you want more faith in order to go to the table of the Lord; and where, dear reader, are you to get this faith, but by coming to Him who is "the author and the finisher of faith," and who has instituted this ordinance for the very purpose of imparting faith, and peace, and humility, and love, and joy, to poor and needy souls. Come then to the Lord's table, because the Lord of the table invites you there, and because he says, "Ho every one that thirsteth, come ye to the waters; yea, come, buy wine and milk, without money and without price." "Remember thy sins, Christ's pardonings; thy deserts, Christ's merits; thy weakness, Christ's strength; thy pride, Christ's humility; thy many infirmities, Christ's restorings; thy guilt, Christ's new applications of his blood; thy failings, Christ's assistance; thy wants, Christ's fulness; thy temptations, Christ's tenderness; thy vileness, Christ's righteousness."

Blessed soul! whom Christ shall find, not having on his own righteousness, (Phil. iii. 9); but having his robes washed, and made white in the blood of the Lamb, (Rev. vii. 14.)

Come to the Lord's table, then, stumbling, believer, that you may lean on Christ's bosom, (John xiii. 23.) "That," says an old divine, "is the gospel ordinance posture in which we should

pray, and hear, and perform all duties. Nothing but lying in that bosom will dissolve hardness of heart, and make thee to mourn kindly for sin, and cure a careless spirit, that gangrene in profession. That will humble indeed, and make the soul cordial to Christ, and sin vile to the soul; yea, transform it into the glory of Christ. Never think thou are right as thou shouldst be, a christian of any attainment, until thou comest to this—always to see and feel thyself lying in the bosom of Christ who is in the bosom of his Father. (John i. 18.) Come and move the Father for near views of Christ, and you will be sure to speed. You can come with no request that pleaseth him better. He gave him out of his own bosom for that very end, to be held up before the eyes of all sinners as the everlasting monument of his Father's love."

"Do this, then, in remembrance of Christ." Such is the voice of your Lord and Master; and lest you should think it referred only to the twelve disciples, the apostle Paul assures you that this ordinance is to run parallel with time, and that by it, all who trust in His name are to "show forth Christ's death till he come." How, then, if you have hitherto neglected this ordinance, will you answer for your conduct in the day of the revelation of Christ's righteous judgment. This is a command, remember, which is not couched in any doubtful terms, but plain, positive, and demanding immediate and implicit obedience. No sophistry can darken its meaning, or elude its force. Surely, then, in setting it at nought, you are "more brutish than any man, and have not the understanding of a man." "Who art thou, that thou repliest against God?" Who art thou that thou chooseth what Divine commands thou art to obey, and what to treat with contempt, although given by Him who has all power both in heaven and in earth?

Who art thou that thou putteth away from thee the obligations of this command? Either, dear reader, thou must be a communicant, or a delinquent and a rebel. Either thou must at once obey this command, or bring upon thy soul the guilt of violated duty. Consider well, then, before you incur Divine indignation, and endanger your own salvation "by openly setting Christ at nought, crucifying him afresh, and putting him to an open shame." For, remember also, that while communicating is a duty, it is an inestimable privilege, and God may swear in his wrath, that this privilege, with all of heavenly rest it implies, you shall never enjoy. It may be very true that you are not *as loving, as believing, as strong, and as sanctified* as you should be, but are you willing, by unbelief and rejection of the Divine mercy, to have your name wanting in the book of life? Are you prepared to "sell your birthright," and to write it in a covenant that you have neither part nor lot in Christ or

his salvation? When "the Lord comes to count and write up his people," are you willing to find your name omitted? and your inheritance given to a more faithful servant?

If, dear reader, you believe in Christ and are willing to give up all for him, then this commandment and ordinance of Christ requires your immediate observance. And if, on the other hand, you do not believe in Christ, and are not willing to give up all for him, then what are you but "a child of wrath," an heir of hell, a captive of the devil, dead while you live, and on your way to death everlasting. Oh! be persuaded, then, to give yourself to Christ now, at once, in this thy day, ere the offer of salvation is for ever hidden from your eyes. Make no tarrying, lest the avenger of blood overtake you, and lest, by trifling to-day, you be lost to-morrow. Have you been "*almost* persuaded to be a christian;" oh! be persuaded *altogether* to make a full, final, and absolute surrender of your soul to Christ. Believe on Him with the heart, and then come here and confess Him with the mouth, and thou shalt not be ashamed. "And now, Lord," let each one of us say, "all my desire is before thee. I am convinced of my duty, and dare no longer disobey. Oh! forgive me, that I have rebelled so long! I have been invited to thy table, and foolishly neglected many an opportunity of strengthening and refreshing my soul. I have been commanded to attend in remembrance of Him, who deserves never to be forgotten; and by my neglect have at once poured contempt upon thy authority, and slighted His love, who loved me, and gave himself for me.

"I bless thee, that I am in some measure sensible of my error; and am come to a resolution, that I will have respect to this, as well as other commands. The time past shall suffice me to have lived in the omission of so plain a duty, and the neglect of so glorious a privilege: oh! keep it upon the imagination of my heart for ever; and let me be confirmed in those good purposes, which thy own Spirit has led me to form, and no less power than His can help me to keep.

"I am indeed unworthy; but I acknowledge the insufficiency of that plea, against a positive command. I am unworthy, but must not therefore refuse thy kindness; I hope I am in Christ, who came to seek, to save the unworthy, and who is able to save and sanctify to the very uttermost, and therefore I cannot any longer want an ordinance, in the use of which I hope to grow in grace, and in the knowledge of my Lord.

"Or, if I have hitherto deceived myself, and walked in a vain show, I now desire to accept of the gospel-offer, to own my baptismal covenant, to avouch thee, O Father, Son, and Spirit, to be my God, my all, my everlasting portion. In deep humility (upon my bended knees), I now accept an offered Saviour, and

call heaven and earth to witness, that, as far as I can judge, I am sincere. And this I would declare in the presence of thy people; begging, with some hope and confidence, that I may be accepted now, and found in the number of the faithful at last.

“O direct me in all the steps I am to take; and let me see my way, and follow it, and have comfort in the issue, through the merits and mediation of my Lord and Saviour Jesus Christ.”
Amen.

“Sure this is truth, that He who made us,
He who all our weakness knows,
Stooped himself from heaven to aid us,
Bear our guilt, and feel our woes.

“Like the lamb the peasant slaughters,
See him unresisting led
'Midst the tears of Judah's daughters,
Mock'd and numbered with the dead.

“Yes! my soul, thy lost condition
Brought the gentle Saviour low;
Hast thou felt one hour's contrition
For those sins which pierced him so?

“Dost thou bear the love thou owest,
For such proof of grace divine?
Meek, I answer, Lord—thou knowest
That this heart is wholly thine.

“Long, indeed, too long I wandered
From the path thy children trod,
Long my time and substance squandered,
Seeking that which was not bread.

“Now though flesh may disallow it,
Now though sense no glory see,
In thy strength, my God, I vow it
Ne'er again to turn from thee.

CHAPTER III.

THE TRUE BELIEVER PREPARING TO COME TO THE LORD'S TABLE.

JUST as assuredly as any man desires and hopes for salvation, must he yield himself to that God who provided salvation for him—to that Saviour who has redeemed him by his own precious blood—and to that ever-blessed Spirit who has so graciously undertaken to work in our hearts to will and to do according to the purpose of God. This is the word of the gospel, that “if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved.” Thus thought and thus acted the primitive believers. They first gave their own selves to the Lord, and then to his church according to the will of God.

This, many now living have felt it to be our happy privilege to do; and this you, my dear reader, are now, I trust, about to do. Be thankful, my friend, that God has heard your supplication, and that you have been encouraged to participate in such great and unspeakable privileges. Remember, however, that such encouragement is founded, not upon any fitness, preparedness, or worthiness in you, but upon the hope that you have become sensible of your own ignorance, guilt, and insufficiency, and have embraced Christ, and that you are looking to Him by prayer, and the diligent use of every means of grace, for wisdom, and righteousness, and sanctification, and complete redemption; for His Holy Spirit to renew and sanctify; and for grace and mercy according to your every need. This, and THIS ALONE can give you a well-grounded hope that you have believed in the Lord Jesus Christ, and that you have fled from morality, from duties, from resolutions, and from every other self-righteous dependence, and “laid hold on Christ as THE ONLY hope set before you in the gospel.” See to it then, my dear friend, that such is your spirit, your determination, and your hope. Without this you are still without Christ, and consequently “without God and without hope in the world.” Without this your profession will only be hypocrisy, and your communicating in Christ's presence only a “crucifying of Christ afresh,” by a shameful denial of the freeness, fulness, and all-sufficiency of His work and mercy, His Spirit and grace.

See to it, then, that “Christ is formed within you the hope of glory,” and that you are “in Christ,” “not having on your own righteousness, which is as filthy rags” in the sight of God, who looketh upon the motive and the heart, but that you are clothed in the finished and everlasting righteousness of Christ; the true and only wedding garment, “the white robe” of the spirits of

the just made perfect in heaven. "Prove, therefore, your ownself; know you not your ownself; how that Jesus Christ is in you, except ye be reprobate." For if you are not in Christ—if you are not dead to any further confidence in yourself, and to any hope of salvation or of sanctification, safety, and persevering holiness, except through Christ, your "goodness will be as the morning cloud, and the early dew, that soon vanishes away;" and, "having put your hand to the gospel plough," you will be found among those "who turn back unto perdition," and concerning whom Christ will say at the day of judgment, "I never knew you." He alone can "stand fast," who has built his hope upon the rock Christ Jesus, since He is not only an immovable rock to sustain, but also a spiritual rock to follow him all through the wilderness, and out of which flow living waters to quench and satisfy his thirsty soul. He alone is alive to God, so that he shall "grow in grace, and in the knowledge of God," who, from the bottom of his heart, can say, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Blessed is the man whose hope is thus fixed in Christ, "whose sins are covered." He shall not be moved by any sleight of men, or artifice of the devil, but shall be "like a tree planted by rivers of water, whose leaves are always green, and its fruit plentiful, and whose root fadeth never." The confession made by such a man, being rooted in the grace of Christ, will never issue in broken vows and cursed apostacy.

"Take heed then," my dear reader, "that there be not in you an evil heart of unbelief, which will assuredly lead you to depart from the living God." How many professors that once appeared "*hot*," (Rev. iii. 14-16,) have cooled down into *lukewarmness* and indifference, into worldliness and formality, and sometimes even into the icy form of ungodliness and infidelity, and having "begun in the Spirit," have "ended in the flesh." Their foundation being in themselves—their hope springing from excited feeling, and not from the word and promise, the person and the Spirit of Christ; and "having no root in them, after a time they fell away, and walk no more with Jesus." They *never really* knew Christ and the power of his Gospel, and therefore He never knew them. And hence "they have gone out from us, because they were not of us; for if they had been of us, they would still have continued with us."

Let not this, however, discourage you, if you realise and feel your own unworthiness; your own want of any ability or strength to "hold fast your profession stedfast to the end, or to walk worthy of Him who hath called you" by his Spirit, and his grace, unto a life of holiness and new obedience. It is, indeed,

a great thing to be a Christian. The Christian life is a high, a holy, and a heavenly calling. Its standard is perfection; its spirit purity; its aim holiness in the fear of God; its object the glory of God and the salvation of man; and its end everlasting life. It is as high above every other order, association, and rule of action, as the heavens are above the earth; as God is higher than man; and as the Bible is more perfect than any human code. Any other calling a man may walk up to by his own ability; but to "walk by this rule," a man must be directed by "that wisdom which cometh from above, and which is profitable to direct, and thoroughly to furnish unto every good word and work," and he must be upheld and "kept by the power of God, through faith unto salvation."

Great, however, my dear reader, as is the calling, the work, and the aim of the christian, still greater is that grace and mercy which is vouchsafed by God to "work in you to will and to do;" still greater is the merit, the intercession, and the ever-living presence and sympathizing spirit of our Divine Redeemer, who "prays for His disciples that their faith fail not;" and still greater too, the almighty power of God the Holy Spirit, who can preserve the graces you have, subdue your corruptions, help you to "crucify the world, the flesh, and the devil;" "to walk humbly with your God," to "keep yourself unspotted from the world," and to wash, and sanctify, and completely redeem you, and present you faultless before the Father. Great, O sinner, are thy sins, but greater that plenteous redemption which says to you, "though thy sins be as scarlet they shall become white as snow, though they be red like crimson, they shall become white as wool." (Isa. i. 18.) Great, O sinner, are thy sins, which have abounded, so as to rise like a mountain over your head, but the grace of Christ "has much more abounded," so that this mountain of iniquity shall be removed and cast into the sea of forgetfulness, and remembered no more for ever. Great, O thou fearful heart, is thy weakness and unbelief, but God has "laid thy help on one who is mighty" to save, who is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace."—"wherefore He is able to save to the uttermost all that come unto God by Him." (Heb. vii. 25.) "Look then unto Me and be ye saved, all ye ends of the earth, for I am God, and there is none else." (Isa. xlv. 22.) Great, O thou weak believer, is thy proneness to wander, and to forget Christ; but greater is the love of Christ, "who will never leave nor forsake you, who having once loved you will love you unto the end, and who having begun a good work in you will carry it on till the day of Jesus Christ." Great and numerous are thy foes, thy enemies, and thy temptations; but "greater is He that is for

you that all that can be against you;" "He is faithful to his promises, and cannot deny Himself;" "His gifts and calling are without repentance," and as "He is the author, so is He the finisher of your faith," (Rom. viii. 28, &c.) "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say, then, to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And while, therefore, it is true that it would be better for those who trust in themselves, and go back, "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment," yet let not this discourage you, or lead you to falter in your course. The same is true of baptism, of christian education, or prayer, of the Bible, of preaching, of alms, and of every other means of grace, since all these will aggravate a man's guilt, misery, and condemnation, if "he fail of the grace of God," and trusts *in them* for acceptance, and does not "obey the truth." "The prayer of the wicked is an abomination, yea, the ploughing of the wicked is sin," and all the thoughts and intents of their hearts are evil, and only evil, and that continually. The only way, therefore, to avoid the curse and wrath of God against all the children of disobedience, is to enter upon the discharge of this and every other duty in the fear of the Lord, in dependence upon his grace, and looking to him for mercy to help you. And great as is the evil of coming to this duty in an improper, that is, a self-righteous spirit, vast are the advantages of a worthy reception, and blessed the consequences of a true and real communion with the Lord. Therefore, in the strength of Christ, hold on

thy way. Do not disobey Christ's authoritative command, or turn a deaf ear to his melting invitation, but "do this in remembrance of Him," that being made worthy for it "by the imputation of His righteousness, which is without works on your part," you may at last be made partaker of "the inheritance of the saints in light."

Come, then, to God in Christ, and as you "accompany me with a pure heart and humble voice unto the throne of the heavenly grace, say after me:"—

"O God, the Father, Son, and Holy Ghost, to whom I have now yielded myself according to thy gracious warrant and mercy, I am sensible of the treachery and baseness of my own heart; but I am also acquainted with thy power, and mercy, and faithfulness. Oh! let me not rashly take up a profession, which I shall as hastily abandon, or never fully maintain.

"Help me to understand the engagements I have undertaken, that I may count the cost, and not prove a foolish builder: help me to consider the difficulties and disadvantages that attend religion, and the troubles to which it may expose me; and may I seriously consider, that I must 'deny myself, and take up my cross, and follow Christ, if I would be his disciple.'

"Let none of these things, however, 'move' me from my resolution. O give me such near and affecting views of 'the glory that is to be revealed,' and of that 'wrath and fiery indignation' which awaits the ungodly; so set death and judgment before me, as to impress me with a sense of the worth of my soul, and the emptiness of this world, that I may be fully determined to accept of Christ, and adhere to him through evil and through good report, and 'count all things but loss for the excellency of the knowledge of Him,' (Philip. iii. 8.) And O may this be my unalterable persuasion! Let me never turn aside, nor wander from thee. Oh! let me not wander from thy commandments! let me never, like an ungracious prodigal, forsake my father's house, or count his 'meat contemptible. O never let me deny or forget *that* Jesus, whom I am so solemnly to remember and avouch for my Lord and my God! Let the unclean devil never re-enter, and take possession of this soul, while I consecrate as a 'temple to the Holy Ghost.' I am full of fears, and have reason to be jealous of myself, but yet I am not void of hope; nor have I any reason to distrust my God: thy grace is sufficient for me. O for 'thy name's sake, lead me and guide me; put thy fear into my heart, that I may never depart from thee.'

"Yet let me not come 'unworthily;' may I never 'eat and drink judgment to myself.' Deliver me from the dreadful guilt of 'crucifying afresh, and putting to open shame' that Jesus whom I think my soul loves, and desires to remember, avouch, and

honour. Keep me from receiving poison from the richest food, and from coming for a blessing, and carrying away a curse. And to this end enable me by thy grace to commit my soul into Christ's hand, to depend on Him for all I need; and let His gracious Spirit help my infirmities, plead for me with groanings that cannot be uttered, bear witness with my spirit that I am the child of God, and strengthen me with all might in the inner man, that I may thus hold fast the beginning of my confidence firm unto the end. Which I humbly ask for Jesus' sake. Amen."

Only approach, my dear reader, in this spirit, to the table of the Lord, and all will be well. Only look to Christ and you will not be ashamed. He will meet with you there. His banner over you will be love, and his words peace and consolation.

It may be encouraging here to tell the story of Janet Fraser's gift of a site for a Free Church at Thornhill. It had its origin in a resolution which she formed at a sacramental occasion in 1812; and as she regards it as an occurrence of "too serious a nature to have one flaw in it," we shall quote from her own MS. account:—"I essayed on the Friday before to devote myself to my Redeemer, soul, body, and spirit, with all I could claim as mine, to be at his service. I sat down at the Lord's table on Sabbath, when an old woman followed; and when the bread came, she took her piece and laid the rest on a plate, which was handed down the tables. But in the discourse, before distributing the elements, the minister repeated these words, quoted from Isaiah xliii. 1: 'Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.' I thought they entered my soul, and lifted it up in joy which I could hardly contain; and when the bread passed, the fear came on me, I durst not lift it off the plate. I wished the cup might pass likewise if I did not belong to God. I tasted the cup, but the minister observed I had missed the bread. He spoke to the elder who was carrying it back, that a person or persons had missed the bread. The elder offered it to a man who sat beside me, who said we had all eaten of it, when I replied, it was I who missed it; so he gave me a piece. I admired the providence, as much as the promise, and I have now need of them both. Lo in all these things God oftentimes worketh with man, to bring back his soul from the pit, to be enlightened with the light of the living. God is good to Israel."

Thus is God with his people. Thus is He better than their fears, and more merciful than all their hopes. Thus does the high and holy Saviour who inhabiteth eternity, and the praises

thereof, look down upon those that are of an humble and a contrite heart "to revive the spirit of the humble, and to revive the heart of the contrite ones." "The Spirit of the Lord is upon me," said the blessed Jesus when on earth, "because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bound. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in His name shall the Gentiles trust."

Come to the table then, my dear reader, relying upon Christ, and your hopes shall not be disappointed. Feed upon Him by faith, and then shall you experience the truth of that saying, "whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him." Come, then, believing in this unseen Saviour, heartily approving of the method which God has appointed for man's salvation, and then, "being justified by faith, you shall have peace with God, through our Lord Jesus Christ." From your inmost soul submit yourself to the plan of righteousness devised by God, and "rejoice in God through Him by whom we have now received the atonement." Earnestly desire to "be found in Christ," having no other righteousness or ground of trust, but "that which is through the faith of Christ, the righteousness which is of God by faith." Let it be the very foundation and corner-stone of your hope and confidence, that "Christ died for our sins," and was "made sin," that is, a sin-offering "for us, that He might be made unto us of God's righteousness, and that we might be made the righteousness of God in Him." Under the full consciousness of your own guilt and sinful infirmities, "behold the Lamb of God who taketh away the sins of the world," who "made his soul an offering for sin," and "put away sin by the sacrifice of himself;" that "what the law could not do" because of our sins, God may do, who sent "his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law may be fulfilled in us." Christ, therefore, has made peace by the blood of His cross," and "given himself for us, that he might redeem us from all iniquity," so that we may "have no condemnation," but be "freely justified from all things from which we could not be justified by the law," and be "purified unto Himself a peculiar

people, zealous of good works." Let your prayer, therefore, be, "Lord, I believe all these glad tidings, help thou mine unbelief. Lord increase my faith, and perfect that which is lacking in it, that feeling its *strength*, I may not doubt its *reality*."

Let your desire be toward this blessed Saviour, and your delight be in Him, and "love not in word, but in deed, and in truth." Come to Him saying, "whom have I in heaven but Thee, and there is none in all the earth that I desire beside Thee. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord." Behold in your loving and all-merciful Redeemer, "the chief among ten thousand, and altogether lovely." Tell him that you love him. Say to him, "Lord, thou knowest all things, thou knowest that I love Thee and have chosen thy testimonies as my heritage for ever." Tell him that you "are constrained by His love to live not unto yourself but unto Him who loved you, and gave Himself for you;"—that you find "His yoke easy and His burden light;"—that His commandments are not grievous," and that it is your delight to "follow the Lamb whithersoever he goes." As he says, "ye are my friends if ye do whatsoever I command you," tell Him it is your aim and purpose to "keep all his commandments and his statutes blameless." As He requires you to "love your neighbor as yourself and forgive enemies," ask Him to fill your heart with love and charity towards all men. And as we "hereby know that we have passed from death unto life because we love the brethren," "love one another with a pure heart fervently."

"But, O my God," you may still say, "how weak and how imperfect is my love! I even hate myself that I can love thee no more. I abhor myself that I love thy Christ no better; and blush to think that I am no more kindly affectioned to those whom thou hast loved with an everlasting love, and with whom I hope to live and converse for ever.

"My only comfort is, that I would love thee; I desire to love thee; I long to love thee, even as thou wouldst be loved. Lord, kindle my spark into a flame, and let that flame be strong and steady, and especially grant that my obedience may prove my love to be of the right kind; for how can I say I love thee, if my heart be not right with thee?—And for thy sake, may I love my neighbour; especially the happy members of that glorious family, to which it is my highest honour to belong: O may I love them as myself, and in honour prefer them before myself, and think no office of love too mean for me to stoop to in imitation of Him, who came not to be ministered unto, but to minister. (Matt. xx. 28.) And thou, O blessed Saviour, who hast died that I might be "cleansed from all filthiness, both of flesh and spirit, and that thou mightest perfect holiness in the fear of

the Lord," grant that I may be made "perfect in every good work to do thy will," and that I may be sanctified wholly, and my whole spirit, soul and body, be preserved blameless, to the coming of our Lord," (1 Thess. v. 23.)

Come, then, my friends, in this spirit, and with these desires, and "you shall be filled," and your souls shall be satisfied." Here you may expect to have your faith strengthened by the sensible representation which is made of Christ as both crucified and slain. Here you may hope to have your love inflamed by the remembrance of that love, high as heaven, deep as hell, and stronger than death, and endless as a past and coming eternity, with which Christ hath loved you. Here your resolutions may be confirmed by the experience of His loving-kindness and tender mercy. Here your mind will be spiritualized by being set on things above, and seeing Him who is invisible. Here your whole spirit and conversation may be moulded by the grace and strength imparted unto you. Here your peace may flow as a river, and your joy be unspeakable and full of glory. Here you may be clothed in the whole armour of God, so that you may fight manfully the good fight of faith, be prepared for all the troubles of life, and made triumphant amid the agonies of death.

"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord is merciful, and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord all ye his hosts; ye ministers of his that do his pleasure. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul."

"What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

CHAPTER IV.

THE TRUE BELIEVER REMEMBERING CHRIST AT THE COMMUNION TABLE.

WHAT, my friend, are the ministers of Christ, at whose hand you are now about to receive the emblems of our Saviour's love and passion? "Let a man," says the apostle, "so account of us as of the ministers of Christ, and stewards of the mysteries of God. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." Were not this their high and exalted office so distinctly and unequivocally delineated and enjoined, it would be the very height of unpardonable and blasphemous presumption in any man to assume such a position between the high and holy Sovereign of the universe and his accountable and guilty creatures. But such being the duties which ministers are called upon to discharge, in dependence upon the gracious guidance and help of our adorable Redeemer, it would be presumption in them to shrink from it, or, under a plea of affected modesty, to make themselves prominent, and Christ, for whom they speak, but partially revealed. Especially is this true on such an occasion as that of the communion, when the King himself comes near, that He may hold intercourse with those who have chosen him as their Redeemer. Let, then, all thoughts of his ministers be banished from your mind, and let Christ himself speak to you on that occasion, when He will afford you the opportunity of celebrating this feast of love. It was on the same night in which he was betrayed that Christ took bread, and gave thanks, and brake it, and gave unto his disciples, saying, "This do in remembrance of me." "Likewise also" did He bless and give to them the cup. And what He did with the twelve apostles, He does also with all his disciples to the end of the world. "For," says the apostle Paul, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

I. "This do," says Christ, "in remembrance of me." This do, because, in the first place, this is an ordinance which I appointed for My own glory, for your comfort, and as a means

of establishing, preserving, and perpetuating My church. "For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death"—ye do make a proclamation of the great fact and doctrine of My vicarious death for the atonement of sin, and the redemption of sinners. "Till I come again," at the great day of my appearing, "to judge the quick and the dead." "He that believeth" in me, as an atoning Mediator, and as an almighty and all-sufficient Redeemer," will then "be saved" "from the wrath that is to come;" while "he that believeth not" shall then be as assuredly damned. "For the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in his saints, and to be admired in all them that believe, in that day."

Dear reader, "Do you then believe in me"—this is the language which Christ addresses to you, "and that I am the Son of God, the Saviour of the world, besides whom there is none else, who am able to save to the uttermost all that come unto me by faith?"—"Do this, then, in remembrance of Me." Do you now receive Me as your Saviour in particular, and not merely as "the Saviour of all men," and do you believe on me in *your* heart?—then come near unto me at this time, and "do this in remembrance of Me." Do you put your trust—your hope for acceptance with God, and for every spiritual blessing, on that "work which the Father gave Me to do," and which I finished when I "gave up the ghost," as "a curse and a sin-offering" upon the cross, and do you do this, believing that "God is in Christ reconciling sinners unto himself, and not imputing unto them the guilt of their trespasses, but the merit of Christ's righteousness, so that being justified by faith they may have peace with God?"—then "do this in remembrance of Me." Do you fear, and tremble, and stand in doubt, when you look to your own heart, your own feelings, and your own inability; and do you feel that all "your wisdom is foolishness," all "your strength weakness," and "all your goodness but as the morning cloud and the early dew that soon vanishes away?"—then come here and "do this in remembrance of Me." Do you realize that this duty takes precedence of every other obligation, and that this privilege transcends immeasurably every other? then come, and with a full, a thankful, and a grateful heart, "do this in remembrance of Me." Do you feel that whereas you were once too proud to have Me to reign over you, too much ashamed to be thought religious, too worldly to care for spiritual things, and too carnally-minded to be willing to give up the pleasures

and vanities and gaieties of the world, you are now able to rejoice in being My disciple, and to find pleasure and delight in keeping My ordinances and commandments blameless?—then “do this in remembrance of Me.” For you and such as you I have appointed this feast, and to you it is that I would ever give a welcoming invitation.

II. But, secondly, let me, says Christ, ask you to do this in remembrance, that is, in commemoration of what I am, and in attestation of your belief in My Divinity. “Whom do men say I am?” “Why, my Lord,” you may reply, “men are very much divided in their sentiments respecting THEE. Some denounce THEE as an impostor, and some regard THEE but as one of the prophets, while others again consider that THOU art exalted among the angels and other high intelligences.” “But whom,” asks Christ again, “do you say that I am?” And what can you answer and say but what Peter said—“THOU art the Christ, the Son of the living God.” Yes, Lord, “we know Thee who Thou art, the Son of God.” And Jesus answers, and says to you even as he did to Simon, “Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven, for no man can come unto Me except my Father draw him, and no man can call Me Lord, and trust in Me as such, except by the Holy Ghost.”

When God revealed himself to Moses, He said, “I AM THAT I AM;” “and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” This God did, to teach the eternity and immutability of his Divine essence, and that all existing beings were created and sustained by him and derived their life from HIS. Remember therefore, what I also said unto you while I was yet with you in the flesh, “verily, verily, I say unto you, before Abraham was I AM, and ye shall see the SON OF MAN sitting at the right hand of power, and coming in the clouds of heaven;”—and how again I revealed myself to John in my last communication to the world, saying, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Even, therefore, as I then told you, so would I have you now remember that, “as the Father hath life in himself, so hath he given unto THE SON to have life in Himself;” “that all men should honour the Son, even as they honour the Father.” “You believe in God,” that he is self-existent, immutable, eternal, omniscient, and omnipotent; “believe also in Me, that I and the Father are one;” one in substance and equal in power, and therefore, that I am equally entitled to the glory and the homage of every creature, for, “in the beginning was the Word, and the Word was with God, and THE WORD WAS GOD.” “The Lord possessed me in the beginning of his way before his

works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no foundations abounding with water. Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the deep; when He established the clouds above; when He strengthened the foundations of the deep; when He gave to the sea His decree, that the water should not pass his commandment; when He appointed the foundations of the earth. Then I was by Him as one brought up with Him; and I was daily his delight, rejoicing always before Him."

Then it was that "I was in the form of God, and thought it no robbery to be equal with God." Then it was that in the councils of eternity, "God saw that there was no man, and wondered that there was no intercessor, therefore, His arm brought salvation unto Him;" and I, "the Lord your righteousness," and "the righteousness of God, sustained him," saying, "Lo, I come to do thy will, O God." Then it was that God said, "I will declare the decree. Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen (that is, the Gentiles), for thine inheritance, and the uttermost parts of the earth for thy possession." Remember, then, all this, that when you come to this table, you may come to one who, while He "was formed in fashion as a man," was, at the same time, "in the form of God;"—who is, therefore, "Immanuel, God with us," "God manifest in the flesh;"—and who is therefore, "the mighty God," "mighty to save," yea, "able to save, to the very uttermost, all that come unto Him by faith." "Do this therefore," says Christ, "in remembrance of what I am."

III. But, in the third place, "do this in remembrance of" what I became in order to purchase eternal redemption for you. It was when there was no other eye that could pity, and no other arm that could bring salvation, and when the violated and injured throne of God demanded vindication before His universal empire, that Christ said, as it is written in the volume of God's everlasting decrees, "Lo, I come to do thy will, O God." Then it was in order that God might "reconcile us unto himself, and give to us the ministry of reconciliation," and that "peace and good-will might be proclaimed on earth," that Christ "being in the form of God, and thinking it no robbery to be equal with God, made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross." He who

was "God over all, and blessed for ever," "was despised and rejected of men, a man of sorrows and acquainted with grief; he was despised, and we esteemed him not. He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth; he was taken from prison and from judgment, and he was cut off out of the land of the living, and made his grave with the wicked." Yea, though "he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him; he put him to grief; and he was numbered with the transgressors."

Now, "do this," says Christ, "in remembrance of" all this. Remember all I did and suffered in the flesh, from the first to the last hour of that period of mysterious humiliation and abasement; how in infancy I was found a child of poverty; how, even in childhood, I became a wanderer and an exile; how even the children in the market place publicly addressed and mocked me as "a glutton and wine-bibber;" how I "came even to my own, and my own received me not;" how I went about in deserts and cities, having no certain dwelling-place, nor even where to lay my head; how I endured such continual "contradiction of sinners against myself;" and how, after "going about doing good," and "fulfilling all righteousness," I was, "by wicked hands," by perjured and suborned witnesses, by an intimidated and unjust judge, and by the bitter malice of ungodly foes, "crucified and slain." So unparalleled were my sufferings, that "I was a worm and no man; a reproach of men, and despised of the people. All they that saw me laughed me to scorn; they shot out the lip, they shook the head. I was poured out like water; and all my bones were out of joint; my heart was like wax; it was melted in the midst of my bowels, and I was brought into the dust of death. The assembly of the wicked enclosed me. They parted my garments among them, and cast lots upon my vesture." "Is it nothing to all you that pass by? behold and see if there be any sorrow like unto my sorrow, which was done unto me, wherewith the Lord afflicted me in the day of his fierce anger."

And wherefore was I thus afflicted? Surely I have borne *your* griefs, and carried *your* sorrows. I was wounded for *your* transgressions, and bruised for *your* iniquities. The chastisement of *your* peace was upon me, and with my stripes *you* are healed. The Lord laid on me the iniquity of you all. For the transgression of my people was I stricken, for I bore their iniquities. For God made me to be sin for you, who knew no sin, that ye might be made the righteousness of God in Me."

"Do this," then, "in remembrance of" these things. See in all this the evidence, the certainty, and the awfulness of your

guilt, ruin, and coming misery; the dreadfulness of perdition; and the infinite difficulties which lay in the way of your *possible* salvation. Remember this, that you may be more deeply convinced of sin, and humbled in the dust of penitence and self-abasement; that you may properly understand, and duly estimate, the nature and extent of My humiliation, sufferings, and death, and your consequent duty and privilege; and that, comprehending more of the mystery of godliness, and the unspeakable love of God, you may put away all fear, all shame, and all lukewarmness, and “glory only in the cross, whereby you are crucified unto the world, and the world is crucified unto you.”

IV. But, in the fourth place, “Do this in remembrance of Me,”—that is, in order that you may be led to the lively faith of what I now am. “The cup *has* now passed from me.” The work of humiliation “is now finished.” The last enemy is subdued, and will be finally destroyed. Many were the foes that opposed my victory and your redemption; but I have “led captivity captive, triumphed over them in my cross,” accomplished “a complete redemption,” and “brought in an everlasting righteousness.” God’s law demanded satisfaction, and I “magnified it.” God’s attributes required atonement, and I drank the cup even to the very dregs. The wrath of God was revealed from heaven against all transgressors; and against me it was that God said, “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts;” yea, even when thou, O God, had forsaken Me, even then did I not forsake you, helpless, guilty, and undone sinner. The world, the flesh, and the devil were all against you; “but this is the victory that overcometh” them all, “even faith” in Me; for “your life is hid with Christ in God.” Guilt alarms you with the apprehension of coming wrath; but “who will lay any thing to your charge? seeing it is God that justifieth.” Satan whispers, that after all you shall be condemned; but “who is he that condemneth? seeing it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession.” Fear, and doubt, and unbelief lead you to tremble lest you fall away from your stedfastness; but “if God be for you, who can be against you?” And “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give you all things?”

“I still live; and because I live, ye shall live also.” “It was needful for you that I should go away,” and be no longer with you; but “I have not left you comfortless. I have given you another Comforter, even the Spirit of truth, who glorifies me;” and “Lo, I also am with you always, even unto the end of the world.” “All power is now given unto Me in heaven and on earth; and I am Head over all things to the church.” I am now

"a Prince and a Saviour, to give repentance and remission of sins;" and I "ever live to make intercession for the ungodly." "I have not left you as orphans in the world," nor handed you over to any earthly church or ministry. "I am still THE VINE, and ye are the branches;" "I am the living Head, and ye are the members." I am "that Head from whom the whole body fitly joined together maketh increase of the body unto the edifying of itself in love." I "ascended up far above all heavens," that I might fill all things with My presence, uphold all things by My power, and make all things work together for the good of My church and people.

Remember, therefore, who, and what, and where, I now am, and "let not your hearts be troubled, neither let them be afraid." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Do this, then, in remembrance of your Jesus.

Jesus! who once a child of woe
Wept, bled, and suffered here below,
And deigned for men to die!
Jesus! to praise whose matchless name
Ten thousand glorious seraphs frame
The chorus of the skies.

Jesus! who made this ponderous earth,
Who gave yon splendid planets birth,
And formed each lesser star.
Jesus! who fills creation's throne,
Yet stoops to meditate for his own
At Heaven's eternal bar.

Jesus! of whom the prophets tell,
Who death disarms, and conquers hell,
And bids the tempter flee.
Jesus! who hears the contrite sigh,
Who wipes the tear from sorrow's eye,
And sets the prisoners free.

This is the theme which angels love,
When through the radiant courts above
Their loudest anthem rings;
When every heart, and every tongue,
And every golden harp is strung
To praise the King of kings.

V. But, once more, "do this," says Christ, "in the remembrance of" My presence with you on every communion occasion. I said to my disciples, while yet with them, "I will not any more eat thereof until it be fulfilled in the kingdom of God,"—that is, until the kingdom of God shall come. But that kingdom *is* now come. As often, therefore, as you eat this bread, and drink this cup, "is it not the communion of my body and of my blood?" seeing that "I am with you to bless you and to do you good." This, then, is My supper. This is My banqueting-chamber, and "My banner over you is love." When I promised to meet my disciples, and to bless them, I fulfilled all their expectations, and "their sorrow was turned into joy." Believe Me, therefore, when I say that "*you* will see Me also, and *your* heart shall rejoice, and *your* joy no man shall take from you, for I will shew you plainly of the Father." Remember what the disciples *were*, and what, through my "grace strengthening them," they *became*. How many are there now in heaven, if thou canst tell?—even "a number which no man can number." And "whence came they?" Did they not come "through much tribulation," and many temptations, doubts, and fears? And were they not "made more than conquerors" over sin, fear, doubt, death and hell, "through the blood of the Lamb?" Now what they *were*, you, it is true, now *are*—poor, miserable, blind, naked, and driven from wave to wave of trouble, fear, and doubt. And what they now *are*, it is equally true, you *may* be; and if you will only believe, hope, trust, and obey Me, you *will* be. Have you ever backslidden?—remember Peter, that like him you may now turn and look upon me whom you have pierced, and weep and be forgiven. Have you been unbelieving? Remember Thomas, that like him, seeing Christ "evidently crucified before you and slain," you may cry out, "My Lord and my God." Have you been cold and lukewarm?—let "my love constrain you," so that "though now you see me not, yet believing, you may rejoice with joy unspeakable and full of glory." Have you been afraid to hope and rejoice?—"O thou of little faith, wherefore dost thou doubt." What have you to do but believe, seeing "that all the promises are yea and amen in me," and that "I am yours." Can you then doubt My ability or deny My willingness? "Sooner may the heavens and the earth pass away than one jot or tittle of all that I have promised can remain unfulfilled." Doubt then no more. Be fearful and unbelieving no longer. "Remember Me." Think not of your sins except to remember that "My blood cleanseth from all sin." Think not of your weakness except to "glory in your infirmities," since "when you are weak then are you strong," seeing that "I am not an high priest that cannot be touched with a feeling of your infirmities, but one who was tried in all points,

even as ye are, though without sin." Think not of your hard and stony hearts, except to mourn over them, and to bring them unto Me that I may soften and make them hearts of flesh. You have dreaded this communion-day and this duty as something awful, but "remember ME." "Fear not, it is I." "Come unto me, you that thus labour, and I will give you rest. Come near that I may embrace you on my arms of mercy; that I may fill you with joy; shed abroad my love in you; and that I may enable you to feel that this is none other than the house of God and the very gate of heaven." "Eat, O friend; drink, yea, drink abundantly, O beloved." "Hitherto you have asked nothing in my name; ask and you shall receive, that your joy may be full. Verily, verily, I say unto you, whatsoever you shall ask the Father in my name he will give it you."

"Do this, then, in remembrance of ME," and "if you love me, keep my commandments;" "for hereby is my father glorified if you bear much fruit." Remember, therefore, that I died for your impetinent friends as well as for you, and that it is for My glory as well as their good, that they also should be saved. Remember that I "gave my life a ransom for all," and as "a propitiation for the whole world," and "go ye therefore into all the world, and preach my gospel to every creature." Remember that "my kingdom is not of this world," and is entrusted, therefore, to the zeal, liberality, self-denial, and self-sacrifice of its members; and as you have "freely received, freely give." Be willing to communicate and ready to distribute, that by your liberality, and activity, and devotion, the Gospel "may have free course, and run, and be glorified." And remember how opposed the world is both to Me and to you, and how as it hated Me it will hate you also. "Walk, therefore, in wisdom towards them that are without," "that wisdom may be justified of her children," "and that they may be ashamed who speak evil of your good conversation in Christ." Be very jealous, therefore, for My honour, and for your own usefulness, and "watch and pray lest you fall into the snares of the devil," and the Gospel, through your coldness, dishonesty, covetousness, or unchristian conduct, be blasphemed.

Up Christians, up! the Saviour calls,
The work brooks no delay;
On you the sacred duty falls,
To preach the Gospel day:
And many must run to and fro,
Ere knowledge like an ocean flow.

Up Christians, up! the moments fly;
And while you count the cost,
Ten thousand sinners round you die,
And are for ever lost!
Can these the realms of darkness fill,
And you be reckoned guiltless still.

Up Christians, up! the field is wide,
 And white with ripen'd grain;
 Forth to the labour side by side,
 A faithful, vigorous train:
 Your Master's high approval win,
 And bring the Gospel harvest in.

Finally, says Christ, Do this in remembrance of what I will yet be and do for you. I will come again the second time to judge the world in righteousness. As oft, therefore, as ye eat this bread and drink this wine, ye do shew the Lord's death till he come, "Looking for the glorious hope and that blessed appearing of the great God and our Saviour Jesus Christ." "The harvest is the end of the world. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matth. xiii. 39-43.)

And as after death there is to every man that judgment, which anticipates the judgment of the great day, "what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God;" "for we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. v. 10.) Remember, therefore, that as I must "judge the world in righteousness," this judgment "must begin at the house of God." While, therefore, I am "merciful and gracious, slow to anger, and of great kindness," while I am not "willing that any should perish, but that all should turn unto me and live," and while I "will in nowise cast out any" "that come unto me, however weary and heavy laden;" nevertheless, remember that my "eyes are as a flame of fire," to detect the hypocrite and the formalist. I cannot "look upon sin but with abhorrence," nor "pass by transgression," with impunity. And, therefore, if "the righteous," or any who are professedly such, "commit iniquity," all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Remember, then, that there is such a thing as "the form of godliness," where there is not "the power," and "a name to live while there is death." Is "any man then who is called a brother, a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner," I will put away from me "that wicked person." Do you "forsake the assembling of yourself together" with my disciples, "as the manner of some is;" do you "forget to entertain strangers;" do you "love this present

world;" do you "love father or mother, or houses or lands, more than Me;" do you "restrain prayer before God;" do you "forget God" in your family; do you live unto yourself and not unto Me, who died for you,"—then forget not that "in the day when I shall be revealed from heaven with my mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,"—you "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power when He shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed,) in that day." 2 Thes. i. 8-10.

Remember, then, my dear reader, what Christ says to you. Remember Him in what He was, what He became, what He did, what He is, and what He will be. How terrible is He as an enemy, and how inestimable is He as a friend—a friend always at hand, able and willing to help, able and ready to advise, and able and ready to protect. His grace is sufficient for every trial, and His strength adequate to every weakness, and you may come with boldness to His throne of grace, in the assurance that you shall there obtain grace and mercy in every time of need. Let past experience embolden and encourage you to do this in humble, cheerful, and joyful remembrance of Him by whose grace you have come thus far. Here devote yourself to Him, and implore His grace that you may strive even until death shall terminate your labours in rest and peace and joy.

Soldier of Christ! thou warrior tied
 And bound by holiest vow,
 Oh! what hast thou to do with rest and ease?
 Still wipe thy manly brow.

Strengthen thy feeble knees,
 And but with life thine armour lay aside.
 For yet a little while
 When thou on thy last enemy hast trod,
 Shalt enter with a smile
 On rest eternal—yea! the rest of God!

Then approach. With heart sincere
 Show thy firm allegiance here;
 'Twas Himself who gave the sign—
 Brake the bread and poured the wine.

Faithful to His last command,
 Take these symbols in thy hand,
 Eat, and Jesus suffering see;
 Drink, and ponder 'twas for thee.

Approach not the altar
 With gloom in thy soul;
 Nor let thy feet falter
 From terror's control!

God loves not the sadness
 Of fear and distrust;
 Oh! serve Him with gladness—
 The Gentle, the Just!

Confiding, believing,
Oh! enter always
"His courts with thanksgiving—
His portals with praise!"

Nor come to the temple
With pride in thy mien;
But lowly and simple,
In courage serene.

Bring meekly before Him
The faith of a child:
Bow down and adore Him,
With heart undefiled;

And "by the still waters,"
And through the green shade
With Zion's glad daughters,
Thy path shall be made!

A PRAYER BEFORE RECEIVING OF THE SACRAMENT OF THE LORD'S SUPPER.

BY MATTHEW HENRY.

Most holy, and blessed, and gracious Lord God, with all humility and reverence, I here present myself before thee, to seek thy face, and intreat thy favour, and as an evidence of thy good-will towards me, to beg that I may experience thy good work in me.

I acknowledge myself unworthy, utterly unworthy of the honour; unfit, utterly unfit for the service to which I am now called. It is an inestimable privilege, that I am admitted so often to hear from Thee in thy word, and to speak to Thee in prayer; and yet, as if this had been a small matter, I am now invited into communion with Thee at Thy holy table, there to celebrate the memorial of my Saviour's death, and to partake by faith of the precious benefits which flow from it. I, who deserve not the crumbs, am called to eat of the children's bread.

O Lord, I thank Thee for the institution of this blessed ordinance, this precious legacy and token of love which the Lord Jesus left to his church; that it is preserved to this age; that it is administered in this land; that I am admitted to it, and have now before me an opportunity to partake of it: Lord, grant that I may not receive thy grace here in vain.

O Thou, who hast called me to the marriage supper of the Lamb, give me the wedding-garment; work in me a disposition of soul and all those pious and devout affections which are suited to the solemnities of this ordinance, and requisite to qualify me for an acceptable and advantageous participation of it. Behold the fire and the wood, all things are now ready; but where is the lamb for the burnt-offering? Lord, provide Thyself a lamb, by working in me all that, which Thou requirest of me upon this occasion. The preparation of the heart, and the answer of the tongue, are both from Thee: Lord, prepare my unprepared heart for communion with Thee.

Lord, I confess I have sinned against Thee; I have done foolishly, very foolishly, for foolishness is bound up in my heart; I have sinned, and have come short of the glory of God; I have come short of glorifying Thee, and deserve to come short of being glorified with Thee. The imagination of my heart is evil continually, and the bias of my corrupt nature is very strong towards the world, and the flesh, and the gratification of sense; but towards God, and Christ, and heaven, I move slowly, and with a great many stops and pauses. Nay, there is in my carnal mind a wretched aversion to divine and spiritual things.

I have misspent my time, trifled away my opportunities, have followed after lying vanities, and forsaken my own mercies. God be merciful to me a sinner! for how little have I done since I came into the world of the great work that I was sent into the world about.

Thou hast taken me into covenant with Thee, for I am a baptized christian, set apart for Thee, and sealed to be thine; Thou hast laid me, and I also have laid myself, under all possible obligations to love Thee, and serve thee, and live to Thee. But I have started aside from Thee like a deceitful bow; I have not made good my covenant with Thee, nor hath the temper of my mind and the tenor of my conversations been agreeable to that holy religion which I make profession of, to my expectations from Thee, and engagements, to Thee. I am bent to backslide from the living God; and if I were under the law, I were undone; but I am under grace, a covenant of grace, which leaves room for repentance, and promiseth pardon upon repentance, which invites even backsliding children to return, and promiseth that their backslidings shall be healed. Lord, I take hold of this covenant, seal it to me at thy table. There let me find my heart truly humbled for sin, and sorrowing for it after a godly sort. O that I may there look on him whom I have pierced, and mourn, and be in bitterness for him; that there I may sow in tears, and receive a broken Christ into a broken heart: and there let the blood of Christ, which speaks better things than that of Abel, be sprinkled upon my conscience, to purify and pacify that: there let me be assured that Thou art reconciled to me, that mine iniquities are pardoned, and that I shall not come into condemnation. There say unto me, Be of good cheer, thy sins are forgiven thee.

And that I may not come unworthily to this blessed ordinance, I beseech Thee lead me into a more intimate and experimental acquaintance with Jesus Christ, and him crucified—with Jesus Christ and him glorified; that knowing Him, and the power of His resurrection, and the fellowship of his sufferings, and being by His grace planted in the likeness of both, may both discern the Lord's body, and show forth the Lord's death.

Lord, I desire by a true and lively faith to close with Jesus Christ, and consent to Him as my Lord and my God; I here give up myself to Him as my prophet, priest, and king, to be ruled, and taught, and saved by Him; this is my beloved, and this is my friend. None but Christ, none but Christ. Lord, increase this faith in me, perfect what is lacking in it; and enable me, in receiving the bread and wine at thy table by a lively faith, to receive Christ Jesus the Lord. O let the great gospel doctrine of Christ's dying to save sinners, which is represented

in that ordinance, be meat and drink to my soul, meat indeed, and drink indeed; let it be both nourishing and refreshing to me, let it be both my strength and my song, and be the spring both of my holiness and of my comfort. And let such deep impressions be made upon my soul, by the actual commemoration of it, as may abide always upon me, and have a powerful influence upon me in my whole conversation, that the life I now live in the flesh I may live by the faith of the Son of God, who loved me, and gave himself for me.

Lord, I beseech Thee fix my thoughts; let my heart be engaged to approach unto Thee, that I may attend upon Thee without distraction. Draw out my desires towards Thee; give me to hunger and thirst after righteousness, that I may be filled; and to draw near to Thee with a true heart, and in full assurance of faith; and since I am not straitened in Thee, O let me be not straitened in my own bosom.

Draw me, Lord, and I will run after Thee: O send out thy light and thy truth, let them lead and guide me; pour thy Spirit upon me, put thy Spirit within me, to work in me both to will and to do that which is good; and leave me not to myself. Awake, O north wind, and come, thou south, and blow upon my garden; come, O blessed Spirit of grace, and enlighten my mind with the knowledge of Christ, bow my will to the will of Christ, fill my heart with the love of Christ, and confirm my resolutions to live and die with Him.

Work in me, I pray Thee, a principle of holy love and charity towards all men, that I may forgive my enemies, (which by thy grace I heartily do) and may keep up a spiritual communion in faith, hope, and holy love, with all that in every place call on the name of Jesus Christ our Lord. Lord, bless them all, and particularly that congregation with which I am to join in this solemn ordinance. Good Lord, pardon every one that engageth his heart to seek God, the Lord God of his fathers, though not cleansed according to the purification of the sanctuary. Hear my prayers and heal the people.

Lord, meet me with a blessing—a Father's blessing, at thy table; grace thine own institutions with thy presence; and fulfil in me all the good pleasure of thy goodness, and the work of faith with power, for the sake of Jesus Christ my blessed Saviour and Redeemer. To Him, with the Father, and the Eternal Spirit, be everlasting praises. Amen.

PRAYER AFTER RECEIVING OF THE LORD'S
SUPPER.

O LORD, my God and my Father in Jesus Christ, I can never sufficiently admire the condescension of thy grace to me; what is man that Thou dost thus magnify him, and the son of man that Thou visitest him? Who am I, and what is my house, that Thou hast brought me hitherto; hast brought me into thy banqueting-house, and thy banner over me hath been love? I have reason to say, that a day in thy courts, an hour at thy table, is better, far better, than a thousand days, than ten thousand hours elsewhere; it is good for me to draw near to God. Blessed be God for the privileges of his house, and those comforts with which he makes his people joyful in his house of prayer.

But I have reason to blush and be ashamed of myself, that I have not been more affected with the great things which have been set before me, and offered to me at the Lord's table. O what a vain, foolish, trifling heart have I! when I would do good, even then evil is present with me; good Lord, be merciful to me, and pardon the iniquity of my holy things, and let not my manifold defects in my attendance upon Thee be laid to my charge, or hinder my profiting by the ordinance.

I have now been commemorating the death of Christ: Lord, grant that, by the power of that, sin may be crucified in me, the world crucified to me, and I to the world; and enable me so to bear about with me continually the dying of the Lord Jesus, as that the life also of Jesus may be manifested in my mortal body.

I have now been receiving the precious benefits, which flow from Christ's death: Lord, grant that I may never lose, may never forfeit those benefits; but as I have received Christ Jesus the Lord, give me grace so to walk in Him, and to live as one that am not my own but am bought with a price, glorifying God with my body and spirit, which are His.

I have now been renewing my covenant with Thee, and engaging myself afresh to Thee to be thine; now, Lord, give me grace to perform my vow. Keep it always in the imagination of the thought of my heart, and establish my way before Thee. Lord, preserve me by thy grace, that I may never return again to folly: after God hath spoken peace, may I never, by my loose and careless walking, undo what I have been doing to-day; but, having my heart enlarged with the consolations of God, give me to run the way of thy commandments with cheerfulness and constancy, and still to hold fast my integrity.

This precious soul of mine, which is the work of thine own hands, and the purchase of thy Son's blood, I commit into thy

hands, to be sanctified by thy Spirit and grace, and wrought up into a conformity to thy holy will in every thing: Lord, set up thy throne in my heart, write thy law there, shed abroad thy love there, and bring every thought within me into obedience to Thee, to the commanding power of thy law, and the constraining power of thy love. Keep through thine own name that which I commit unto Thee, keep it against that day when it shall be called for; let me be preserved blameless to the coming of thy glory, that I may then be presented faultless with exceeding joy.

All my outward affairs I submit to the disposal of thy wise and gracious Providence; Lord, save my soul, and then, as to other things, do what thou pleasest with me; only make all providences to work together for my spiritual and eternal advantage. Let all things be pure unto me, and give me to taste covenant love in common mercies; and by thy grace, let me be taught both how to want, and how to abound, how to enjoy prosperity, and how to bear adversity, as becomes a Christian; and at all times let thy grace be sufficient for me, and mighty in me, to work in me both to will and to do that which is good of thine own good pleasure.

And that in every thing I may do my duty, and stand complete in it, let my heart be enlarged in love to Jesus Christ, and affected with the height and depth, the length and breadth of that love of his to me, which passeth all conception and expression.

And as an evidence of that love, let my mouth be filled with his praises: worthy is the Lamb that was slain, to receive blessing and honour, and glory and power; for he was slain, and hath redeemed a chosen remnant unto God by his blood, and made them to him kings and priests. Bless the Lord, O my soul, and let all that is within me bless his holy name, who forgiveth all mine iniquities, and healeth all my diseases; who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercy; who having begun a good work, will perform it unto the day of Christ. As long as I live I will bless the Lord, I will praise my God while I have any being; and when I have no being on earth, I hope to have a being in heaven, to be doing it better. O let me be borne up in everlasting arms, and carried from strength to strength, till I appear before God in Zion; for Jesus' sake, who died for me, and rose again, in whom I desire to be found living and dying. Now to God the Father, Son, and Spirit, be ascribed kingdom, power, and glory, henceforth, and for ever. Amen.

THE
Divine Appointment and Obligation
OF
Capital Punishment,
WITH ITS BEARING ON THE
Recent Execution of Colored Persons,
AND THEIR
Religious Instruction.

By REV. THOMAS SMYTH, D. D.

Extracted from
The Southern Presbyterian Review.

CAPITAL PUNISHMENT.

1. *The Rights of War and Peace, including the Law of Nature and of Nations.* By HUGO GROTIUS. 3 vols. 8vo.
2. *The Relations of Christianity to War.* By the Rev. THOMAS SMYTH, D. D. Charleston. 1847.
3. *The Punishment of Death for the Crime of Murder, Rational, Scriptural and Salutary.* By WALTER SCOTT, President and Theological Tutor in Airedale College. Bradford: Yorkshire.
4. *Capital Punishment, the Importance of its Abolition: A Prize Essay.* By the Rev. JAMES BEGGS, Late Missionary to India. London. 1839.
5. *An Essay on the Ground and Reason of Punishment, with special reference to the Penalty of Death.* By TAYLOR LEWIS, ESQ. And a Defence of Capital Punishment. By Rev. GEORGE B. CHEEVER, D. D. With an Appendix, containing a Review of Burleigh on the Death Penalty. New York: Wiley & Putnam. 1846: pp. 365.
6. *The Increase of Crimes against Life.* NEW ENGLANDER. July, 1844.
7. *The Right of Civil Government over Life.* IN IBID. October, 1845.
8. *Shall Punishment be Abolished?* IN IBID. Oct., 1846.
9. *Capital Punishment. Biblical Repository.* July, 1837. By S. S. SCHMUCKER, D. D.
10. *Capital Punishment. Biblical Repertory and Princeton Review.* April, 1842. And in the second Series of Reviews from that work.
11. *Capital Punishment.* By DANIEL R. GOODWIN. In *The Bibliotheca Sacra*, for May, 1847.

It is our object, in the ensuing article, to present to our readers the subject of capital punishment. This we believe to be timely and important; and as it has been pressed upon us by the recent cases of the execution of colored persons for the crime of poisoning two innocent and unoffending individuals, against whom they did not even pretend to have ground for retaliation or revenge,* we will draw from their case illustrations of our argument.

*From our own knowledge and their confessions, we know that in this case the treatment of the parties, by their owners, had been gentle and humane, and their crime is traceable to distinct causes, foreign to such a source.

We have placed at the head of our article a number of works in which this subject will be found discussed, chiefly for the purpose of directing our readers to sources of information on both sides of the question, and of giving them palpable evidence of the interest the subject is exciting, and of the great necessity of "stirring up the minds" of those who are already "established in the truth."

In the extensive and learned work of the celebrated Grotius will be found a treasury, in which all the principles lying at the foundation of human society, and which determine authority and rights, in a state both of peace and war, are discussed on the grounds of natural and revealed truth.†

In the Discourse by the Rev. Thomas Symth, will be found a synopsis of the arguments in support of the right of society, both to inflict capital punishment and to prosecute a just war.

Mr. Scott's treatise, contains a very satisfactory statement of the scriptural argument in support of the divine appointment and permanent obligation of capital punishment.

Mr. Beggs' Essay is a very condensed view of what can be said in opposition to the law of death; and exhibits, in a remarkable degree, the difficulty of preventing genuine piety and true philanthropy from degenerating into a morbid and sickly sympathy for *distress*, even while it is the result of the most heinous and desperate guilt; and how easily the mind, in such circumstances, can delude itself, with the most inconclusive reasoning.

In the full and comprehensive work by Taylor Lewis will be found a survey of the whole argument, and of all the objections as urged by the latest advocates for the abolition of capital punishment. Of Dr. Cheever's labors on this subject the public have formed a very high opinion, and have derived from them important benefit, in staying that flood of wild speculation which threatens to overturn, in the State of New York, every landmark of security.

In the article in the *New Englander*, for July, 1844, the increase of crimes against life, which is, it is said, awfully notorious in the Northern States, is traced to the constantly diminishing value that is set upon human life; the mixture, in our population, of individuals of different races and nations; the loss of property and disappointed ambition; the absurd and barbarous custom of carrying deadly weapons; the diminished dread of a trial; the constantly increasing difficulty of procuring convictions on indictment for murder; the increasing uncertainty (owing to the unpardonable abuse of their prerogative by Governors,) whether, in case of conviction, the

†On this subject, see particularly Book I, and Book II: ch. xx, on Punishments.

penalty of the law will be rigidly enforced; and the influence of the unprincipled portion of the press. "What then, (it is asked,) can be done? We answer, we have the same remedy that we possess for all other evils, moral, civil, political or religious. We shall never expel tyranny by the sword, nor heresy by the flames. We shall never eradicate vice by law, nor protect life or property by an armed force. Such remedies partake not of the spirit of our institutions. We must aim our efforts at the minds and hearts of freemen. Our safety depends on constant and persevering efforts to enlighten the one and to purify the other."

The article in the same Review, on the right of civil government over human life, is a short but conclusive one. It thus concludes:

"We have taken this cursory view of certain conditions under which it is right for the 'powers that be' to destroy human life, for the sake of establishing this right as a general principle. We claim it to be a plain corollary from the divine institution of human government, that life may be justly taken in vindication and support of the laws; for nothing is more certain than the dependence of civil government on this right, for its existence and power to answer the ends of its existence. And we feel authorized to charge all deniers of the right of capital punishment, of the forcible suppression of domestic insurrection, and of war with foreign powers, with a logical denial of the right of civil government itself. Their position leads, by irresistible inference, to the grossest errors of the non-resistants. Starting with the doctrine that life is inviolable, and that the intentional destruction of life is always murder, to what other conclusion can they come, than that civil government is a usurpation, and that God intended man should be controlled by moral influence alone, in this world? If the enemies of society are not liable to the loss of life, for their crimes and criminal attempts, no restraint can be exercised over them, and no penalty, however mild, can be inflicted. They will not suffer themselves to be seized and imprisoned by the nerveless arm that dare not strike; and there will in fact, and from necessity, be no such thing as government, which, by supposition, God has ordained."

The last article, from the same Review, of 1846, we regard as a very lucid, able, and conclusive refutation of the objections made to this law of death, and commend its perusal to any who may feel a desire to pursue the investigation.

Dr. Schmucker discusses, in his own didactic manner, the various questions to which the subject gives rise, both on the grounds of natural right and scriptural authority.

Of the elaborate article in the *Biblical Repertory* and *Princeton Review*, in reply to the reports presented in favor of the abolition of capital punishment, to the Legislatures of Massachusetts and New York, we cannot speak too highly, nor commend it too warmly; and by the republication of two volumes of separate essays from this able *Review*, it is placed within the easy access of all our readers.

The article in the *Biblical Repertory* and *Princeton Review* will be found especially satisfactory and valuable, as containing a full view of the argument, from history and experience.

In the extended and elaborate article in the *Bibliotheca Sacra* will be found a full philological investigation of all the scriptural passages involved in the controversy, particularly as it regards the sixth commandment, which, it seems, is regarded by the abolitionists as a stronghold. The subject is to be continued.

We will now proceed, in as condensed and practical a manner as possible, to give a summary of our own views on this vitally important question. There is, at present, a great outcry on this subject extending itself over the world, and promulgated, with vehement emphasis, throughout our own country. Capital punishment, even for the wilful destruction of human life—to which and to very few other crimes, it ought, we think, to be limited—is spoken of in terms of unmeasured reprobation; represented as a lingering remnant of a barbarous age; or the custom of savage feudalism, and unworthy of a civilized state. In the terms of a prevailing but morbid sensibility, it is coupled with the calculations of utilitarianism. It is contended that putting to death according to law is “an ill-judged evil-working expedient, and worthy of no higher designation than legalized murder.”

Now it must be admitted that the subject of capital punishment is often treated in this manner, from honest conviction and good motives, and from an apprehension that the genius of christianity is inimical to it, under any circumstances. But while this must be admitted of many holders of the above opinion, we fully concur with the *London Record* when it says, “We reiterate our opinion, that the present attempt to do away with the punishment of death where murder has been committed, proceeds from no other than the practical infidelity of the age. It is from foolish and corrupt man, affecting to know better and be more benevolent than ‘the only wise God,’ a God full of compassion and tender mercy, but ‘who will in no wise clear the guilty.’” And that such is the true source of this opposition would appear from the obvious character of the avowed opponents of this law. “All those,” says the *New Englander*, “whose impulses and habits put them in opposition

to law, and who not unnaturally feel somewhat as if it were for their interest that the punishments of crime should be abolished, are agitated with the movement. The haunters of dram-shops; the frequenters of brothels; those whose oaths shock you as you pass along the street—are generally in favor of the abolition of capital punishment. Those who profess to believe that there is no retribution for wickedness in the world to come, and that the murderer, dying with all a murderer's malice in his heart, dies only to enter into perfect bliss—cry out against the dreadfulness of the death penalty, and demand that the murderer shall have a kinder and less vindictive treatment. Philanthropic projectors of a reconstructed moral universe, who hold that society is all wrong, and that everything existing must be overturned to prepare the way for a new era of social equality—utter the same outcry. Those whose religion is mere sentimentalism—whose christianity, as they call it, is little else than a low conception of the poetry of nature—and who conceive of God chiefly as a great artist that has made the world for its beauty—give in their adhesion."

The benevolent and philanthropic character of the age—according to the universal tendency of weak and imperfect reason—is carried out into absurd and extravagant theories, as if all the tares of human depravity could be at once and completely eradicated by the devices of man's wisdom and man's philanthropy; all temptation and trial be entirely done away; and an age of perfect holiness and therefore of perfect happiness, be restored and perpetuated. Now, while it is hard to resist a current apparently so pure and gentle in its flow, so benevolent in its design, and so beneficent in many of its *partial* and *present* results—yet truth compels all lovers of equity to stand fast against the Syren voice, even though it speak in the tone and assume the garb of "an angel of light."

In the decision of every question of conscientious obligation and moral duty, "TO THE LAW AND THE TESTIMONY" must be our immediate and our final appeal; and every theory that is not accordant with these, and based upon them, must be rejected—however specious and refined—as having "no truth in it." And this is the true and only criterion by which we can determine whether ANY plan of man's devising, having for its *professed* object the promotion of man's welfare—is pure gold, or only a glittering counterfeit—"the hay, the wood and the stubble;" and whether, therefore, under the cover of a present and apparent good, there will not be found, in all such schemes, the seeds of future and ultimate evil.

Now the opponents of capital punishment—while, of necessity, they attempt to shelter themselves behind a few isolated passages of scripture, severed from the context and misin-

terpreted in their true meaning—nevertheless aim as much as possible to divest the question of its scriptural character, and thus clear the way for reaching bold and plausible conclusions, and for enlisting public sympathy.

This question, however, so far as it is one of *obligation and right*, is purely theological. It is altogether a Bible question, and to be decided by the proper answer to the question, "Is there a law framed by divine authority and by which, in every case, it is made necessary that the crime of murder should be punished with death?" For our own part, we could give no sanction nor concurrence to the infliction of death—terminating as it does the period of man's probation for eternity—except under the authority of divine requirement or sanction. And therefore we regard the propriety or impropriety of this punishment to be at once and forever decided by a knowledge of what God has required and ordained, and as we would not allow any reasons of mere expediency or self interest to *establish* the law of death, so we cannot admit loose and declamatory statements to have any weight *against* a law of God, unless there can be produced some decisive intimation in the Bible of the subsequent repeal of that law. Our direct and decisive reference, therefore, is made to God's law and to God's testimony.

But in doing this, let it not be supposed that we have any fear of bringing this question to the decision of sound reason and of long tried experience.

On the contrary we maintain that the infliction of death for the crime of wilfully taking away life, is in itself right; is sustained by every principle of justice; and is required by the moral sense and conscience of every unprejudiced mind. That such is the moral nature of this law of death, we might argue from the fact that God has unquestionably authorized and required the punishment of death by the Jewish law, and under the whole period of the Jewish economy. This fact no one ever has, or ever can possibly deny.* But if this fact is true, how can any one who believes that God is so necessarily and immutably holy, that He cannot either authorize or sanction what is wrong;—how, we say, can such a person question that the punishment of death must be in itself right, and accordant with the principles of justice, when it was instituted and required by God himself? Who, without blasphemy, can say that God, *under any circumstances or for any length of time*, could do evil to secure good? And who, therefore, without blasphemy, can affirm that the legal punishment of death, which God most assuredly instituted and required, can, in its own nature, be either unjust or cruel?

*See Exod. 21: 11-14; Num. 35: 17-21; Deut. 19: 11-15.

It is indeed said, that one of the ten commandments embodied in the Jewish Law, is a plain and positive requirement in no case, and in no circumstances, to kill. But to kill, in a legal sense—and in this sense only is it used in Decalogue or Law—is “to put an end to the vital functions, either in destroying or essentially injuring the organs necessary to life, by the sword, by poison, by disease or by suffocation—and to do this not by any legal authority, but under the influence of malice, covetousness and revenge.”

To inflict the punishment of death, however, for the crime of murder, of which the culprit has been legally convicted, by hands of justice, and in accordance with the sentence of a proper legal tribunal, this is not to kill. Capital punishment and killing are as distinct as law and passion; conviction and revenge; calm solemnity and sudden and infuriated assault; the august authority of a state or community and the rash and hasty fury of a lawless criminal.

The same law, therefore, may very properly, and ought unquestionably, to prohibit killing and to enforce the legal infliction of death. God *has* done this, in the very law quoted, since—while in the decalogue He prohibits all taking of life by *individuals*, unless in the case of unavoidable self-defence—in that very code in which the decalogue is embodied, He has, in numerous places and for numerous crimes, required of the legal officers the infliction of death, as a legal punishment.

And hence, for any man to justify the abrogation of capital punishment, by pleading the language of the sixth commandment, is to make God contradict himself, and even to convict His own laws of a blood-thirsty and revengeful spirit. For us, let it be enough to say “let God be true, consistent and perfect, though every man should be found guilty of a dangerous treason against His wisdom and His mercy. The works of God’s hands are verity and judgment—all his commandments are sure. They stand fast forever, and are done in truth and uprightness.”* The question, therefore, to every one who believes in the holy and just character of God can never be—“is the punishment of death wrong itself?”—but the only question is, “is the punishment of death still permitted or required by God?”

But to proceed, let any man consider what the crime of murder is and then ask himself, is it severe or cruel to punish with death the man who has either alone, or in company with others, taken away the life of a fellow-being? If a man cuts short the life of a fellow-being by poison, fire, or other means;—if he thus deprives his neighbor of all earthly good and happiness;—if he introduce misery and distress into the bosom of the

*Ps. iii: 7, 8.

bereaved family;—and if he *forces* his victim into eternity, whether prepared or unprepared;—if a man does all this knowingly and wilfully;—is it, we ask, improper or cruel that the arm of justice should seize upon him, and imprison him, and try him, and when proved to be guilty,—should put him to death?

But to show still further the *reasonableness* of this punishment, let us consider the design and object of punishment. One object of all law and of all punishment is to ensure the welfare and security of the living, and above all things else, to preserve them from violence and murder. But if a man can take away life without forfeiting his own life, there are so many temptations to prevent the discovery of other crimes by taking away the life of those who could betray and expose them, that no man's life would be safe. The only way to prevent men from committing murder, either for its own sake or in order to conceal other crimes, is to make them feel that AS SURE AS THEY TAKE AWAY LIFE, THEIR OWN LIFE WILL BE TAKEN AWAY.

Much, we know, is said about the dreadful nature of solitary imprisonment for life, as a substitute for death. If, however, as is alleged, solitary imprisonment for life is the most terrible and the most frightful of all punishments, and in this respect more terrific, as a warning, than death itself—then where is the honesty or the propriety of such reasoners in denouncing the punishment of death, because it is so awful and severe? And, on their own reasoning, who, we ask, is most righteously to be condemned as cruel and severe? Such reasons assuredly demonstrate one of two things—either the hypocrisy or the absurdity of their objections. But let men talk as they may on this subject, it will still, we think, remain undeniably and universally true, that a man will give up everything and endure everything rather than give up life, and that whatever may be the severity of the punishment of solitary confinement in its *actual* endurance, it has but little power in its *anticipation*, to hold back pride, passion, hatred, revenge, and the insatiate thirst for money, from perpetrating murder, when it is once compared with the awful conviction in the mind of those who are led to meditate murder that as sure as their murder is found out, (which God and conscience assure them it will,) they will themselves be put to death, and whether prepared or unprepared, be made to stand before the judgment seat of Christ. And of this truth we have certain proof in the fact that it was never known that a prisoner labored, through his counsel, to transmute a conviction of manslaughter into a verdict for murder, that he might die rather than be imprisoned for life—or that a prisoner on the way to the penitentiary devised and

desired a plan for his immediate execution. Death is—must be—and ever will be “the king of terrors” to a guilty and self-condemning conscience, and is therefore the only adequate and *certain* preservation against the commission of murder, and for the security of society.

Besides murder may be and has often been committed by those who were already under sentence of solitary confinement for life. “And what shall be done in such a case? Imprisonment for life, according to the new theory, is to be the ultimate sanction of law—the highest punishment that human justice can inflict. There remains, therefore, no further possibility of punishment for those who are already under that sentence. In other words, you put a score or more of murderers into your prison, and by that act proclaim to them that there is nothing more for them to fear, and they may kill their keepers if they will; the law has already done its utmost upon them, and can not hurt them. Plainly, if you abolish capital punishment entirely, you cannot maintain government within the walls of your prison. The life of the warden, and the lives of the guard, are completely—so far as the law is concerned—in the power of the prisoners. Your law, then, for the abolition of capital punishment, must make an exception against such cases as these. The dreadful gallows must still project its dark shadow into the convict’s cell, to make him feel that law has still another and more awful sanction; or your abolition of the death penalty will go far either towards abolishing punishment altogether,” or towards driving society to some mode of self-vindication. “Abolish capital punishment altogether, and by that very act you establish either the primeval barbarous rule of blood-revenge by the next friend of the murdered, or a horrible Lynch court to take cognizance of crimes peculiarly atrocious. In other words, if the magistrate lays down the sword or bears it in vain—if the state, as such, abdicates its proper function of maintaining justice by penalties adequate to the protection of life, society itself, by an irresistible tendency, begins to be disorganized.”

But another end aimed at by punishment, is to impress upon the heart of the condemned culprit a proper sense of his criminality and guilt, and thus lead him to repentance. And what possible punishment, we ask, can awaken the hardened and seared conscience of a wilful murderer to a true sense of his awful guilt, but the punishment of death? When he knows that by the law of God and the law of man, he is not to live, and cannot be permitted to live, and that “ALL MURDERERS” who die impenitent “SHALL HAVE THEIR PART IN THE LAKE THAT BURNETH WITH FIRE AND BRIMSTONE”—and that within a short and unalterable period he must be in eternity and

beyond the reach of mercy—then it is, if ever, that hard heart can or will feel penitent and in earnest about his salvation—and then it is, if ever, that the man appointed to die will listen to instruction, call upon God in earnestness and truth—and lay hold of eternal life.

Such, in a most striking manner, was the case with the two colored culprits who were recently executed in Charleston, for the crime of poisoning. Henry, who was shrewd and knowing, and to some extent informed, at once realized his condition, and felt and admitted the justice and necessity of the punishment. Jane was hard of hearing, and therefore, though naturally shrewd, *actually* very ignorant of all divine truth. Her mind was dark—oh how terribly dark!—on all subjects relating to God, to duty, and to eternal retributions. Her conscience was, therefore, seared, and her sense of crime feeble and imperfect. She was one of those sordid souls.

“Such as do murder for a meed—
Who but of fear know no control;
Because their conscience, sear and foul,
Feels not the import of their deed.”

We found her, therefore, in her cell at first bitter in her outcries against the severity of her punishment, and looking into the grave and eternity, with sullen, blank and absolute despair. But when her mind was led to an understanding of her guilty heart and life, and of the real enormity of her crime, and had been further led to see that it was God who had appointed death as the punishment for murder, she emphatically and repeatedly said, “I did think my punishment was too hard, but now I think it is right.” And as she saw that there was hope even for her, that the blood of Christ could cleanse even her sins, that *she* might be pardoned, justified, and saved, and that this was the heart’s desire and prayer, even of her injured owners, by whose wish we had come to her—her soul became pacified, calmed, and we would humbly hope truly penitent. She met death, therefore, calmly, and as the executioner was tying up her arms behind her back, before she was led out to execution, she leaned her head upon our breast, as we stood beside her, and with deep and solemn tone, said “Yes, I know that it is God that is doing it, and I hope He will save my soul.”

The penalty of death is, therefore, of all possible punishments, most adapted to lead the guilty culprit to real penitence, prayer, and earnest anxiety to be saved, and to prepare him for death and for that “judgment which is after death.”

Another end of punishment is, to secure an equivalent to society—a reparation for the evil that has been done against it. But in the case of murder, nothing can be an equivalent, and

no reparation can be adequate—except the taking of life for life. Punishment is the price or value which society sets upon the life of man, and when the life of man has been wilfully and wickedly taken away,—society could accept of nothing short of the life of the murderer—without reducing the value of the life of man, and lowering the sense of humanity, justice, obedience, in every heart. But while it is thus the design of punishment to secure the welfare and the safety of the living;—to lead the culprit to a true sense of his crime, and to make reparation to society—THE PRIMARY AND CHIEF END OF PUNISHMENT IS TO VINDICATE THE RIGHT. The moral judgment of man tells him that it is just that a man should suffer according to the evil he has done;—and that every crime should be followed by an evil equal in degree, similar in kind, and proportionate in severity. Conscience enforces the infliction of punishment, proportionate to the degree of the moral guilt of the crime, independent of any ulterior consideration, and solely with a view to the past guilt of the offender. It further demands such a punishment as will prevent, by the terror it excites, or the removal it secures, the repetition of the offence, on the part either of the present criminal, or of others who may be tempted to the same offence; and the influence of punishment in the prevention of crime *generally*, by the terror of example, is of immeasurably more importance than its effect upon individual offenders.

Punishment, therefore, is not founded in revenge, or cruelty, or expediency; nor does it aim at the benefit of the offender, except so far as that may be made to consist with its true and higher ends; so that this, instead of being, as many suppose, the first, is in reality the last end of punishment. Punishment is the expression of the moral sense against crime. Its first and chief object is to excite such an estimate of crime as to make it at once loathsome, infamous, and dreadful. It would thus, by the pain and ignominy it inflicts, deter from the commission of crime, and by the “magnitude of the penalty, proclaim the magnitude of the interests which law protects and natural justice makes inviolable.”

Neither individual nor general interest, therefore, confers the right to punish with dead; nor is this right to be based upon necessity, direct or indirect; nor upon the supposed existence of a social contract. There is—as Mr. Rossi, in the most recent and able treatise on this subject, well says—a moral order in the world, binding upon all free and intelligent beings, which demands absolute justice. Upon this justice, then, punishment is founded, and punishment is retribution, inflicted by legitimate authority, for the violation of what is right and obligatory. And since wilful murder is the highest possible

crime against society, this moral sense of mankind universally requires the infliction of the greatest punishment, which is that of death.

“The sentimental philosophers of the day, who would do away with the punishment of death, have committed not only gross blunders in reasoning, but they have been guilty, doubtless unintentionally, of the hardly less pardonable error of misrepresenting facts. It is asserted by them that the abolition of capital punishments, hitherto, has always been attended with a decrease in the crimes for which those punishments were inflicted. This is the very opposite of the truth. The following extract from a paper which appears in the *Law Magazine*, in England, will abundantly establish this point: ‘On the 1st of October, 1836, death punishment was abolished, for—1st, attempts to murder, attended with no results dangerous to life; 2d, burglary; 3d, robbery; 4th, arson; and, in the year 1841, for rape. *In every one of these crimes there has been increase since the removal of the punishment.* Taking the three years which preceded the change in 1837—namely, 1837, 1836, and 1835, and comparing the total number in this period with the last three years, namely, 1844, 1843, and 1842, we find that in attempts to murder, with and without injuries, and shooting, stabbing, &c., *the increase has been 89 per cent.*; in burglaries of both kinds, it has been 115 per cent.; in robberies of all kinds, it has been 124 per cent. In rapes we find a similar result: the law was changed in 1841, and on comparing the three years, 1837, 1836, and 1835, with those of 1844, 1843, and 1842, we find the increase of rapes in these last years has been no less than 102 per cent.’ If this be not satisfactory on the point that the abolition of death punishments has not hitherto had the effect of checking crime, it is difficult to say what amount of proof the abolitionists will then require. These figures clearly and incontestably prove that the punishment of death is more dreaded than any other punishment, and that, therefore, it is the most effectual of all punishments, in deterring the wickedly disposed from committing crimes. Here are proofs in support of its truth, drawn not from *a priori* reasoning, but from the irrefragable evidence of facts themselves.”* And what is thus true of England is true also of other countries, and most emphatically of our own.

*In the *Pennsylvania Law Journal*, for October, 1847, at p. 574, the following is the closing summary of an article extracted from the *London Law Magazine*, for August, 1847, on Capital Punishment: “The increase, therefore, of these very offences, (in respect to which capital punishment has been abrogated,) has been no less than 34.5 per cent., in fifteen years! Whilst the number of attempts to murder, rapes, burglaries, robberies, and arsons have increased since 1836, that is, during ten years, in the early part of which they ceased to be capitally punished, to the following enormous extent: attempts to murder, 64.52 per cent.; rapes, 114.74 per cent.;

In the Conversations Lexicon, a recent work of undoubted authority, and almost universal circulation in Europe, the same which is the basis of the Encyclopædia Americana, of Dr. Lieber, it is expressly asserted: "That even in those countries where the governments, from a mistaken feeling of humanity, abolished capital punishments, they were compelled again to introduce them; because, according to the prevailing views of men, death is regarded as the greatest evil, to avoid which men will willingly submit to the most laborious life, so long as there is any hope of escaping from it; and because, moreover, the punishment of death is the most terrible of all penalties."

We have thus shewn that the punishment of death, for wilful murder, is sustained by the almost universal sentiment and practice of mankind, and is founded upon the moral nature of man.

But still we repeat the declaration that the plain, indubitable, and all-sufficient authority for the punishment of death, is to be found in the requirement of God. Man, it is true, has not the right to take away his own life, and of course he cannot give that right to others, but God has a right to take that life which He gave, when it is used for purposes contrary to His will, and this right, we have seen, God has delegated to civil government.

Examine, then, the words given to the human race by the voice of God, immediately after that great catastrophe by which he exhibited his infinite hatred against sin: "Surely your blood of your lives will I require; at the hand of every beast will I require it, *and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; FOR in the image of God made he man.*" (Gen. ch. 9:5, 6.)

That this is a plain and imperative law cannot be gainsayed, and that it is still in force is, we think, as unquestionable.

"This law, as given to Moses, does, in its most obvious sense, commend that the wilful murderer shall be put to death. The most critical inquiry into the meaning of its terms only serves to confirm this interpretation. It has been so understood by all men, in all ages, until these latter days. The universal belief of all christian nations has been that God has pronounced this doom upon the murderer; and the public conscience has everywhere, with mute awe, approved the dread award of human justice, made in fulfilment of this divine command." The sup-

burglaries, 154.81 per cent.; forgeries, of both classes, 108.85 per cent.; arsons, 58.74! And yet we are told that crimes diminish in proportion as capital punishments are abolished! The assertion has no other foundation than its audacity. Murder, it will be observed, which is not exempted from capital punishment, has very slightly increased last year, and during the last five years *has actually decreased!*"

position that *yisshaphék* should be rendered *will*, instead of *shall* be shed, appears highly improbable. The context indicates the imperative character of this verse. It is in the midst of a series of commands whose preceptive nature is undisputed; and the form of the word is exactly what it must be, to express a command in the third person. For it need not be remarked, that the Hebrews have no third person in the imperative mood, and that the third person of the future is always used in its stead. We are, therefore, constrained to regard this passage as a universal sanction for the capital punishment of murder, unless it has since been revoked." It is however alleged, that this command was temporary, and has passed away—first, because Cain was not punished with death—secondly, because similar laws, under the Jewish economy, have been abrogated; and, thirdly, because it has been done away by the milder spirit of the gospel and of Christ.

As it regards Cain, we would remark that both his own conscience and confession, and the reasoning of God with him, concur in shewing that the infliction of death was what Cain deserved and expected;—but, as God had not yet made known, by a distinct law, that murder should be punished with death, and as civil government was not formally established, he inflicted upon Cain a combination of other and terrible evils. If it is said that this law was not enforced during all the antediluvian age, we answer that this cannot be proved; and if it could, the universal wickedness which prevailed would be a sad proof of the necessity of such a law. The obscure passage, however, (Gen. 4: 23, 24,) in which Lamech's speech to his wives is introduced, can, we think, admit of no interpretation which will not involve the existence, or apprehension of the law of capital punishment, and the conscientious approval of it, as in itself right.

As it regards the Jewish law, it is true that under this law several other crimes, for special reasons, were punished with death as well as murder, and it is true, also, that as the Jewish law has been abolished with the Jewish state and economy, we are no longer required to punish with death any crimes, but those for which it is elsewhere prescribed, or for which the reasons are not of present and universal application. The law proclaimed to Noah, however, was not given to the Jews, but was proclaimed some nine hundred years before their law was established. It was given through Noah, their progenitor and representative, to the whole world. It extended to all nations, and not merely to the Jews. It is unlimited by time, circumstances, country, or condition. The removal of the Jewish law, therefore, which was given nine hundred years after, and to the

Jews only, could not in any way alter or remove it.* The law of Noah is, in its own nature, universal. It is based upon a reason which is common to all men and to all times, that is, that every man is made in God's image, and that to kill a man is to destroy an image of God, and therefore to attempt the injury and dishonor of God himself. And this law is also *enforced* by a reason which is equally universal, namely, that if the proper authorities in any community refuse to inflict this punishment, God will punish them by inflicting some other retributive punishment upon the community itself. Now, wherever we find, in the Old Testament, a precept or law of this kind, we may feel confident, that as the reason of the law continues, and the ground of it continues unchanged, the law or precept is, in its nature, moral, and not ceremonial, and is therefore of permanent and not of temporary duration. This conclusion is further confirmed by the fact that God has repeatedly and most peremptorily enforced this law of death, during the Old Testament economy, not only in this law, and in the Jewish law, but by the mouth of many of his holy prophets and inspired psalmists, so as to enforce it even in the devotional praises of the sanctuary. (See Judges, 9: 24; Ps. 9: 12; I Kings, 21: 18; Ezek. 7: 23, 24, and 22: 2—4, and 24: 7, 8: Prov. 28: 17; II Sam. 4: 11; I Kings, 21: 5, &c.)

This law, then, given through Noah, remains binding, because it is not affected by the abrogation of the Jewish law, neither is it done away by anything in the christian dispensation. The supposition that God is revealed, under the christian dispensation, as at all less holy, less just, less absolute in his laws, and less severe in exacting the most perfect obedience and the most complete enforcement of the penalty of disobedience than He is under the old, is a most ruinous and unfounded mistake. God, it is true, has more clearly and fully revealed his mercy and the plan of salvation in the gospel than he did under the law; but he was just as merciful and just as willing to save *then* as *now*; and he is just as terrible in his holiness, in his hatred of sin, and in his vengeance against sin *now*, under the gospel, as he was formerly, under the law. God is "the same yesterday, to-day, and forever." "He changeth not," and as with Him "there is no variableness, neither shadow of turning," so is it with his law, in its requirements and in its penalty—for "Heaven and earth may pass away, but one jot or tittle of what he has said shall never pass away." And as it regards the threatenings, the denunciations, and "the terrors of the Lord," with which men are persuaded to repent and obey the gospel, instead of being less severe, less awfully terrible and alarming than those of former dispensations, the truth

*See the Apostle's argument, in Galatians 3: 17.

is, they are unspeakably more so. They are, it is true, *more* generally connected with the soul than the body; with eternity, than with time; with hell than with earth; but, they are all the more fearful, because they are clothed with immortality—surrounded by the blackness of darkness forever,—and hold the soul in the grasp of His vengeance who is “a consuming fire” to evil doers, and who can cast both soul and body into hell forever.” “If he who despised Moses’s law died without mercy, under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? For we know Him that hath said, vengeance belonging unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.” (See Heb. 10 : 28, 29, 30, 31.)

Upon the ungodly and the unrighteous, therefore, the gospel heaps punishment as much greater and more severe than did all former dispensations, as its knowledge, motives, and encouragements to obedience are greater. And while it does substitute, as far and as fast as possible, persuasion for fear, and conscience for compulsion, it nevertheless presses these motives by “the terrors” of a coming judgment. And while it has led and will continue to lead to the mitigation of temporal punishment, as far as the moral elevation of the community will permit, it nevertheless leaves this law of death unrepealed and in all its force. For such a repeal, not a word can be quoted from Matthew to Revelation. While the punishment of death, when these books were written, was the law of every nation under heaven, there is not a word of condemnation uttered against it, either by Christ or his Apostles. This law of God is, therefore, unrepealed and still in force, and God still requires that every man who is guilty of wilfully taking away human life, shall be punished with death.

How could our Saviour more pointedly repeat and authenticate this ancient law of death, than he has done in His Sermon on the Mount? After (Math. 5: 17) assuring us that “He came not to destroy, but to fulfil the law of the prophets,” he goes on to say, (v. 21,) “Ye have heard that it was said to them* of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment,” that is, of the penalty adjudged for such offence.† “But I say unto you” that not only are murderers obnoxious to such a penalty, but that even those offences of hatred and malice which the elders allow to pass by

*See the marginal reading.

†See Gen. 9 : 5, 6 ; Exod. 20 : 13 ; and 21 : 12-14, &c.

unreproved, render their perpetrators, according to the intention of God's law, justly liable to the punishment of the "Judgment" and "the Council," or Sanhedrim—both of which courts then punished criminals with death.

Does not Christ allude to this universal sentiment, practice, and law of men, when he commanded Peter not to kill with the sword, or he should himself be put to death—as culprits commonly are in the East—by the use of the sword? Does not Christ explicitly recognize the same law, and the propriety, justice, and designed terror of this law, when he says—"Fear not them that kill the body, and after that have no more that they can do, but I will tell you whom ye shall fear. Fear Him who can cast both body and soul into hell forever—yea, I say unto you, fear Him,"—"even according to whose fear, so is his wrath." Does not Christ further implicitly enforce the righteousness of this law in his parable of the husbandman, who killed the servants and the son of their master, (Math. 21: 33, &c.,) when he says, "When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, he will miserably destroy those wicked men?" Did not Christ submit himself to the execution of this punishment by a human tribunal? Did Christ not impliedly allow that it was in accordance with a divine law the punishment of death was inflicted by Pilate, as a judge, and that but for this he could have had no power over Him? Did not Christ, when upon the cross, impliedly give his sanction to the opinions of the dying thief, when this culprit referred the condemnation of the other thief and of himself to God, and declared that their punishment was just? (Luke 23: 39, 40, 41.) Do not all the Evangelists everywhere admit the abstract correctness of this punishment, where it is justly deserved? Does not the apostle Paul expressly teach that civil government is authorized by God, and that civil governors are entrusted by God with the power of life and death, (the sword being, in oriental countries, the means of inflicting death,)—and that they must therefore be a terror to evil doers, while evil doers ought to fear and dread their power? Does not our Saviour, therefore, forbid all personal and individual revenge, because he would leave vengeance in the hands of the civil tribunals? And does not the apostle Paul mean the same thing, when he represents God as taking vengeance through the officers of government, and when he, therefore, requires all private citizens to let *their wrath* give place to the wrath which God legally inflicts upon those who injure them? "Avenge not yourselves, but rather give place to wrath"—*δοτε τόπον τῇ ὀργῇ*—wait, let God's justice have an opportunity to assert itself; and the reason is offered—"For it is written, vengeance (punishment) is mine, I will repay, saith

the Lord." Did not Paul himself, in his public defence before the Roman governor, say, "For if I be an offender, or have committed anything *worthy of death*, I refuse not to die," and did he not thus plainly admit the justice of the law, and punishment of death? Does not the apostle Peter as plainly admit and teach the right of punishing murders with death, when he says, (I Peter, 4: 15,) "But let none of you suffer as a murderer"? And does not the apostle John, in the very close of the New Testament, (Rev. 13: 10,) declare that "he that killeth with the sword must be killed with the sword."

And while, therefore, the New Testament does most peremptorily condemn all retaliation and revenge, and all infliction of death by *individuals*—unless in a case of absolute and unavoidable self-defence—does it not leave this law of God unrepealed, and does it not recognize the duty on the part of the civil officers, of PUNISHING MURDER, IN ALL CASES, WITH DEATH? Unquestionably it does. It is impossible to conceive that amid the unsparing condemnation with which crime of every hue is anathematized and condemned in the New Testament, the legal infliction of death, *if criminal*, would have been passed by without rebuke; or that, while every law of Mosaic and temporary appointment is so completely abrogated, this law of capital punishment, if of a similar character, should be not only NOT repealed, but implicitly assumed and indirectly and directly enforced?

Being originally instituted by God—to whom "vengeance belongeth"—this law must be, in itself, just and proper; and civil government, which is "ordained of God," being invested by Him with this right, and required to exercise it, on pain of divine displeasure, the enforcement of this law, in every case of murder, is not only just and proper, but imperatively enforced, both by duty and necessity.

To all, therefore, who believe in the Bible, as the word of God, it must appear certain that the law of death for capital offences, is both proper and expedient. "Is God unrighteous, who taketh vengeance? Shall not the Judge of all the earth do right?" "Or can man be more merciful than his maker?" "God forbid." Nay, in this very law, behold both the "goodness and the severity of God"—towards them that perish, severity, but towards society, whose general interests are preserved and perpetuated, "goodness." Perfect goodness is the disposition to secure the highest good of all to whom it can extend, in the exercise of all the power and resources at command. In God, therefore, perfect goodness must comprehend all worlds, all time, and the interests of all intelligent beings; and demands, therefore, the preservation of law, order and obedience, as the very pillar and ground of all happiness. "Justice

and judgment must constitute "the very foundation of God's throne," and it is only while God is "holy, just and true," in executing wrath as well as in distributing recompence and reward—that "mercy and truth can meet each other." "A God all mercy is a God unjust." "Vengeance belongeth unto God," as necessarily and as surely as goodness and mercy; for "God is known by the judgments which he executeth." And if man "must be just before he can be generous," and is, otherwise, prodigal, dishonorable, and dishonest, can we, without blasphemy, attribute a character which would imply weakness, imperfection, and incapacity, to God, who "is perfect?" The fire that purifies must consume and destroy the dross, and therefore, as "a consuming fire," God must destroy all the workers of iniquity," and "cannot pass by transgression."

The contest, therefore, on the subject of capital punishment is, as we have said,—between atheism and theism,—between infidelity and inspiration,—between the Bible and the books of men,—between the wisdom of God and the wisdom of man,—between the moral constitution of man and the utterances of a "vain philosophy falsely so called,"—in fine, between the interests of society, as these depend on the favor, protection, and blessing of God, and the phantom day-dreams of a feverish and sickly philanthropy, which promises happiness to the annihilation of the moral sense, the prostitution of man's spiritual nature, and the extinction of every moral affection. And the obligation of capital punishment "has, therefore, been set up and urged upon grounds which, if universally adopted and acted upon, would demoralize the universe." Capital punishment is only one of the divinely permitted institutions of society, against which wicked and weak and misguided men have set themselves, and "taken counsel together," "saying, let us break their bands asunder, and cast away their cords from us." But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision," and when all their cob web theories shall have been spun and swept away by the besom of destruction, "the counsel of the Lord shall stand sure," nor shall "one jot or tittle of it fail."

As our object, in this article, is a practical one, we will draw three inferences from the discussion, before we close: one which may be termed political; one which may be termed doctrinal; and one which may be denominated practical.

And, *first*, the bearing of this subject on the social and civil interests of men is very evident and very important.

If civil government is the ordinance of God, instituted for the temporal peace and prosperity of men; if God has founded it on principles analogous to His own moral government; if it is, therefore, apparent that a nation can only be exalted when it is

established upon the principles of righteousness;—and if one of these principles which God has most expressly enunciated is that he who wilfully takes away man's life shall have his own life taken away by man;—and if, to secure the enforcement of this righteous penalty, God has put into the hands of the courts and officers of justice "*the sword*," (that is, the power and the means of inflicting death;)—and if God requires that every citizen shall submit to this authority, and dread the execution of this awful penalty, seeing that they "bear not the sword in vain, but are ministers of God and revengers to execute wrath upon him that doeth evil"—if, we say, all this is true—clearly and indisputably true—then does it as certainly follow that the moral welfare and prosperity of every community depend upon the certain, speedy, impartial, universal, and inexorable infliction of the punishment of death upon every murderer. And to allow, therefore, any murderer to escape, because of color, sex, or station, or any murder to go unpunished, because it was committed under the excitement of ambition, politics, or revenge, or in the form of that most anarchical, savage, and demoralizing of all possible modes of murder, (and this just because it is so cool and purposed in its thirst for blood,)—we mean murder by duel—to pass by any such offenders, for any such offences, is, we say, to call down upon the community, in some form of terrible retribution, the sure vengeance of God, who can "turn a fruitful land into barrenness, for the wickedness of them that dwell therein," and who "will require the blood of every murdered man at the hand of man—at the hands of every man's brother, for in the image of God made He man."

"In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 't is seen the wicked prize, itself
Buys out the law. BUT 'T IS NOT SO ABOVE:
THERE is no shuffling; THERE the action lies
In its true nature, and we ourselves compell'd
Ev'n to the teeth and forehead of our faults,
To give in evidence."

And how many cases of heart-rending murder are permitted to come upon us, because of the unrighteous and God-defying levity of our juries, courts, and above all, of our Governors, who abuse the prerogative entrusted to them for the protection of the innocent, to the encouragement of the guilty—God alone can tell. Many passages of scripture, however, lead us to fear that they may be but the retributive punishment of that God whose law has been dishonored, whose authority has been disregarded, and whose image has been trampled upon with impunity.

"Oh, it is a dreadful thing to leave innocent blood unavenged. It cries aloud to God from the earth. It will haunt the dwelling

place of guilty rulers. It will bring down swift curses on the offending land. It will not be appeased until law and justice have free course, and the nation acquits herself by the death of the murderer." "Whoso sheddeth man's blood, by *man* shall *his* blood be shed." "Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee." The temple of liberty, the very altar of God must not shield him, from the just retribution. God requires the blood of the innocent at the hand of society; and though we may refuse to answer the demand, though we may leave the innocent unprotected, unavenged, yet WHEN HE MAKETH INQUISITION FOR BLOOD, HE WILL REMEMBER THEM!

Our second inference is a doctrinal one. In this law of all human societies we have a forcible and standing illustration of the universal law of God's moral government that "without shedding of blood there is"—that is, there can be—"no remission of sins," and that every capital offence—as a sin which aims at the authority and power of the Almighty Ruler—is, and must be visited with death. Physical death, that is, the destruction of the living frame, is the greatest of all penalties, and must therefore be visited upon murder, which is the greatest of all possible crimes against a fellow-man.

In like manner, ungodliness, unbelief, enmity, hatred, opposition, indifference and contempt of God, his authority and his law, these are the greatest of all possible crimes against God and against his universal dominion. "THE SOUL that sinneth," therefore, "It also shall die," for "the wages of sin is death." And hence, that it may be possible for the *soul* to die—that is, to suffer spiritual and "everlasting destruction," in its separate and spiritual capacity—"there is a judgment after death," and a "second death" after the first death of the body.

Now of this final, fearful and everlasting death of every guilty and impenitent soul, "on which the wrath of God must abide forever,"—the death of the body is an awful type, emblem, and evidence. "Fear not, therefore,"—to repeat a passage already quoted—"them who kill the body, and after that have no more that they can do, but fear Him who can cast both body and soul into hell forever. Yea, I say unto you, fear Him." And of this typical nature of this punishment, our Saviour affords us an express declaration, in the parable of the husbandmen, to which also reference has been made—the propriety and certainty of a miserable death in this world, as the punishment of their murderous deeds, being made to shadow forth the equally certain and awful death to be visited upon the ungodly, in the world to come.

Death is God's curse, and the consequence of "sin, by which it came upon all men, because that all have sinned." And as

the whole nature of man was involved in sin, so is it in the penalty, and hence as the "body returns to the dust" in corruption, dishonor and decay, so "the soul that sinneth, *it*" also "shall die," and be forever deprived of spiritual life, light, and glory. This is that "wrath" which will be revealed in "the day of wrath." This is that "righteous judgment of God"—that "tribulation and anguish," from which Christ came to save. In Christ's nature and Christ's work, therefore, we have the true exposition of God's character and of God's deep, abiding, and infinite abhorrence of sin. In the Godhead and Divinity of the Saviour we see the infinite guilt and heinousness of that "sin of the world," from which He came to "save;"—in the nature of Christ's sufferings and death we see the true character of the death due to sinners;—and in the inexorable justice with which the "uttermost farthing" was exacted from Christ we see the immutable nature of that "everlasting death" to which every sinner is exposed.

The penal infliction of death is thus shewn to be a type and evidence of God's universal law, and of His holy, just, and avenging character; and while it fills us with awe and dread of incurring its execution upon our bodies, it calls upon all, as with a voice of thunder, to flee from that wrath to come, of which it is an earnest and a monitor, and which will be inflicted upon "every soul that doeth evil."

The *third* and last inference we deduce is of a practical nature, which our readers will permit us to present.

Since, as has been shewn, the law of capital punishment is so plainly and incontrovertibly the law of God, let all the pleas which our weak sympathies would urge against the apparent severity of the punishment, give place to the decision and the judgment of Him who is too wise to err, too good to be unkind; too omniscient to be deceived; and too omnipotent in His resources to resort to any needless or avoidable severity. His "judgments we are sure are according to truth against them who commit such things." He cannot be actuated by revenge or malice, and does not "willingly afflict" or punish "the children of men." And hence we may be sure that any feelings which would shrink from the most perfect commendation of God's penal threatenings, are the result of our weak and selfish imperfection, and that any reasonings which would lead to the condemnation of such threatenings are founded upon our inability to realize the true nature, and bearing of sin and crime, and from the secret partiality and favor with which "our desperately wicked hearts" regard iniquity. The language of every truly upright and right-minded soul will be that of the inspired Psalmist—"Come and see the works of the Lord, how terrible are His doings to the children of men."—"Thou putttest

away all the wicked of the earth, like dross; therefore I love thy testimonies. My flesh trembleth for fear of thee: and I am afraid of thy judgments." (Ps. 119: 119, 120.)

This is made manifest in the result of such feelings when they are cherished by a false or corrupt religion—a religion severe only so far as it bears on the interests of a hierarchy, but lenient and accommodating so far as the honor of God and the corrupt desires of man are concerned. Of this, proof might be drawn from the whole of papal Europe and the superstitious regions of the East. We will only, however, adduce the following illustration, from a recent tourist in Portugal, as given in the Protestant Quarterly Review :

"It is considered that the Portuguese, as a nation, are a full century behind most of the other European countries. I had not been long in Lisbon, when I felt, more than ever I had done before, the privilege of having been born and educated in a Protestant country.

"In my long morning rides to the aqueduct and the beautiful valley of Alcentra, I was in the habit of passing many of those mementos of assassination, so frequently met with in the streets and suburbs of Lisbon. I allude to the sign of a cross, made of wood, or carved in stone, which is usually placed on the side of a house, wall, or tree, whenever an immortal soul has been hurried into eternity by the hand of the assassin.

"It is impossible to pass a cross of this kind without a shudder, and a glance of inquiry in the mind as to *when* or *why* the deed was done. But the murderer is generally sheltered by the populace; it is rarely that he is brought to justice. 'Poor fellow, let him go!' is the usual cry, and the crowd make way for the assassin, bestowing their pity on him, instead of on the object of his revenge.

"I heard an anecdote of a married couple, who had lived together for some time very unhappily. The husband at last attempted to murder the wife; and she escaped to her own friends, who took up the cause, and the man was put in prison. It is customary for justice to yield to mercy, whenever the injured party intercedes for the aggressor. The husband's relatives, therefore, came and implored the wife to exert her prerogative, and beg the life of her husband. She seemed resolved he should die, and it was long before she would listen to any proposal for releasing him. Her relations at last joined her husband's, and made the same request; when, overpowered by their united entreaties, she consented to implore his release. The next attempt made by their united families was to persuade the wife to return to her husband's house; and she at length yielded to their solicitations and his promises of future kindness, and a day was fixed for her return. The husband, at-

tended by his relations, and the wife by hers, met at an appointed place. The sight of her husband revived affection in her bosom, and she rushed forward to his arms. 'Take that,' said he, in a tone of savage revenge, and she sank on the ground, whilst the dagger he had plunged into her breast gave the death blow. No attempt was made by any of the attendants to secure the murderer. 'Poor fellow, let him go!' was the only observation; whilst a way was opened to facilitate his flight.

"This want of moral feeling is not to be wondered at, where the Word of God is so hid, that the true light never shineth, and where 'men love darkness rather than light, because their deeds are evil.'"

But let us come still nearer home, in this practical improvement. Let us look into our own hearts, and see what is there. "As it is written there is none righteous, no, not one: Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways; and the way of peace have they not known: There is no fear of God before their eyes." (Rom. 3: 10, 13, 14, 15, 16, 17, 18.)

Such is the telescopic view given by the word of God of every human heart. And when, therefore, you read of, or behold the murderer with horror and a sense of righteous vengeance—ask yourself "who maketh me to differ?" and let your answer be that of good Bishop Hooper, in such circumstances: "There goes John Hooper, but for the grace of God." Oh, how few, to use the words of the immortal Howard, in his work on Prisons, how few are sensible of the favor of Providence which distinguishes them from the sufferers. And as to criminality, it is possible that a man who has often shuddered at hearing the account of a murder, may, on a sudden temptation, commit that very crime. Let him that thinketh he standeth take heed lest he fall, and commiserate those that are fallen.

Ah yes, grace, divine, free and transforming, can alone chain the tiger of man's blood-thirsty revenge;—tame the fury of his lion pride;—

"For passions in the human frame
Oft put the lion's rage to shame;"

or restrain the sudden bolts of his lightning passions. And the recent case of a duke slaughtering an innocent and helpless wife, and the every day accounts of similar enormities, prove to awful demonstration that every man is a Hazeel, who, in his cooler judgment, would resent and abhor crimes which, under the excitement of passion and the corruptions of a selfish, self-

willed heart, he will be found ready to plan, to prosecute, and to perpetrate.

“For jealousy by dark intrigue
With sordid avarice in league,
Will practice with their bowl and knife,
Against their harmless victim’s life.”

He only who is kept by God is kept from open and from deadly sin.

MARY
NOT A
PERPETUAL VIRGIN,
NOR THE
MOTHER OF GOD:
BUT ONLY
A SINNER SAVED BY GRACE,
THROUGH THE WORSHIP AND MEDIATION OF
JESUS CHRIST,
HER GOD AND OUR GOD.

TOGETHER WITH A VIEW OF THE TRUE POSITION, DUTY AND
LIBERTY OF WOMAN UNDER THE GOSPEL DISPENSATION.

The virgin mother of the God-born child.—*Byron.*

BY THE
REV. THOMAS SMYTH, D. D.

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1846.

MARY NOT A PERPETUAL VIRGIN, NOR THE MOTHER OF GOD.

The doctrine and practice of the Church of Rome.

The Church of Rome authorizes and enjoins the worship of Mary, the mother of Jesus, in several ways. First, by prayers offered to the Almighty in her name, for her merits, through her mediation, advocacy, and intercession. Secondly, by prayers to herself, beseeching her to employ her good offices of intercession with the Eternal Father, and with her son, in behalf of her petitioners. Thirdly, by prayers to her for the protection from all evils, spiritual and bodily; for her guidance and aid, and for the influences of her grace. To which must be added the ascription of divine praises to her, in pious acknowledgment of her attributes of power, wisdom, goodness and mercy, and of her exalted state above all the spirits of life and glory in Heaven; and for her share in the redemption of the world, and the benefits conferred by her on the individual worshipper.

Prayers are, therefore, addressed to Mary, in the Missal and Breviary of the Romish Church, and in the works of her accredited teachers, her canonized Saints, and in the devotional books most commonly in use among her members, for her mediation, and for direct communication of spiritual and temporal blessings. The praise of Mary is substituted for the Gloria Patri, that is, the ascription of Glory made at an end of each psalm in the public service, to the Eternal Trinity. The Church of Rome, therefore, on some occasions, as on the Feast of the Assumption, introduces instead of this, anthems in praise of the Virgin.* Pope Leo has also granted an indulgence to all who "devoutly recite" a prayer in which "everlasting praise, honor, virtue and glory from every creature, through the boundless ages of ages," is ascribed to the "most blessed and most glorious ever Virgin Mary."† The month of May is peculiarly devoted to her worship, and called Mary's month, and festivals are observed, in honor of her nativity, of the miraculous conception, the assumption, &c., of the Virgin.‡ The worship rendered to her by the Romish Church, required even the invention of a new name properly to express it pre-eminence, and is therefore called *hyperdulia*, that is "a worship greater than, or superior to, others."§ The present Pope|| selects for this date of

*See most full and authentic proofs in Tytler on the worship of the Virgin, p. 12, &c. †Do. p. 17. ‡Tytler, pages 299, 300.

§Do. on Primitive Worship, 271.

||Do. on the Worship of the Virgin, p. 60-5. p.

his letter "this most joyful day, on which we celebrate the solemn festival of the most blessed Virgin's triumphant assumption into heaven; that she who has been through every calamity our patroness and protectress, *may watch over us, writing to you, and lead our mind by her heavenly influence* to those counsels which may prove most salutary to Christ's flock." Volumes might be, and have been composed, consisting of examples of rules, instructions, and forms of devotion, worship and prayer, for the proper service of the Virgin, selected from works published by authority in this country, and especially in more papal countries. § Numerous societies are now in existence whose sole bond and motive for contribution and self-denial is their worship of the Virgin. Sir Eardley Smith, Baronet, in his pamphlet on the Romanism of Italy, gives the copy of a letter from the Virgin Mary, taking the city under her protection, which he saw placarded in large print in front of the market-house, or town hall of Messina, with a statement that the original existed, and in whose authenticity the Messinese universally believe.**

The same gentleman gives a facsimile of a letter which is exhibited at Girgenti in Sicily written by the Devil to a monk.* In Spain even the customary salutations, and common courtesies of life, are not exchanged without saying, "hail, spotless Virgin." † Daniel O'Connell publicly ascribes his success to the power and co-operation of the Virgin. And his liberation from prison, as well as many other great events in the history of the Church, are ascribed to the interposition of the Virgin, in a discourse delivered before his Grace, the Archbishop of Dublin, at the Pontifical High Mass and Thanksgiving for the liberation of Daniel O'Connell, who is styled "Tara of the Kings." ‡ This discourse closes with the following prayer :

"Hail! Hail! then, all Holy Queen, Mother of Mercy, our life, our sweetness, and our hope, to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn then, most gracious advocate, thine eyes of mercy towards us, and, after this our exile ended, show unto us the blessed fruit of thy womb, Jesus. Oh! most clement—most pious—most sweet Virgin Mary; pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.—Amen."

There can, therefore, be little doubt that the worship of the Virgin Mary is *practically* the religion, and the only *real* worship of a large portion of Romanists throughout the world.

§ See Tytler, p. 62, &c. ** Lond. 18438, 39.

* Do. p. 38. † Cramp. p. 67.

‡ Dublin, p. 15, &c. The whole discourse is a vindication of the worship of the Virgin.

And since the council of Trent has excluded the Virgin from any application of the doctrine of original sin, styled her "the blessed and immaculate Virgin Mary, mother of God," and poured out its anathema upon all who reject these claims, and do not observe her worship,§ it becomes necessary to ask how she is regarded in the Holy Scriptures?

The doctrine and practice of the Romish Church idolatrous, and contrary to every thing recorded in Scripture of the Virgin Mary, which plainly teaches that she did not remain a perpetual Virgin.

In the previous remarks we have shown the doctrine and practice of the Romish Church as it regards the deification and supreme worship paid to the Virgin Mary.

Now we have no hesitation in affirming that the entire doctrine and worship of the Virgin Mary by the Romish Church is without any foundation in Scripture; is palpably contrary to the word of God, and to the practice of the apostolic and primitive churches, and is, therefore, *inexcusable* idolatry, and most fatally dangerous to the souls of men.

"To the law, then, and the testimony," is our appeal; for whatever is contrary to these, "there is no truth in it."* The first intimation given to us that a woman was, in the providence of God, appointed to be the instrument or channel by which the Saviour of mankind should be brought into the world, was made immediately after the Fall, and at the very first dawn of the day of salvation.

The authorised English version thus renders the passage: "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." The Roman Vulgate, instead of the word "it," reads "she."

"The sense," says one of the most laborious of Catholic commentators, De Sacy, "is the same in one and in the other, though the expression varies. The sense of the Hebrew is,—the Son of the woman, Jesus Christ, Son of God, and Son of a Virgin, shall bruise thy head, and, by establishing the kingdom of God on earth, destroy thine. The sense of the Vulgate is,—the woman, by whom thou hast conquered man, shall bruise thy head, not by herself, but by Jesus Christ."

The only other passage in which reference appears to be made in the Old Testament to the mother of our Lord contains that celebrated prophecy in the 7th ch. of Isaiah, about which we are not aware that any difference exists between the Protes-

§Cramp. p. 71.

*We here incorporate some of Tytler's critical remarks.

tant and the Roman churches: "A Virgin shall conceive and bear a son, and shall call his name Immanuel."

There is, therefore, no passage in the Old Testament which can by any inferential application be brought to bear on the question of Mary's being a proper object of invocation.

To pass, then, to the New Testament.

The first occasion in which the Virgin is alluded to in the New Testament is the salutation of the angel, saying, "Hail, thou that art highly favoured! the Lord is with thee. Blessed art thou among women."* But this teaches nothing that would imply that she was more than an ordinary woman, in herself considered, since the same language "blessed among women," is applied to "Jael the wife of Heber the Kenite."†

Mary is next introduced in the salutation of Elizabeth, who addressed her as "the Mother of My Lord,"‡ that is, the mother of Him who should be her Lord. To Joseph the angel speaks of her as "Mary thy wife,"§ and in every other instance throughout the New Testament she is spoken of either as "the young child's mother," or as "his mother."

Dr. Oosterzee, we are happy to say, stands firmly upon the strictly historical character of the chapter, and his observations upon the subject furnish a good example of his powers as a writer, as well as of his scriptural and evangelical spirit as a divine. "The miraculous birth of our Lord," he remarks, "by the power of the Holy Ghost, is related by Luke as a fact which admits of no dispute. There does not exist the slightest ground to suppose that there is here any myth or legend. That the Jews of that day expected the Messiah to be miraculously born of a virgin has been often asserted indeed, but never proved; and even if it had, it would not necessarily follow that the narrative had been devised to answer to that expectation. The analogy of heathen theogonies may perhaps prove the possibility of such a mythical fiction being devised under the influence of polytheistic or pantheistic views, but that by no means makes out the *actuality* of such a fiction within the domain of theistic and Christian influences. A comparison with the narratives of several apocryphal gospels on this point, speaks more in favour of than against the historical truth of Luke. . . . He who maintains *a priori* the absolute impossibility of such a miraculous birth, deserves no other answer than 'Ye do err, not knowing the scriptures nor the power of God.' Rather than say with a modern theologian (Hase), 'A virgin-birth, as an impossibility, does not admit of proof;' we comfort ourselves with the word of the angel, 'that nothing shall be

*Luke i. 28.

‡Luke i. 43.

†Judges v. 24.

§Matt. i. 20.

impossible with God.' The laws of nature are not chains by which the Supreme Lawgiver has bound even himself; they are threads which he holds in his own hand, and which he can either draw in or lengthen out, when his all-wise will appoints it. There was doubtless present to his mind in this instance an object or end worthy of himself, on account of which the interference with the natural order took place. When in the fullness of time the Eternal Word appears in the form of a servant, it is only in an extraordinary manner that the new member of humanity can become a link in the human chain. He who was from eternity in heaven, and of His own free love appears upon our poor earth, could hardly have a beginning of human life in the manner of ours. Not by fleshly generative power, but only by an immediate fiat of the Almighty must he open his eyes upon the light of this world, who was destined to be the light and the life of mankind. And if he was to remain free, at the same time, from all stains of original sin, and to deliver us from its power, how could this have been possible if he had been born of sinful parents by ordinary generation? The sound and powerful Branch, which was to bring new life into the diseased stem, could not itself spring out of the diseased stem, but must be grafted into it from without. He who maintains that then Mary also required to have an immaculate conception, forgets that it is not upon the article '*natus e virgine Maria*' that we lay the greatest stress, but upon the preceding one, '*conceptus e Spiritu Sancto*.' The Holy Spirit no doubt, from the moment of the Saviour's conception, thoroughly and constantly pervaded Mary's mind and heart, suppressed in her the power of sin, and consecrated her body as a holy temple to himself. . . . The true humanity of the Son of God is by no means destroyed by this miracle, but, on the contrary, is heightened and glorified; or was Adam then no true man, because he too, in a physical sense, was 'the son of God?' Only to those does this miracle remain a *σκανδαλον* who are unwilling to recognize anything higher in the Word than his pure humanity alone, and who put the sinlessness of Jesus, the perfect Man, in the place of the true Incarnation of God in him. For us who believe in the latter, the miraculous birth of Christ is the natural consequence of his superhuman greatness, the basis of his normal development as the God-man, and a symbol of that 'being born from above' which must repeat itself in every citizen of the kingdom of God."

As a specimen of the "Homiletic Hints," which constitute the most specific feature of this work, we subjoin the following, which we find attached to the section of the narrative of the angel's visit to Mary:

“The Mary-worship of the present day judged at the bar of the Angel Gabriel: 1. To him Mary is the grace-endowed, now she is the grace-giver; 2. To him she was the blessed among women, now she is the exalted above women; 3. To him she was the handmaid of the Lord, now she is the queen of angels; 4. To him she was the sinful daughter of Adam, now she is the sinlessly conceived. Mary is an example of faith, in her just amazement, her natural fear, in her still weighing of all things in her heart, and in her unlimited obedience. Mary is the blessed among women: 1. So poor and yet so rich; 2. So abashed and yet so thoughtful; 3. So maidenly and yet so womanly; 4. So doubting and yet so believing. ‘With God nothing is impossible,’ an answer whereby, 1. Unbelief is put to shame; 2. Weak faith is strengthened; 3. Faith is stirred up to devout thankfulness and unconditional obedience. ‘Behold the handmaid of the Lord:’ 1. Her secret struggle; 2. Her perfect triumph; 3. Her glorious crown; 4. Her blessed peace.”

In the account of our Saviour’s birth Mary is termed the “espoused wife” of Joseph, and “she brought forth,” it is said, “her first-born son,” which language evidently favours the conclusion that she became, what the angel calls her, “Mary his” true and married wife, and the mother of other children in her matrimonial state. For it is said in Matt. i. 25, that Joseph knew her not, *TILL* she had brought her first-born son.” Now as the angel commanded him to “take to him Mary his wife,” v. 20, and “Joseph, as the angel of the Lord had bidden him, *TOOK UNTO HIM HIS WIFE*, but knew her not *TILL*, she had brought forth her *FIRST-BORN SON*,” we may reasonably conclude, in view of the well-known requirements of the Jewish law, that they *THEN* lived together as man and wife. In Matt. xii. 19, we are told that “his mother and brethren stood without desiring to speak with him,” where all the ordinary and most approved rules of philology require the proper and usual signification of both words, and especially as there is not a particle of evidence that Joseph had a wife before Mary, since in a subsequent chapter, (Matt. xiii. 55, 56,) his brethren Joses and Simon and Judas are spoken of in connexion with Joseph and Mary as their common parents. Such is the opinion of Whitby, Bloomfield, Campbell and others.* This opinion is supported also by the following facts, 1st, That they travelled together to Egypt, lived there several years, again returned, and dwelt together at Nazareth, and afterwards at Capernaum, and all this time as *MAN AND WIFE*; and that Christ was regarded as their united son, by all who knew not of his miraculous con-

*See in loco, and especially Whitby, who answers all objections founded on the language employed.

ception; and, 2ndly, that Christ always conducted himself towards them in his younger years as man and wife, and as both, therefore, having authority over him, "Till she brought forth her first-born son," says Basil, who lived as late as the 4th century, "it was necessary that she should be a virgin, but what became of her afterwards let us leave undiscussed, as being of small concern to the mystery."

The very *foundation*, therefore, of the Romish worship of the Virgin, that is, her perpetual virginity, is wanting, and the whole fabric rests upon nothing but IDOLATROUS ASSUMPTIONS.

The Scriptures plainly contradict the supposition that Mary was the mother of GOD, and as such to be worshipped.

Having exhibited the doctrine and practice of the Romish Church, and shown that every thing recorded of the Virgin favours the opinion that she did not remain a perpetual virgin, we proceed.

There is not the slightest evidence that Christ or his apostles ever regarded Mary as "the Mother of God," or on any account to be honoured with worship, and treated with the reverence due even to a *relative* divinity. Let us see. When Christ was yet, *as man*, only twelve years old, his mother and Joseph, who are in the narrative *both* called his parents, made a memorable visit to Jerusalem, during which Christ was left behind while reasoning with the doctors, and asking them questions in the temple. And when they had returned and found Christ, Mary said to him, "Son, why hast thou thus dealt with us, behold thy father and I have sought thee sorrowing," to which Christ gave the remarkable answer, "how is it that ye sought me? Knew ye not that I must be about my father's business?"* "Wist ye not." Christ, you perceive, makes no distinction between Joseph and Mary, but equally reproveth the want of faith in his divine nature, and his heavenly mission, which had been manifested by both.

The next passage calling for our consideration is that which records the first miracle: "and the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there, and both Jesus was called and his disciples to the marriage. And when they wanted wine, (*that is when the wine failed*) the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

Now, let these passages be interpreted in any way which enlightened criticism and the analogy of Scripture will sanction, and I would ask, after a careful weighing of this incident, the

*Luke ii. 48.

facts, and the words in all their bearings, would any unprejudiced mind expect that the holy and beloved person, towards whom the meek and tender and loving Jesus employed this address, was destined by that omniscient and omnipotent Saviour to be an object of those religious acts with which the church of Rome now daily approaches her.

But there is another incident referred to by the three first evangelists:—"While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother, and who are my brethren? And he stretched forth his hand toward his disciples, and said, behold MY mother and MY brethren. For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister and mother." Or, as St. Luke expresses it, "And he answered and said unto them, my mother and my brethren are these who hear the word of God, and do it."

The evidence borne by this passage against our offering any religious worship to the Virgin, on the ground of her having been the mother of our Lord, seems clear, strong, direct and inevitable. She was the mother of the Redeemer of the world, and blessed is she among women, but that very Redeemer himself with his own lips, assures us that every faithful servant of his heavenly Father SHALL BE EQUALLY HONOURED WITH HER, and possess all the privileges which so near and dear a relationship with himself might be supposed to convey. There is still another passage in which our blessed Lord is recorded under different circumstances, to have expressed the same sentiments, but in words which will appear to many even more strongly indicative of his desire to prevent any undue exaltation of his mother. "As he spake these things a certain woman of the company lifted up her voice and said unto him, blessed is the womb that bare thee, and the paps which thou hast sucked." Christ, in reply, does not even allude to his mother, except for the purpose of instantly drawing the minds of his hearers from contemplating any supposed blessedness in her, and of fixing them on the sure and greater blessedness of his true, humble, faithful, and obedient disciples to the end of time. "But he said, yea rather, (or as some prefer, yea, verily, and) blessed are they that hear the word of God and keep it."

That most truly affecting and edifying incident recorded by John as having taken place whilst Jesus was hanging in his agony on the cross, an incident which speaks to every one who has a mind to understand, and a heart to feel, presents to us the last occasion on which the name of the Virgin mother of

our Lord occurs in the gospels. No paraphrase could add force, or clearness, or beauty to the simple narrative of the Evangelist. But in it all, not one syllable falls from the lips of Christ, or from the pen of the beloved disciple, who records this act of his blessed Master's filial piety, which can by possibility be construed to imply that our blessed Lord intended Mary to be held in such honour by his disciples as would be shown in the offering of prayer and praise to her after her dissolution. "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalen. When Jesus, therefore, saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman behold thy Son; then saith he to the disciple behold thy Mother." And he added no more.

After this not another word escapes the pen of St. John which can be made to bear on the station, the character, the person, or circumstances of Mary. After his resurrection our Saviour remained on earth forty days before he finally ascended into heaven. Many of his interviews and conversations with his disciples during that interval are recorded in the Gospel. Every one of the four Evangelists relates some act or some saying of our Lord on one or more of those occasions. Mention is made by name of Mary Magdalen, of Mary (the mother) of Joses, of Mary (the mother) of James, of Salome, of Joanna, of Peter, of Cleophas, of the disciple whom Jesus loved,—at whose house the mother of our Lord then was,—of Thomas, of Nathaniel. The eleven are also mentioned generally. **BUT BY NO ONE OF THE EVANGELISTS IS ANY REFERENCE MADE TO MARY THE MOTHER OF OUR LORD, AS HAVING BEEN PRESENT AT ANY ONE OF THOSE INTERVIEWS; HER NAME IS NOT ALLUDED TO THROUGHOUT.**

On one solitary occasion subsequently to the *ascension* of Christ, mention is made of Mary his mother in company with many others, and without any further distinction to separate her from the rest: "and when they were come in," it is said, (from having witnessed the ascension of our Saviour) "they went up into an upper room, where abode both Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus and with his brethren." Not one word, however, is said of Mary having been present to witness even the ascension of her blessed son; we read no command of our Lord, no wish expressed, no distant intimation to his disciples that they should even show to her marks of respect and honour;

nor is any allusion made to any supposed superiority or distinction and pre-eminence.

On the contrary, though we have three of the apostle John's epistles, and the second of them addressed to a lady, "whom he loved in the truth," we find neither from the tongue nor from the pen of St. John, one single allusion to the mother of our Lord, alive or dead. And, then, whatever may have been the matter of fact as to St. Paul, neither the many letters of that apostle, nor the numerous biographical incidents recorded of him, intimate in the most remote degree that he knew any thing whatever concerning her individually. St. Paul does, indeed, refer to the human nature of Christ, derived from his human mother, and had he been taught by his Lord to entertain towards her such sentiments as the Roman Church now professes to entertain, could he not have had a more inviting occasion to give utterance to them? But instead of thus speaking of the Virgin Mary, he does not even mention her name or state at all, but refers only in the most general way to her nature and her sex as a daughter of Adam: "But when the fullness of time," says he, "was come, God sent forth his Son, *made of a woman*. made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And thus it appears that, from a time certainly within a few days of our Saviour's ascension, THE SCRIPTURES ARE TOTALLY SILENT THROUGHOUT AS TO MARY, WHETHER IN LIFE OR IN DEATH.

The Fathers are equally opposed to the Romish doctrine and practice, with a summary of the evidence.

Having stated the doctrine and practice of the Romish Church, and the evidence of the Old Testament and also of the New Testament against the perpetual virginity of Mary, and the assumption that she was the mother of God, closing the inspired volume, and seeking at the fountain-head for the evidence of christian antiquity, what do we find? For upwards of three centuries and a half (the utmost limit which can be put to our present inquiry,) we discover in no author, christian or heathen, any trace whatever of the invocation of the Virgin Mary by Catholic christians. I have examined, says Mr. Tytler, whom we quote, in his elaborate work on this subject,* every passage which I have found adduced by writers of the church of Rome, and any other passages which appeared to me to deserve consideration as bearing favourably on their view of the subject; and the worship of the Virgin, such as is now insisted upon by the council of Trent, prescribed by the Roman

*In which all the passages from the fathers relating to the subject are presented and canvassed.

ritual, and practised in the Church of Rome, is proved by such an examination to have had neither name, nor place, nor existence among the early christians.

I have not intentionally omitted any ancient author falling within the limits of our present inquiry, nor have I neglected any one passage which I could find bearing testimony to any honour paid to the Virgin. The result of my research is, that I have not discovered one solitary expression which implies that religious invocation and honour, such as is now offered to Mary by the church of Rome, was addressed to her by the members of the primitive Catholic church. And what is the real state of the case with regard to the fact of the assumption of the Virgin Mary? It rests (as this writer most largely proves) on no authentic history; it is supported by no primitive tradition. I profess my surprise to have been great, when I found the most celebrated defenders of the Roman Catholic cause, instead of citing such evidence as would bear with it even the appearance of probability, appealing to histories written more than a thousand years after the alleged event, to forged documents and vague rumours.

It is by no means agreed among all who have written upon the subject, what was the place, or what was the time of the Virgin's death.

And it is a fact no less lamentable than remarkable, that out of the lessons appointed by the church of Rome for the feast of assumption, to be read to believers assembled in God's house of prayer, three of those lessons are selected and taken entirely from an oration of John Damascenus, who lived in the middle of the 8th century.

I am unwilling to trespass upon the patience of my readers by any comment upon such evidence as this. Is it within the verge of credibility that had such an event as Mary's assumption taken place under the extraordinary circumstances which now invest the tradition, or under any circumstances whatever, there would have been a total silence respecting it in the Holy Scriptures? That the writers of the four first centuries should never have referred to such a fact? That the first writer who alludes to it should have lived in the middle of the fifth century or later; and that he should have declared in a letter to his contemporaries that the subject was one on which many doubted: and that he himself would not deny it, not because it rested upon probable evidence, but because nothing was impossible with God;—and that nothing was known as to the time, the manner, or the persons concerned, even had the assumption taken place.

We have thus then, adds Mr. Tytler, searched the Holy Scriptures, and from its first to its last page we find not one

iota or tittle to suggest, or sanction, or admit of divine worship being offered to the Virgin Mary, but much every way to discountenance and forbid it. And to assure ourselves that we understand the inspired volume as our forefathers in Christ received it from the first; that what we hold on this point was the tenet of the primitive church; and that what we dread as a fundamental error was introduced by the corruptions of superstition in more recent ages; we have examined, not lightly, or for a show of argument, but patiently and uprightly, and to the utmost of our ability and means, the remains of christian antiquity. We have especially searched into the writings of those whose works, A. D. 492, received the approbation of the bishop and the council of Rome; we have diligently sought for evidence in the records of the early councils; and we find all, not for a few years, or in a portion of Christendom, but for five hundred years and more, and in every country in the Eastern and in the Western empire, in Europe, in Africa and in Asia, testifying as with one voice, that they knew of no belief in the present power of the Virgin, and her influence with God; no practice, in public or private, of praying to God through her mediation, or of invoking her for her good offices of intercession, and advocacy, and patronage; no offering of thanks and praise made to her; no ascription of divine honour and glory to her name. On the contrary, all the writers through those ages testify that God was to the early christians the only object of prayer; that to them Christ was the only heavenly mediator and intercessor in whom they put their trust.

The revealed truths of the Bible, and the witnesses of the Christian Church warn us, as with a voice from heaven, never to substitute Mary for Christ, not even for a moment, not by the most transient appeal to God in her name; never to seek what we need, as souls on our way to God, from any source but the Almighty, the first cause of all things, the giver of every good gift, the God of all comfort, the only rock of our salvation, the only ground of our hope; and to pour out our hearts before him alone, through his only Son alone, who is the way, the truth and the life.

The Virgin Mary was a sinner saved by grace, and the absurdity of the Romish doctrine.

Having now proved that by the testimony both of the Old and New Testaments the doctrine and practice of the Romish Church is false and idolatrous, and contrary also to the opinion and practice of the early fathers, we proceed.

From all that has been said, it is manifest that Mary was *by nature* as weak, sinful, guilty and corrupt, as any other woman; that whatever goodness or holiness of character she was enabled

to manifest, was the result of divine grace—of the imputation of Christ's righteousness—and of the in-working of Christ's Spirit; and that the only dignity attached to her is the high honor and privilege of being chosen as the instrument through whom the Son of God, by his own divine power, and the miraculous agency of the Holy Ghost, was made in the likeness of sinful flesh. The Scriptures every where teach that all human hearts, descending from Adam by ordinary generation, are corrupt and depraved. (Jer. xvii. 10. Prov. xxvii. 19. Matt. xv. 18, &c.) The Scriptures further teach, that Christ, as manifest in the flesh, was the only exception to this universal rule, and the only individual who was exempted from this universal curse. Of Him alone is it ever said, that "he was without sin," (Heb. iv. 15,) and that he is "therefore able to save to the uttermost," "for such an High Priest became us, who is holy, harmless, undefiled, and separate from sinners." (Heb. vii. 25, 26.) Christ is thus contrasted with all other *possible* priests, intercessors and mediators, because he was sinless and impeccable in his nature. And that the human nature of Christ was indebted to the Virgin for nothing beyond nourishment and support, is most fully and emphatically taught in Luke i. 35, where the angel informed Mary that "the Holy Ghost should come upon her, and the power of the highest overshadow her, therefore, also, that holy thing that shall be born of thee, shall be called The Son of God." And it is here also distinctly taught that Mary was selected for this high office, not from any merit or peculiar worthiness in her, but,—in accordance with God's plan in other cases,—by God's sovereign election and unmerited favor. (Luke i. 28, 30, compared with Rom. v. 1, 4. Rom. xi. 6.) And that Mary herself was conscious of her own sinfulness, and depended for salvation *altogether* upon the redemption that should be wrought out by that incarnate Saviour whom she was honoured to bring into his human manifestation, is most evident from her own words, (Luke i. 46, 47,) "and Mary said, my soul doth magnify the Lord, AND MY SPIRIT HATH REJOICED IN GOD MY SAVIOUR, for HE hath regarded the low estate of his hand-maid; FOR HE THAT IS MIGHTY hath done to me great things." Therefore she says, "from henceforth shall all generations call me blessed," that is, happy, or favoured of God, as are all who come under the several characters described by our Saviour in his sermon on the Mount. (Matt. v. &c.) MARY SHOULD BE, AND SHE IS HONOURED, not for any thing she was or is, in herself considered, but for the peculiar favour and privilege conferred on her by the mercy of God.

THE WORSHIP which is so prominently given by the Romish Church, therefore, to the Virgin Mary is in plain and manifest contradiction to the whole teaching of Scripture, as it regards

what the Virgin should be; what she was; what she did; and what she herself said and believed; also to what Scripture teaches about the nature of man universally, and of Christ especially, as the only exception to the universal character of men; to the exclusive mediation and intercession of Christ, "who is the one mediator between God and man;"—and to the fact that divine worship is only to be given to God the Father, the Son, and the Holy Ghost. Such worship, therefore, leads to the subversion of the Scriptures; to plain, palpable and undeniable idolatry; and to the overthrow of the only foundation upon which any sinner can repose a sure and certain hope of present salvation, and everlasting life.

"Let every refinement of distinction," says Mr. Tytler, "be applied between the honour due to God, and the honour paid to the Virgin; between the advocacy of Christ and the intercession of Mary; between prayers direct and prayers oblique; between the hope and confidence which the apostles, both by their teaching and example, bid the faithful christian rest on,—God's mercy in Jesus Christ; and the hope and confidence which the canonized saints, and the doctors and Popes of the Church of Rome profess to place in the power and mercy of Mary; let every explanation which ingenuity can devise, be applied here, and the practical upshot of the whole is a tendency, sometimes direct and absolute, sometimes indirect and inferential, and circuitous, and so the more perilling and beguiling, to dispossess our Saviour of many, nay even of all his saving and redeeming functions, and to leave to him only the stern, unapproachable character of a judge; to wean the affections from God, and to fix them upon Mary; to make the personal application of his blood and merits, whereby alone we can for a moment stand in the place of sons and realize the spirit of adoption, to become dependent on her intercession; to represent all the blessings and graces of the Holy Spirit, his converting and enlightening grace, his protecting and guiding grace, his strengthening grace, as all shut up in a sealed fountain till her benign and divine influence open it, and convey THROUGH HERSELF such portions of the heavenly treasure AS SHE WILL to those who have secured her omnipotent patronage; to lead believers on her to regard Mary as the way, and God in Christ as the truth and the life, approachable only by that way; in a word, to hold forth the Lord God omnipotent, the gracious, merciful, loving Father, as an object of awe and terror, as the inflexible dispenser of divine justice, inflexible *except when his love for Mary* bends him to be merciful to her votaries; and thus to make her, in very and practical truth, (though not theoretically, perhaps) the nearest and dearest object of a christian's love."

Now the absurdity of such a theory is not less evident than its dreadful impiety. And of this we may learn instruction even from a Scottish peasant.

A Scottish nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenants, named Donald, rented a farm upon which his forefathers lived above two hundred years. The lease by which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to give it to a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain. At length he determined to make his case known to his lordship himself; but at the castle door he was repulsed, the steward having given orders that he should not be admitted.

Donald, almost in despair, resolved on a bold measure. He climbed over the garden wall, and entering a private door, made his way unobserved towards the apartments of the nobleman. As he drew near he heard his lordship's voice engaged in prayer; and waiting till he should conclude, distinctly heard him pleading earnestly with the Virgin Mary and St. Francis to intercede with the Father and Son in his behalf.

After the voice ceased Donald gently knocked at the door, was admitted, and made the case known to the nobleman, who, greatly moved by his tale, assured him that his lease should be renewed, and himself and family protected from the resentment of the steward. Donald poured forth his earnest and artless thanks, and was about to take leave, when a feeling of anxiety for the generous nobleman took possession of his mind, and he addressed him thus:

"My lord, I have been a bold man, but you have forgiven me, and saved me and my family from ruin. I would again be a bold man, and say something farther, if I have your permission."

"Well, Donald, speak out," said the nobleman.

"My lord," replied Donald, "as I stood waiting at your door, I heard you praying with great earnestness to the Virgin Mary and St. Francis: you seemed to be very unhappy. Now, my lord, forgive me, but I cannot help thinking that the Virgin Mary and St. Francis will do you but little good. I had been a ruined man if I had trusted to your servants; I came direct to your lordship, and you heard me. Now, if you would but leave the Virgin Mary and St. Francis, who I know will do no more for you than your steward would for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, he will hear you and grant the desires of your heart; for he has said in his word, 'him that cometh to ME I will in no wise cast out.'"

The Romish doctrine of the Virgin, is the source of the most demoralizing and unchristian theories of the merit of virginity and celibacy, with a view of the true position, duty, and liberty of woman under the gospel dispensation.

Having now established the unscriptural, absurd and idolatrous character of the Romish doctrine of the Virgin, we proceed to make some closing remarks.

Now, as one error never comes alone, but drags others along with it, so do we find that on this one error regarding the perpetual virginity, assumption and worship of the Virgin Mary, is based the enormous and most demoralizing doctrines of the Romish Church, respecting the merit of virginity and celibacy; the degradation of marriage-life, as if unholy and imperfect; the dignity and merit of a life of seclusion from the world; and all the ten thousand evils which have flowed from monasteries, nunneries, and the *constrained* celibacy of their inmates; and from the withdrawal from society of that salt which would purify it, that light which would enlighten it, and that active zeal which would regenerate and bless it.

Hence it is, that even in this enlightened age, and in this enlightened city, we find men claiming to be *Right Reverend*, and *Very Reverend*, who are not ashamed to dress themselves up as Merry Andrews, and before an invited public, go through the farce of covering some poor female, deluded with the hope of meriting heaven by excluding herself from all the rights, privileges, duties and means of usefulness, which the God of heaven himself bestowed upon her, in order to affront Him, his word, his cause, the nature and mission he has assigned to the female sex, and the reason and social nature he has given to man, by immuring herself in a cloister, and hiding those talents in a napkin God has given her to put out to usury for Him, that when he comes, he may find his own with other talents also.

With such facts occurring before our eyes, surely we are called upon to examine into the grounds which lead to such melancholy and most pitiable results; and while we commend to God's mercy those who are so deluded and blinded by self-interest, self-righteousness or prejudice; to remember for our own guidance and the direction of our children, the words of the apostle in reference to precisely similar practices among the Gentiles, and which originated among them also from a perversion of the original prophecy respecting the son of a Virgin mother. "Let no man," says he, (Col. 2.) "beguile you of your reward" in heaven, "by an affected humility, and the worship of" saints, angels, and virgins, as Diana and others. Such men are "vainly puffed up by their fleshly" and corrupt minds, introducing into the christian religion the vain and idolatrous

practices of heathen nations, "and they do not hold the Head," even the Lord Jesus Christ, by whose gracious presence, Spirit and power, the whole body of his Church is "knit together and increaseth with all the increase of God," being thoroughly furnished unto every good word and work, and enabled to perfect holiness in the fear of the Lord. "Wherefore," adds the apostle; "if ye be dead with Christ," as ye profess to be, to any further dependence on those opinions and practices which are the "rudiments of the world," and in its view adapted to secure the favour of heaven, "why as though *still* living in the world. are ye subject to these ordinances." For whereas God teacheth that "every creature of God is good, and to be received with thanksgiving," and that "marriage is honourable in all," and that "if any man will be Christ's disciple he must take up his cross and deny himself, and follow him daily," even as in the world "he went about doing good," they, on the contrary teach, that as it regards all such things you must act on the principle of entire avoidance, and "touch not, taste and handle not." Thus do the "commandments and doctrines of men" run counter to the wisdom of God, and make those things essential to religion, and worthy of divine favour, which, in God's estimation, are only circumstances in the present life, "which all are to perish in the using." It is true, adds the apostle, "these things have a show of wisdom," and appear to flow from self-denying virtue, and willing, self-chosen, voluntary worship, "neglecting of the body," and crucifixion of the natural desires and feelings "of the body." But, says the apostle, all this sanctity, and self-denial, and austerity is only apparent; it is selfish, it is carnal. It is not that true mortification and self-denial which leads the christian, for the love of Christ, to undertake every service, and in every relation of life, to serve, honour and glorify God, by promoting His will in the family, in the household, in the social circle, in the Church, and in the world. This course tends only to puff men up with a vain conceit of their *own* sanctity, and to fill the heart with self-complacency, ostentation, and contempt of others, and is, therefore, as contrary to the will of God and the genius of christianity as are the grossest sensualities and the most degrading idolatries.

"Stand fast therefore, and rejoice," my female friends, in that glorious liberty wherewith Christ hath made you free, and be not again brought into bondage to the corrupt and enslaving, *however sanctimonious*, dogmas of a superstitious church, which has in this respect substituted pagan for christian worship, and pagan for christian practice.* For what else is "the Queen of heaven," as the Virgin is blasphemously called, than

*See Appendix.

the very same Goddess among the heathen; and what else is this practice of virginity and celibacy than the introduction of the corresponding heathen sentiments and practice. God, my female friends, has given you a high and a noble mission. "In Christ Jesus there is neither male nor female," but we are all one,—all alike his disciples to learn his will; his servants to do it; his followers to wait upon him; his subjects to obey him; and his willing and grateful friends, that we may, to the very utmost of our ability and opportunity extend his kingdom, and promote the salvation of our fellow-men. When on earth, therefore, Christ was ever attended by the faithful and devoted women. When he stood at the bar of Pilate, they were the boldest and the nearest. When on the cross,—they did not forsake him. When in the sepulchre,—they were the first to minister unto him. When risen,—they were found in that upper chamber where the disciples met to pray and hope. When his apostles were imprisoned,—they were with the brethren making prayer and supplication unto God. Every where, women were found among the fellow-labourers and helpers of the apostles, and ready to do every good work. In all the primitive churches, every where, they gave themselves, in every proper manner, to the furtherance of the gospel,—as deaconesses to labour, under church authority, among their own sex,—as Dorcas's, to make garments for the poor, or as Priscillas', to instruct privately those who wished to know more perfectly the way of the Lord.

Your favour, however, in God's sight, christian female, does not depend upon your being either in a state of virginity or matrimony. Both are open to you,—both free,—and both honourable. You are left to act in this matter as Providence shall direct, prudence dictate, and your own judgment approve. If you marry you do well, and if you remain single you do well. In both you may be happy, and in both useful; only that in the former case you can be *truly* happy, and *fully* serve Christ, only by "marrying in the Lord; for how can two walk together, unless they be agreed," "and what fellowship," or heart-communion can they have who do not worship and serve the same Redeemer. But let it also be borne in mind, my female friends, that in both these conditions you may be guilty, sinful, miserable, and condemned sinners, "without God, and without hope in the world," and amid all your personal attractions, and your vain and flattered pride, loathsome and polluted in the sight of a holy and omniscient God. "Marvel not," then, that I say unto you, my female friends, "ye must be born again," since that which "was born of the flesh is no more than flesh," and "that" alone "is spirit, which is born of the Spirit." This, then, must decide your state and condition in the sight of God. An

unregenerate female "heart is deceitful, and desperately wicked," even as others, and is only the *more* dreadful a spectacle to God, to angels, and to men, as it stands contrasted with all those *naturally* amiable qualities lavished on it by God, and which ought to predispose it to piety and heavenly devotedness. AND IF THEREFORE IMPENITENCE HARDENS, DEFILES, SOURS, CORRUPTS, AND RENDERS HIDEOUS THE HEART OF MAN, IT MAKES STILL MORE MORALLY MONSTROUS THE HEART OF WOMAN.

Yes, my female friends, piety is the gem of your heart; the crown of your nature; the perfection of your beauty; the only charm that will impart peace and joy to your own bosom; that will diffuse serenity and happiness around you; and that,—outlasting youth, and mere outward beauty,—will invest you with a loveliness "ever fair, and ever young," perpetuate the attraction of your society and character, and gild even your dying bed with the reflected lustre of a heavenly brightness. The richest gem of all others which encircles the coronet of a lady's character, is unaffected piety. Nature may lavish much on her person,—the enchantment of the countenance, the gracefulness of her mien, and the purity of her intellect; yet her loveliness is uncrowned, till piety throws around the whole the sweetness and power of its charms. Woman then becomes unearthly in her temper—unearthly in her desires and associations. The spell which bound her affections to things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of God, where it will be her delight to hold communion with the spirits that have been ransomed from the thralldom of earth, and wreathed with a garland of glory.

"The beauty of woman may throw its magical charm over many; princes and conquerors may bow with admiration at the shrine of her riches, the sons of science and poetry may embalm her memory in song, yet piety must be her ornament, her pearl. Her name must be written in the "book of life," that when mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng which have been clothed with the mantle of righteousness, and their voices attuned to the melody of heaven. O, if there is one sight more than any other which might make angels weep, it is an unsanctified female "who is dead even while she lives," and fast passing away from the false flattery of a world that would betray her to her ruin, to the unalterable doom of her inexorable judge. And, if, on the other hand, there is one sight more than any other, over which angels may rejoice, it is the sight of female youth, and beauty, and attraction, all devoted to the Saviour, and with all their mighty influence consecrated to the exalta-

tion and glory of His name, and the advancement of his cause in the salvation of souls.

Be persuaded, then, ye impenitent, halting, and procrastinating wives, and sisters, and daughters, to yield yourselves at once to him who put such honour on your nature as to enter the Virgin's womb; to call one of your sex his mother; to call all who love and obey him, his mothers and sisters; to break down all the restraints of caste, of oriental seclusion, of pagan virginity, and of hard-hearted degradation; and to open up to you such opportunities for improvement, for happiness, and for usefulness in the world. And, if you are already Christ's, be persuaded to love him more and serve him better, that your zeal and activity, your charity to the poor, and to the heathen, and your exertions to promote every good word and work, may put to shame the blasphemy of those who say that the motives of the gospel are powerless, and that it is only the idolatrous superstitions of virgin worship and virgin practice which can lead to devotion and self-denial in the work of the Lord.

Finally, let me urge you who believe and hope in the Saviour, but are afraid to profess his name and become his disciples, to be rebuked by the example of those many christian heroines which shine as stars in the firmament of heavenly truth, and are encircled by such a halo of glory in the sacred page of revelation. Go to Ruth, that like her you may be able to forsake home and kindred, and cleave only to the Lord, saying to his church and people, "whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." Go to the cross and sepulchre, that you may there weep with those brave, heroic women, and ask with hearts willing to be his, and his for ever, "where is my Lord, for we have come to seek him?" Go to Christ's own blessed word, and as you there hear him saying, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty,"—let your hearts bow to him in thankful joy, and let your conduct say "come, and let us go up to the house of the Lord, that we may there enter into a perpetual covenant with him, and taking the cup of salvation into our hands, pay our vows unto the Lord in the presence of the congregation."

God grant it, and to his name, Father, Son and Holy Ghost, shall be everlasting praise: Amen.

We add, as very appropriately closing this discussion, the two following extracts :

INFLUENCE OF WOMAN.

BY REV. F. L. HAWKS, D. D.

Whatever power woman may exert over society in the walks of literature and science, she has a more peculiar sphere, a sphere sacred to herself alone. Her realm is the domestic circle, around the family fire-side, and the family altar. She is, under God, the honoured source, the gentle and lovely minister of whatever of purity and brightness sheds its lustre there. From her are to proceed, through grace, those celestial influences, which combined with what is best of earth, shall prepare the interesting group around her not only for the duties of life, but shall educate them for eternity. Of the young minds, just starting forward upon life's difficult and dangerous career, she is to be the first instructor. Their faculties expand beneath her eye, depend upon her for their earliest culture and direction, and are to be trained and formed by her for good or for evil. Upon those minds she is to leave the impress of her own. To use the fine illustration of another, "she is to take the young spirit, as it were, from the hands of its Creator and continue the process of creation just where the Deity left off."

Here, then, is the first point of view under which the influence of woman presents itself as of unspeakable magnitude and importance. And here is presented the main ground on which we advocate her thorough moral and intellectual education. Nothing short of this can prepare her for the high and solemn duties which her future life will bring. Those duties, whether she be prepared to discharge them or not, will devolve upon her. In any case she must do the work for which she is destined, and incur the tremendous responsibilities which her destiny involves, whether she goes to them strong in virtue and knowledge, or in ignorance and spiritual inefficiency. Let, then, the education she receives be adapted to her position and duties, as the priestess of the domestic altar, as the first teacher and the beloved and honored companion of her children. Let its grand object be to prepare her for her future duties in these relations. For surely it is not a matter of light importance how so holy, so awful a task as her's shall be performed. On the manner in which she discharges it depend the very highest moral results, the best interests of society, the prevalence or downfall of morality, civilization, religion, and the fear of God. The wisdom of books, the instructions of the pulpit, the examples of public virtue, purity, and nobleness, generally speaking, act upon the minds of the young, until they have passed away in a measure from under the formative influence and moral control

of the mother. If they act at all during the period of her tutorage they act indirectly, as lights reflected unto the minds of her children through the medium of her own, as auxiliary influences which she applies and directs. Her directions are obeyed, her teachings respected, her example seen and studied, and imitated, when other instructions are ineffectual, other examples without power to call forth attention and emulation. And thus God has committed to her hands the guardianship of immortal spirits, the moulding of minds which are to live, grow, and expand forever, of minds which are to be influential each in its sphere, minds which are to act on other minds and influence them in time and eternity. Truly, then, hers is a noble destiny. What though she is not called to move in those public spheres of political effort which man occupies, or to exercise any visible influence over those grand movements and revolutions of society upon which the existence of nations and of empires depend? What though there be assigned to her no place in the cabinet, in the Senate chamber, in the camp or upon the battlefield? Still to her, in God's wise providence, is committed an agency which may direct and control these very movements. For every mind which acts in producing them has once been under her culture. She had the first adjustment of those secret springs which display their tendency and power in such mighty results. In her unobtrusive and silent sphere of action she may be sustained by the remembrance that her influence upon society is all the surer because her agency is the first and the most powerful. Much more may she be sustained by the peculiar and lofty consciousness, that "in communicating the eternal principles of truth to minds destined for immortality, she is doing what can never cease to be felt; and when the kingdom and empires of earth have melted away and are forgotten, when the eloquence and wisdom of senators, with the courage of warriors shall have passed away, her labours will be known and acknowledged, and eternally be seen to be unfolding in new and glorious results."

Great indeed is the task assigned to woman; who can elevate its dignity? Not to make laws, not to lead armies, not to govern empires, but to form those by whom laws are made, armies led, and empires governed, to guard against the slightest taint of bodily infirmity the frail yet spotless creature whose moral no less than physical being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to soften firmness into mercy and chasten honor into refinement; to exalt generosity into

virtue; by a soothing care to allay the anguish of the body and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are perfidious, for happiness that has passed away. Such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Saviour—these are theatres on which her great triumphs have been achieved. Such is her destiny, to visit the forsaken, to attend to the neglected when monarchs abandon, when counsellors betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, pure, constant, and ineffable, which in another world we are taught to believe the test of virtue.

Blackwood's Magazine.

APPENDIX.

"It is," says the author of Mariolatry, London, 1841, 2d Ed. p. 7, "a well-attested fact, that no divine honours were given, earlier than the fourth century, to the blessed Virgin Mary, of whom no 'true member of the Anglican branch of the Catholic Church, either can or will speak disparagingly or irreverently.' The first persons upon record, as offering divine honours to her, were the Collyridians, who derive their name from the *χολλυριδες*, or certain cakes, which they offered annually to Saint Mary, in sacrifice, upon her festival, when they worshipped her as a goddess. This superstition came from Thrace, and the yet more distant regions of Scythia and Arabia. While they were mere pagans, they had been accustomed to bake and present similar cakes to the goddess Venus, or Astarte (the moon;) and after they professed christianity, they thought that this honour might now be best shown to Mary. This superstition was condemned by Epiphanius, Bishop of Salamis and a canonized saint of the Romish Church, in as strong terms as if he had foreseen the hyperdulia or transcendant kind of service with which Romanists would one day worship the Virgin Mary. 'What Scripture (he says) has delivered anything concerning this? Which of the prophets have permitted a man to be worshipped, that I may not say a woman? For a choice vessel she is indeed, but yet a woman.' 'The body of Mary was holy indeed, but NOT God. The Virgin, indeed, was a virgin and honourable, but not given to us for adoration, but one that did herself worship Him who was born of her in the flesh, and [who] came down from heaven out of the bosom of his Father.' After censuring the Collyridians at considerable length for invoking the Virgin as a goddess, he sums up the whole in the following very emphatic terms:—'LET MARY BE IN HONOUR; but let the Father, and the Son, and the Holy Spirit be worshipped. LET NO ONE WORSHIP MARY.'

"The worship of the Virgin Mary, which had continued to spread between the fourth and ninth centuries, was in the tenth century carried much further than before. Towards its close the custom became prevalent, in the Latin or Western Church, of celebrating masses and abstaining from flesh on Saturdays, in honour of Saint Mary. In the next place, the *Daily or Lesser office of Saint Mary* was introduced, which was subsequently confirmed by Urban II. in the Council of Clermont. And lastly, tolerably distinct traces of the Rosary and Crown of Saint Mary, as they are called, or of praying according to a

numerical arrangement, are to be found in this century. The Rosary consists of fifteen pater nosters, or repetitions of the Lord's Prayer, and one hundred and fifty ave marias, or salutations of the Virgin Mary; and the *Crown of Saint Mary* consists of six or seven repetitions of the Lord's Prayer, and sixty or seventy salutations. Succeeding ages have witnessed the invention of additional superstitious services in honour of the Blessed Virgin."

"From their crowd of deities," says the author of *Pagan Rome*, Lond. 1838, p. 26 27, "each profession chose a patron. The musicians were headed by Apollo, the sailors by Neptune, the labourers by Ceres. Every town had its protecting goddess. Athens adored more particularly Minerva. Rome had chosen Jupiter Capitolinus. Each god had his attributes. Apollo was invoked against the plague; Juno presided at childbirth; and on the different spots, temples were erected to all these deities of human creation. In some of these chapels sacrifices were offered; others were for a pilgrimage; in a third, was a record of some miraculous cure, performed by the invocation of the deity. A sailor escaped from shipwreck, here hung his clothes in the chapel of his protectress; a recovered cripple here hung up his crutch. The following is an extract from Tibullus, 'come now, oh goddess, come to my help, for the numerous pictures hung in thy temple prove that thou hast the power to save us.'

"Again, strong proof exists in the present time of the deification of this crowd of beings; the temples which the Pagans erected to these demi-gods may still be seen at Rome; that city is full of them.

"These temples have merely changed their names, and the inscriptions which they bear declare that these very chapels, now dedicated to christian saints, were constructed in former times, in honour of the Pagan deities. The temple which was once consecrated to Juno, is now that of St. Michael; the temple of Hercules, that of St. Stephen, and that once sacred to Neptune, is now to St. Mary of Egypt.

"The twelve temples at Rome, now dedicated to the Virgin, were formerly raised in honour of Jupiter Teretrius, the good goddess, Apollo, Capitolinus, Hercules, Venus, Isis, Mars, Vesta, Jupiter Stator, Minerva, Apollo and Diana, Saturn and Opis, and lastly, the Pantheon, which was once sacred to all the gods of Olympus, is now consecrated to all the saints of Paradise."

"The religion of the Ceres of Enna," says Middleton in his *Letter from Rome*, Lond. 1741, 4th Ed., p. 197-200, "was celebrated, as Cicero informs us, with a wonderful devotion, both in public and private, through all Sicily: for her presence

and divinity had been frequently manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image therefore in that Temple was held in such veneration, that whenever men beheld it, they fancied themselves beholding either Ceres herself, or the figure of her at least not made by human hands, but dropt down to them from heaven. Now if in the place of Ceres of Enna, we should insert into this relation, our Lady of Loretto, or of Impruneta, or any other miraculous Image in Italy; the very same account would suit as exactly with the history of the Modern Saint, as it is told by the present Romans, as it formerly did with that of Ceres, as it is transmitted to us by the Ancients. And what else indeed are all their miraculous Images, which we see in every great town, said to be made by Angels, and sent to them from heaven, but mere copies of the ancient Fables, of the *Διοπετες Αγαλμα*, or Image of Diana dropt from the clouds; or the Palladium of Troy, which, according to old Authors, was a wooden statue three cubits long, which fell from heaven.

“In one of their churches here, they shew a picture of the Virgin, which, as their writers affirm, was brought down from heaven with great pomp, and after having hung a while with surprising luster in the air, in the sight of all the Clergy and people of Rome, was delivered by Angels into the hands of Pope John the First, who marched out in solemn procession, in order to receive this celestial present. And is not this exactly of a piece with the old Pagan story of King Numa, when in this same City, he issued from his palace, with priests and people after him, and with public prayer and solemn devotion received the ancile, or heavenly shield, which in presence of all the people of Rome, was sent down to him with much the same formality from the clouds?

“In one of the Churches of Lucca,” says the same author, “they show an Image of the Virgin with the Child Jesus in her arms, of which they relate this story, ‘That a blaspheming Gamester, in rage and despair, took up a stone and threw it at the Infant; but the Virgin, to preserve him from the blow, which was levelled at his head, shifted him instantly from her right arm into the left, in which he is now held; while the blasphemer was swallowed up by the earth upon the spot; where the hole, which they declare to be unfathomable, is still kept open and enclosed only with a grate, just before the Altar of the Image. The Virgin however received the blow upon her shoulder, whence the blood presently issued, which is preserved in a Chrystal, and produced, with the greatest ceremony, by the Priest in his vestments, with tapers lighted, while all the company kiss the sacred relique on their knees.’”

The Frontispiece to the work on Mariolatry, is a representation of the measure of the Virgin Mary's foot, for the kissing of which, together with the recital of three ave marias, three hundred years' indulgence is conferred. In the original engraving the figure is rather more than seven inches long: it has been reduced a little to bring it within the compass of a page. This engraving is sold at Naples for half a grano (about five-sixths of a farthing,) and a copy of it, framed and glazed, in 1840, was suspended near an altar, in the church of St. Gennaro de Proveri, on the right hand, on entering. The following is a translation of the inscription:—

'The exact measure of the foot of the most blessed Mother of God [is] drawn from her true shoe, which is preserved with the highest devotion in a monastery in Spain. Pope John XXII. granted three hundred years' indulgence to every one who shall kiss this measure three times, and shall recite three ave marias: and this was confirmed by Pope Clement VIII. in the year of our redemption, 1603.

'This indulgence, not having any prescription as to number, may be obtained as often as the devotees of the most holy Virgin shall please; it may also be applied to souls in purgatory; and for the greater glory of the Queen of Heaven, it is permitted to draw from this measure other similar [measures,] which shall have all the same indulgence.

'Mary, Mother of grace, pray for us.'

"It would require a volume," says this writer, "to describe the multifarious votive offerings made to the Virgin in the different churches at Rome only. We may, however, state, from the information communicated to the author by an eye-witness recently returned from Italy, that among the thousands of votive offerings to the Madonna del Parto, who is venerated in the church of St. Agostino, at Rome, there are (apparently made of embossed silver) only 6413 hearts, 93½ pairs of eyes, 227 legs, 67 arms, 11 breasts, 3 hands, and 13 kneeling figures, 214 glazed cases of various objects, such as hearts, arms, legs, breasts, &c., &c., which appear to be of pure silver; and 171 paintings on wood and pasteboard, representing various deliverances supposed to have been wrought by the intercession of the Madonna del Parto, whose picture enters into the composition of nearly all these paintings. 'So that (as Dr. Middleton justly but severely remarks, concerning similar pictorial votive offerings made to the Virgin) it may be truly said of her, what Juvenal says of the goddess Isis, whose religion was at that time in the greatest vogue at Rome, that the painters got their livelihood out of her:—

"*Pictores quis nescit ab Iside pasci?*"

As once to Isis, now it may be said,
That painters to the Virgin owe their bread."

MAN'S PLACE IN THE UNIVERSE.

A SERMON

DELIVERED AT THE INSTALLATION OF

Rev. Thomas Osborne Rice

AS PASTOR OF THE

Independent or Congregational (Circular) Church,

CHARLESTON, S. C., APRIL 1, 1860,

BY

REV. NEHEMIAH ADAMS, D. D.,

OF BOSTON, MASS.

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1860.

NOTE.—The Council was composed of Rev. John Todd, D. D., of Pittsfield, Mass., and George H. Laffin, Esq., delegate; Rev. George W. Blagden, D. D., senior pastor of the Old South Church, Boston, and Deacon Lorin Lothrop, delegate; Rev. Nehemiah Adams, D. D., pastor of the Essex street Church, Boston, and Deacon Charles Scudder, delegate; Deacon James Hibbin, delegate from the Edwards Church, Northampton, Mass., and Deacon N. L. Toonier, delegate from the Congregational Church in Wappetaw, Christ's Church Parish, So. Ca.; also, Rev. Drs. Smyth and Kirkpatrick, and Rev. Messrs. Dana, Girardeau, Peck, Lafar, Bowman, Taylor and Jacobs, of Charleston; Rev. Gardiner Springs, D. D., of New York, and Rev. Mr. Lee, of Edisto Island, So. Ca.

The public services connected with the Installation, were conducted by Rev. Drs. Adams, Todd, Smyth, and Blagden, together with Rev. Messrs. Dana, Bowman, Peck, and Jacobs.

At a meeting of the Corporation of the Independent or Congregational (Circular) Church, of Charleston, held April 8th, 1860, the following resolutions were unanimously adopted:

Resolved, That we hereby express our hearty thanks to those Churches and Brethren who so generously responded to our Invitation to assist in the recent installation of the Rev. Thomas O. Rice, as our Pastor.

Resolved, That it is our conviction that pleasant memories would be perpetuated, and good done by giving a permanent form and a wider publicity to the services of that occasion, than they have yet received; and that we therefore request the Rev. Drs. Adams, Todd, Smyth and Blagden, to furnish us with copies of their contributions to the services of that occasion, for publication.

Resolved, That the President communicate the above Resolutions to the Reverend Gentlemen therein named; and that the Standing Committee Superintend the proposed publications.

[From the Minutes.]

W. B. BURDEN,
Secretary

H. L. PINCKNEY,
President.

SERMON.

PSALM VIII, 3, 4.—When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

The sense of unworthiness which results from sin has made it easy to understand this as merely declaring the inferiority of man, in comparison with the wonders of the heavens.

But surely the whole Psalm is against this interpretation. It does not begin with the material universe as an illustration of God's name, and of his glory which "is above the heavens;" but it begins with man, yea, with man in the infancy, with babes at the breast, and represents them as illustrating the glory of God. "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." He declares that the creation, nourishment and growth of infants show the providence of God to a degree not surpassed by any of his works; and that the enemy—that is, the atheist—may well be silent when he contemplates the wonderful power and skill manifested in an infant and in all that appertains to infantile life. If "the avenger" refers to the same person with "the enemy," or if it refers to one who, distrustful of the providence of God, undertakes to avenge himself against his enemies, the Psalmist says that if they but contemplate a nursing child, they may have such thoughts of God's wonder-working providence as to calm their passions and relieve their fears.

So the Psalm begins, with wonder at man as an object of the divine care and love. We need not suppose that the Psalm was meditated on the house-top under the evening sky, and that, turning from the orbs of heaven, the royal Psalmist was let to reflect on the comparative inferiority of man. The reverse of this, in some respects, appears to be the order of thought. It would rather seem that David had been contemplating an infant, its formation, its growth; he saw in these things astonishing proofs of divine wisdom. Then he seems to say, What must man be, that in him God, who made the heavens, should reveal such transcendent power and wisdom! In one sense, he shows us that man is most inferior and weak. A contemplation of the firmament makes him appear exceedingly small, but this is only in appearance, "for thou hast made him but a little lower than the angels; thou hast crowned

him with glory and honor; thou madest him to have dominion over the works of thy hands." It would be illogical now, for David to say, What an inferior creature is man! "for thou hast made him but a little lower than the angels." Rather must we understand him to say, If God, who created the firmament, has thus visited man, what must man be, what a place must he hold in the plans and thoughts of God? Calvin, in his comment on this Psalm, says: "If God had a mind to exercise his liberality toward any, He was under no necessity of choosing men who are but dust and clay, in order to prefer them above all other creatures, seeing He had a sufficient number in heaven towards whom to show himself liberal." A version of this Psalm, in 1592, by Sir John Davies, well expresses the idea:

"Oh, what is man! great Maker of mankind,
That thou to him such great respect dost bear;
That thou adorn'st him with so bright a mind;
Mak'st him a king, and e'en an angel's peer.

Oh, what a lively life, what heavenly power,
What spreading virtue, what a sparkling fire;
How great, how plentiful, how rich a dower,
Dost thou within this dying flesh inspire.

Nor hast thou given these blessings for a day,
Nor made them on the body's life depend;
The soul, though made in time, survives for aye,
And though it hath beginning, sees no end."

While some regard the text as looking at man through an inverted spy-glass, David sees in all which God has conferred on man, the proof of some great intention, which leads him to say, What is man! What will he be, if, notwithstanding his inferiority in some respects, compared with the rest of creation, God has conferred upon him such results of his power and wisdom.

The boundaries of the universe have enlarged around us since David wrote this Psalm. We look out on worlds, and suns, and systems, and infer a system of systems revolving around some undiscovered centre, before which thought sinks overpowered. Fifty worlds like ours could be placed in the area of one and another of the known worlds, (and they not the largest,) and each of the fifty would appear to the inhabitants of the rest only as a speck in their firmaments, or be wholly out of sight. While the pendulum of the clock is swinging once from one side to the other, there are heavenly bodies thousands of times larger than our globe, which have gone millions of miles through space; a statement which, as we read it in the books of astronomy, we at first consider an exaggeration; but when we remember that we are borne along with the earth at the rate of sixty thousand miles an hour,

we find that we have, as it were, during the past hour, made ten voyages across the Atlantic; so that we submit to the astronomer, without further resistance, when he tells us, in the poetry of mathematics, that our rate of movement is very slow, and that while our earth is going a thousand miles, there are worlds whose progress is measured by millions.

The Bible does not distract our minds with trying to make us comprehend these things. Bildad, the Shuhite, in the book of Job, quietly says, "Dominion and fear are with Him; he maketh peace in his high places. Is there any number of his armies? and on whom doth not his light arise"? This is better than to have filled a line with figures. The Bible is adapted to every class of mind, to every frame of feeling, to every stage of scientific discovery and literary progress, to all climes, and to all generations. Its references to astronomical subjects are an illustration of the divine wisdom which planned and made the Book.

While the dwelling-place of man is thus diminutive, no serious reader of the Bible has failed to be impressed with the apparently intense interest which God has in man. We find it everywhere in the Holy Scriptures. We open them at random, and light upon the prophecy of Ezekiel. God is re-monstrating with man, upbraiding, entreating, promising, threatening, appealing to every consideration of gratitude, fear, shame, sense of justice, to dissuade men from sinning against Him, as though His happiness depended on the treatment which He received from men. If God had no other object to think of, He could not have manifested more interest than He showed toward the nation of Israel, in the Old Testament. One might suppose the universe to be made for man. We should be at a loss to imagine any deeper interest which God could express toward him, if he were his only intelligent creature. The chastisements inflicted on men are, equally with the goodness of God, a proof of the place which he holds in the estimation of the Most High. No king ever bestowed such thought upon the conduct of his subjects, parents have never had such care for the principles and behavior of their children, as God seems to have expended on the people of Israel. We are to regard the Bible as having been written to instruct all coming times, through the history of particular nations or individuals. It is not a digest of decisions, but here a biography, and there a local history, all to show how God feels toward man, as man, and not as belonging to one nation nor another.

This interest of God in man appears in a beautiful and impressive manner in the allegory of Wisdom holding discourse with man. Wisdom having said, "The Lord possessed

me in the beginning of His ways, before His works of old,"—then describing the steps of creation—"When He prepared the heavens I was there; when He gave the sea his decree, that the waters should not pass His commandment; when He appointed the foundations of the earth, then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him,"—then comes the declaration of the divine interest in man—"rejoicing always before him and my delights were with the sons of men." We love to think that this "Wisdom" was "the Word" who "was with God;" but taking it in its most obvious and literal sense, we find here the divine attributes sending their representative to hold special converse with men.

All this interest on the part of God in man, appears still more striking when we reflect that while parental love may be weak, and the parent may mourn ever the ill conduct of the child, chiefly because he cannot bear to see the child suffer, God is able and willing to punish as no earthly parent would. Hence there is no doting fondness on the part of God toward man. If all men should choose to sin and to perish, God could have other objects of love. Why does God remonstrate, delay to punish, go, and come back, and inquire if the offenders have not thought better of the proposal or remonstrance, and then present new motives? While there are mysteries in the Trinity, in the doctrine of Sin, Atonement, Election, Divine Efficiency and Free Agency, there are also mysteries in the profound interest of God in sinners.

Four thousand years were employed by the Most High in a scheme of mercy for man. He has a plan with regard to the race, which is deliberately called, in the Bible, the power of God and the wisdom of God. It is no less than the employment of the Three Persons in the Godhead, in a work of recovering man. These Three persons are distinctly revealed in connection with the development of that plan. It has its summit in the incarnation of the Word, and in the sacrifice made by him for sin. Yet the employment of the Holy Spirit to carry into effect the great object of the incarnation and death of Jesus Christ, seems no less sublime though there is more of pathos in sacrifice and suffering.

One has said in his hymn,

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

One greater than he has said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Some may say, What forbids us to suppose that God, the Word, may have done the same for every race of beings?

Why may he not have taken their nature into union with the Godhead, for the purpose of instructing and comforting them, even though they be not sinners?

Whatever forms of manifestations there may have been in other parts of the universe, we are met in the New Testament by the declaration that the throne of heaven is "the throne of God and of the Lamb." Whatever races there may be, the honor put on man cannot be surpassed, seeing that his nature is associated with the Godhead on the throne of the universe. So that if David was led by all which he knew God has done for us, to exclaim, What is man! we, with out clearer light, have reason to be astonished, overwhelmed, in the thought of the probable future greatness and glory of redeemed man. To see this comparison in a stronger light, let us recur again to astronomy, to which we have already been led by the Psalm. The heavens had made David wonder that God should bestow such love and care on man. But he had never seen one star resolved into stars hundreds of thousands of miles apart. Orion he saw with the naked eye. Of the three bright spots in Orion's sword, the second is a hazy speck. That speck, viewed in Lord Rosse's telescope, is a mass of intensely luminous matter, which would fill thirty millions of such planets as Uranus. Whether or not it is the centre of light to a whole system of worlds, to David it appeared only as one dim point. He did not know that there are one or two hundred of the larger nebula, which are also incomprehensible in their extent and object. He was not aware that our sun would contain thirteen hundred globes as large as our earth. He had never seen stars, at the rate of fifty thousand an hour, pass over the field of a telescope, when pointed to the Milky Way. It is one peculiarity of the Bible, evincing its divine origin, that it does not contradict science. Partial discoveries in science conflict with revelation, but complete knowledge invariably justifies the Bible. The reason is, the Bible describes outward things as they appear, not as they really are; hence the statements of the Bible will always be true, at any and every stage of scientific discovery.

Now, as the telescope is to the eye of David, so is the gospel to the views which he had of the divine goodness to man. Paul takes up the language of David in this Psalm and gives it a more exalted interpretation. David, speaking to his Maker concerning man, says, "Thou has put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." Paul is speaking, in the second chapter of Hebrews, of Immanuel: "But one in a certain place testifieth of man, saying what is man, that thou art mindful of him, or the Son of man, that thou visitest him. Thou madest

him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet." For in that (or when it is said that) he put all things under him, he left nothing (or it is implied that he left nothing) that is not put under him. "But," says Paul, (if he may italicise inspired words) "we see not *yet* all things put under *him*;"—man, as a race, has not yet reached the pinnacle of glory which David pictured, For do you think, he seems to say, that David meant to describe man's greatness by his superiority to oxen and wild beasts, and fowls, and fishes! This is only an emblem of man's superiority, but we do not yet behold the fullness of its development; we see not yet all things put under him, as a race, but we see the anticipation and pledge of that future honor and glory in this: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor—" All through the Old Testament Jesus Christ is walking like the voice of the Lord among the trees of the garden. When the sun is coming into each part of the heavens they begin to blush, and then glow as though they would blaze. So there are passages in the Old Testament full of Christ not yet made manifest, to which it may be said, as now to believers, "Christ in you the hope of glory." It is so with this this eighth Psalm. Paul sees Christ there, and then he turns to the throne of the universe and sees him there also, and in man's nature, and he says, All things are not yet put under man as a race, but in Jesus it is in progress of accomplishment. He who was made a little lower than the angels for the suffering of death, is there in a glorified state. He who is the root and offspring of David is also the bright and morning star heralding the coming of the race whose nature he wears, into a firmament of glory which will make all who behold him say with new wonder, What is man!

Everything shows that God is using the human race to illustrate great things, and the intent is said by the Apostle to be "that unto principalities and powers in heavenly places may be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord," and "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ."

We find it difficult to believe that we, the sinful children of men, have such a destiny. Our daily occupations and the whole labor of life have a natural tendency to increase this unbelief. Some of us spend our days in making letters and figures with pen and ink, and in receiving and paying money, in making and mending, or in supplying the various wants of

others. There is nothing more essential to present happiness than to have enough to do, and to do it regularly and systematically. But we often ask ourselves, Is this the end of my creation? How strange that an intelligent, immortal being should occupy himself with such things. Then we find creeping over us, perhaps, a sort of scepticism with regard to everything; we feel lowered in the scale of existence, and some envy the beasts that perish. We sympathise with that moody querulous frame of mind in which Solomon represents himself at first in the book of Ecclesiastes. But the present condition of things is deranged by sin, so that our occupations serve the purpose of keeping our diseased natures from brooding over their miseries and our minds from preying upon themselves. Amid our busy cares a discipline of the soul is going on; the thoughts and imaginations are coming into obedience to Christ; we grow in likeness to him, and so are preparing for glory, honor and immortality.

If we recall the promises made by Christ at the close of each of his messages to the seven churches, we shall remember that the Saviour there sets before every man, all possible forms of honor and bliss, ending the whole thus: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne."

At the last day, our vile body, being raised, is to assume a likeness to Christ's own glorious body. That nature of Christ's which is personally united to the Godhead, is ours. Identified with Christ, we are to "reign with him," (it is inspired language) "sit with him in his throne," "Do ye not know that the saints shall judge the world? We shall judge angels."

Unless something is to be effected in the universe by the employment of men to illustrate the character and government of God, it is inconceivable that He should bestow such honor on man. In many respects man is a very weak creature. The greatest depth to which he can dig into the earth is not so much as a scratch upon an orange. His flight into the air is more than matched by the sky-lark; he cannot explore the seas like a fish; and most animals that can run, surpass him in speed. But he has powers of invention and comprehension which link him to Deity. Above all, consider that the human nature is competent to exist and act in the same person with the Word, who was God. Surely, every thing looks as though man were designed to fulfill some great part in the universe. If we could have a glimpse of ourselves, as we shall be ages hence, we should exclaim,

"Visions of glory! spare my aching sight!
Ye unborn ages! rush not on my soul!"

I seem to see crowns on your heads. "Who are these?" and "Whence came they?" Fancy folds her wings and says, "It doth not yet appear what we shall be." Safe and profitable words! "But we know, that when he shall appear, we shall be like him; for we shall see him as he is."

We learn from the Bible, however, that men are not all to have the same destiny. The great object of God in Christ, evidently is to save a multitude whom no man can number, out of every nation, and kindred, and tongue, and people, and these constitute the fruit of the good seed in the last harvest; while the rest are the tares, the children of the wicked one.

But what will become of them? We have seen that man, redeemed and saved, is a most noble object; that by the selection of him, rather than of fallen angels, to be reconciled to God, it appears as though man had some precedence to angels in constitutional qualities, though yet undeveloped. In Jesus we have a personal union of God with the material universe, through man's nature, and thus we have in Christ an exponent of our possible greatness. Look at man, raised from the grave in the likeness of the Judge, in the clouds of heaven, and say, if thus redeemed, he is not an object of special glory and honor! Then, we cannot resist the belief that those who fail of salvation are forever to illustrate the nature and consequences of sin. The future association of part of our race with Satan and his angels, in everlasting punishment, is stated in as emphatic a manner as the happiness of the other part, in their association with the Redeemer. Man will be made use of, therefore, to subserve the purposes of God, in his government of the universe. We have a striking emblem of the honor and usefulness, or the shame and perdition of man, in a short chapter of Ezekiel. There is nothing more beautiful than a fruitful vine. But if it be barren and dead, the very wood is good for nothing. It is one of the few exceptions among the different kinds of wood, and "is meet for no work." You cannot make a pin of it; both the ends are burned, (which is not the case ordinarily with brands) it is so combustible. God says, So it is with Israel; if they serve me, they are the fruit-bearing vine, above all trees a symbol of luxuriance and joy; otherwise, they shall be counted more worthless than any other nation, and shall be treated accordingly. So it is with man. We shall be Christ's, with his nature, with him in his throne; here, but a little lower than the angels, and there, we know not how much higher; or, we shall be with lost angels in their own place as long as the righteous are in the kingdom prepared for them from the foundation of the world.

The result of all seems to be that this human race is to be used to illustrate the nature and consequences of sin, and also

the power of the sinner, aided by grace, to resist temptation; to refuse, even with his vitiated appetites, to eat of the forbidden fruit, showing by a Christian life what it is to be redeemed even in a sinful world; also, what sin can do;—all this being employed to set forth before the universe the character and the wonderful works of God.

We may, therefore, each of us expect that something infinitely important awaits us in our future history. Each will be a demonstration of some particular truth, will exhibit some special experiment and result of holiness or sin. We are each of us doing this at present. The motion is slow and almost imperceptible, like that of the engine when it starts; but soon, in the full exercise of our powers, we shall tend swiftly towards God, or be continually departing from him; a planet reflecting the sun which holds it in its orbit, or a wandering star to whom is reserved the blackness of darkness forever. Deprive this earth of the sun's light and heat, and let it fly away into space with its inhabitants, and suppose that it could continue so to exist; no image of horror is more appalling than would be the condition of the inhabitants. Such is the scriptural image of those who finally depart from God.

But to every one of us is opened the gateway of endless glory. We are depressed here by our sins and sorrows, by pains and trials, both of body and mind. Yet we are each made for something infinitely great and glorious. Do not think, fellow men, because your occupation is lowly and you seem to yourself ignorant and of small account, that it will be thus with you always; and, therefore, see that you do not underrate yourself. There is that in you which is capable of never-ending development in strength and beauty. Your body will one day be like Christ's; then what will your soul be! I say again, Could you have a vision of yourself to-night as you will be a thousand years hence, if saved, you would expect to hear the glorious apparition say, I am Gabriel that stand in the presence of God. Let the gospel have its designed effect in you, and then your wondering cry will be—"And hath made us kings and priests unto God and his Father."

Suppose that a company from this city had started this evening, on a voyage through space, to see the nebula of Orion, and should meet troops of angels in their way. They would exchange salutations and inquiries, and those men would tell the angels that they are going to look upon that wonderful sign in the sky. And whither, O blessed spirits, do you direct your flight? We are going, they reply, to a House of God, in your city, where an ambassador for Christ is to be installed in his charge. The Maker of Orion, and of all this starry firmament,

took upon him your nature, was made a little lower than the angels for the suffering of death. Our constant exclamation as we behold Him is, What is man that thou art mindful of him, or the son of man, that thou visitest him! Nothing interests us in heaven so much as the race whose nature is joined to Him who made all things. It is comparatively nothing to make new Orions and Pleiades; but that He who makes them should have become a babe, in one of your mangers, and should have died on a cross, are things which "the angels desire to look into."

Thus, while the eyes of man are everywhere, and upon everything but himself, all heaven is intently fixed with wonder upon him and the great work which God is accomplishing in him. Soon ministers and hearers will be coursing through the unutterable splendors of the universe to God's throne, or plunging into outer darkness which will know no morning.

An eminent minister of Jesus has left it on record that sometimes, while walking the streets, he could hardly refrain from clapping his hands, and saying aloud, regardless of spectators, "I am a minister of Christ! I am a minister of Christ!" To have anything to do directly with the souls of men, is a privilege which it will be well for us to appreciate now before we and they pass beyond the boundaries of time. Then we shall be ready to exclaim, O my pulpit! my study! my visits! my administration of ordinances! my interviews with inquiring souls! my flock that was given me! my beautiful flock! Every soul under his pastoral care may well engage the enthusiastic love of a minister of Christ. Is God thus mindful of man? does He thus "visit him?" Our Maker's regard and care for man should excite us to faithfulness and zeal in the service of souls.

But what shall the souls themselves do for whom God is thus mindful and whom He visits? and for whose welfare He has instituted an order of men, whose whole work is to save them! We would join with you and say—

"We, for whose sake all nature stands,
And stars their courses move,
We, for whose guard the angel bands
Come flying from above;—

We, for whom God the son came down,
And labored for our good;
How careless to secure the crown,
He purchased with his blood."

As often as we look up to the starry heavens, let us be reminded of man's exaltation in the universe; and when we are discouraged, and when we suffer, or loiter in the work of life, let us remember that we are destined to inconceivable glory and honor, if we are true followers of Christ. "Since

thou wast precious in my sight, thou hast been honorable, and I have loved thee."

Some of us have come from a distance to join with you in these services. Though invited as members of a particular denomination, we cannot forget that we were christians before we were Congregational ministers and messengers of churches, and we hope to be christians, with you, forever, after these denominational distinctions shall have passed away.

We have one wish unfulfilled, we leave on record here one prayer—that, hereafter, in the new heavens and new earth, we may be summoned from our abodes to see this Pastor leading up every soul of his charge into the presence of his God and Saviour, and hear him say, OF THEM WHICH THOU GAVEST ME, HAVE I LOST NONE. Amen.

CHARGE TO THE PASTOR

BY

REV. JOHN TODD, D. D.

OF PITTSFIELD, MASS.

My dear Sir:—The winter of 1820 was one of the most severe, shutting up our harbors at the North, to an extent almost unprecedented. Just at evening, on a terribly cold day, a student from Yale College, destitute, sick, and bleeding at the lungs, was drawn down the harbor of New Haven, upon the ice by a sailor, upon a hand sled, to go on board a brig which had almost cut her way into open water. Friendless, the Faculty of College had advised his fleeing South as the dernier resort to save his life. In a few days he landed in this city—not knowing, as he supposed, a single soul in Carolina. It was on the Sabbath when he landed, and walking up the street, he was opposite this very building, when the public service closed.

The first individual that came out was known to the student. It was Mr. Morse—since honored the world over as the inventor of the telegraph system. The young man belonged to the church of which his father, the Rev. Dr. Morse of Charlestown, Mass., was Pastor. Of course, they were acquainted. They were both young—the student nineteen, and Mr. M. a few years older. Mr. Morse took his young friend at once to the house of the Pastor of this church, the Rev. Dr. Palmer, whose great virtues I see commemorated on one of these beautiful tablets. In that family he was received with all the tenderness and kindness that parents could manifest. There he was nursed, and attended by the kind family physician (Dr. Whitridge,) for four months, and until health was nearly restored. *This church* then procured him a horse, bridle and saddle, and sent him back to Yale College! That young man has now been a Pastor for thirty-three years, and he now stands before you under direction of this council to give you their charge! As a matter of taste merely, this personal incident should have been omitted; but may I not be excused for referring to a burden of gratitude which has been lying on my heart for forty years, and which will not be taken off even now. It is the first opportunity, in all these long years, I have had to make my acknowledgments, and now the kind and noble ones whose faces I would recall are mostly among the dead! Their record, I am sure, is on high.

We have now installed you over this ancient Church and People, and, in committing them to your care, we solemnly charge you, dear Sir,

To be "a good minister of Jesus Christ:"

To preach the gospel of Christ in all fullness:

To administer the ordinances—the Supper and Baptism:

To instruct and build up the Church of God:

To visit the sick, sympathize with the distressed, and comfort the mourners:

To bury the dead, with christian services:

To feed the lambs:

To maintain the discipline of the Church:

To warn the sinner and strive to present every man faultless in the day of the Lord Jesus; and

To clear your own soul from the blood required, and to give up your account with joy, when required.

Two great duties required, are to preach the gospel faithfully, and to lead the devotions of the people. You are to be God's mouth to them, and their mouth to Him. In preaching, do not try to see how many new, original, or smart things you can say, but how much of Bible-truth you can convey to men. It is not great, intellectual efforts that are to save the souls of man, but the great unchanging, awful truths of the word of God. Do not be afraid that *these* will ever be "behind the age;" that men will become tired of them, or that they were not made for the human soul. Bring your hearers among the great, granite pillars of truth, and see if they will not love to linger and wrestle there. Those great facts revealed,—the fall of man—the depravity of the human heart—the atonement by the death of the Son of God—the regeneration of the soul by the Holy Spirit—the resurrection of the dead—the heaven that is eternal and the hell that is eternal—the one or the other for every man; these will never wear out! We charge you to preach them in all their fullness, their reach, their awfulness and their power. If your ministry is to be a power or a blessing to this people, the preaching of the doctrines of the Cross must be the instrumentality.

You will find three epistles in your Bible addressed especially to Pastors—give yourself to their study frequently and faithfully.

We charge you not to omit any duty, nor to indulge in anything that will lessen your influence as a minister of Christ or an ambassador from God. If riches or honors or worldly distinctions change hands, they are not for you. You have one aim, one great labor, one great hope, and nothing must turn you aside. Your power must not be drawn from earth. If

your face shines, it must be because you tarry long in the mount.

And do not be surprised if you have trials. Indeed, no small part of the usefulness of a minister depends on his being chastened. The flower that sends out its sweetest perfume is the one that is crushed and wounded. Not one of our trials can be spared to us. Our master said to the noblest instrument that he ever used, "Behold! I will show him what great things he shall *suffer* for my name's sake!" We pretend not to say in what shape the trials will come, but be sure, if you are to be a great blessing to this people, they will come—and they may be many. A good soldier expects to face toil, dangers and wounds.

We have come, dear Brother, from the far off land of the Pilgrims to give a Pilgrim Pastor to a Pilgrim church. And we do not feel that we are leaving you here alone. You are surrounded by a noble band of Brethren in the ministry—and we charge you, as a principle of Congregationalism, and as a duty you owe these churches—avoid *Sectarianism!* Show at all times that you wear a coat so loose that you can work anywhere, and with anybody and everybody that loves our common Lord. Let your standard of duty be as high as perfection itself, your zeal pure and quenchless, and your charity and love as broad as the mercy of God.

O man of God! we lay a heavy burden on you this evening; but you know Who hath said, "Cast thy burden on me and I will sustain thee!" The day of responsibility hath come, but He saith, "As thy day is, so shall thy strength be." *Ut dies, sic robur!*

Once more, we charge you to be faithful until death. It will be but a short time ere He will send for you; and if faithful, the message will be, "Come up hither,"—"Enter thou into the joy of thy Lord." "Let no man take thy crown!" and may God grant that when you meet this flock before the judgment-seat, you may be able to meet them as your "crown," and your "joy" and to say, "Behold, I and the children which God hath given me."

AN ADDRESS

ON

Giving the Right Hand of Fellowship,

DELIVERED AT THE INSTALLATION OF

REV. THOMAS OSBORNE RICE

AS PASTOR OF THE

Independent or Congregational (Circular) Church,

CHARLESTON, S. C., APRIL 1, 1860,

By REV. THOMAS SMYTH, D. D.,

OF CHARLESTON, S. C.

CHARLESTON:

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3 Broad and 103 East Bay Sts.
1860.

ADDRESS.

Reverend and dear Brother: In discharging the office assigned to me, as part of these interesting and solemn services, (and which you have informed me ought, according to your order, to be accompanied with some remarks,) I begin by observing, that while it might have seemed to me that it would have been more properly performed by one of your own brethren,* yet I have not felt that it would have been proper for me to decline, as I fully appreciate the courtesy and kind feeling which led to the appointment—and desire to reciprocate them.

It is true I am a Presbyterian; but I rejoice in being connected with a denomination of which no one can be consistently a member, and be either a dogmatist, a sectarian, or a bigot. Were it timely, I might illustrate this from the whole spirit and matter of its teachings. I might allude to its doctrines of liberty of conscience, of the holy catholic church, and of the communion of saints, and to its simple terms of christian and church, as distinct from those of ministerial and official communion. But it is sufficient to refer to its express declaration in words,—in the Statements preliminary to the form of Government, in which it is taught, that, in consistency with the principle of private judgment, every christian church is entitled to declare its whole system of internal government; and again, in chap. vi, while asserting, “that it is agreeable to Scripture and the practice of the primitive churches, to be governed by congregational, presbyterial and synodical assemblies,” it is added, “in full consistency with this belief, we *embrace*, in the spirit of charity, those christians who differ from us in opinion or in practice on these points.” In the arms of that charity, therefore, my dear brother, I now embrace you, and most cordially extend to you the right hand of fellowship.

You, sir, are a Congregationalist, and as such have been now installed Pastor of this church. Now, I would like, in a few words, to show why, as such, I can welcome you among us. Considered as a polity, Congregationalism, according to its ancient platforms,† will be found to embody the three fundamental principles which lie at the basis of every form of non-episcopal government. It contains, in its entirety, the doctrine of the presbyter, as the one and only order of ministers instituted by Christ. It contains, in its substantial verity, the doctrine of the catholic, visible church, to which is given primarily

*The Rev. Drs. Nehemiah Adams and George W. Blagden, of Boston, and Rev. John Todd, D. D., of Pittsfield, Mass., who officiated.

†See the Platforms as published by the Congregational Board of Publication, Boston, 1855.

whatever of executive authority Christ has delegated to his people; and it contains, also, the principle of representation, by which the people elect their own officers to represent them, and more or less fully to govern the church. But the polity of any church is, after all, only the outside shell which preserves the kernel; the organism through which the soul is enabled to develop or employ its energies; the instrumentality by which it carries out the chief, the final end of the church of God as a visible economy—even the proclamation, the propagation, and the perpetuation of the glorious gospel of the blessed God! And in this view of Congregationalism, according to its ancient platforms,† we are not only *almost*, but *altogether* one. For, let it be borne in mind, that in the womb of that august, learned and, in some respects, incomparable Assembly, which gave to the world, and, we trust, to all time, the Westminster Confession and Catechism; while two ecclesiastical polities, Presbyterianism and Congregationalism, struggled for birth, both parties perfectly agreed, during their nearly six years' continuous labors, in these doctrinal standards; and even after their subsequent separation, both adopted them as their own. The Congregationalists on three several occasions: at the Savoy, in England; at Cambridge, in New England, in 1648; and again in Boston, in 1680, after being twice publicly read, examined and approved, "by the elders and messengers of the churches," not only received them as their own; but, as they beautifully say, they "chose to express themselves in the words of these reverend Assemblies, that so they might not only with one heart, but also with one mouth, glorify God and our Lord Jesus Christ." And so, my brother, may we; and so may God help us to do.*

You, sir, are from New England, and from Massachusetts, the very colony from which came that band of Puritans who (animated by that self-sacrificing zeal for Christ and his truth which made their fathers willing exiles from their mother country) planted two churches in this then Southern wilderness; one at Dorchester in this neighborhood, and one in Dorchester in Georgia, which still flourishes in a green and fruitful old age. Grievous defection from the faith once delivered by these Puritan fathers has, it is true, spread through many of the churches of that land. And in our own time an equally lamentable defection has taken place from the patriot faith of

†See, also, the works of the Rev. John Robinson (its modern founder) in 3 vols., as published by the same Board.

*See Preface to Platforms, p. 91. In no part of our country have more successful efforts been made to revive and extend the family, Sabbath school, and Collegiate use of the Shorter Catechism, than in New England, and particularly by Rev. Dr. Todd, in his "stories on" it, and the Rev. A. R. Baker's "Catechism Tested by the Bible, or Consecutive Question Book," Boston, Jewett & Co., 210th thousand, and especially by its publication in various forms, by the Massachusetts Sabbath School Society.

our Revolutionary fathers, so that discordant sounds are heard, jarring the harmony of that ancient amity and concord which once bound together Massachusetts and Carolina, and led them to worship with more than ordinary fervor at the common altar of a common country. And yet, sir, it is to me a most auspicious omen, and full of significant and hopeful promise, that at this juncture of affairs, and after so great local excitement, this church should be led by a superintending Providence, to seek a pastor in Massachusetts; that you, sir, should have been willing, with such heroic boldness, to step forward to the position so recently left vacant by one who fell a martyr to our climate; and that these eminent brethren, whose praise is in all the churches, North and South, should at so much sacrifice and inconvenience, and with so much tender solicitude, bear to us this fresh branch from the original Puritan tree, and after giving full proof of its vigorous strength, have now, amid these solemnities, grafted it upon this venerable stock, which, though peeled and shattered by many a blasting storm, gives still such signs of inward vitality and power. In all this, I say, I find the promise and the pledge of better things to come; the assurance that we have here representatives not of seven thousand, but of countless and increasing thousands, who have neither bowed the knee to this Baal of theological or political heresy, but are ready to contend earnestly for the common faith and glorious Constitution inherited from our forefathers, and held in trust for their remotest posterity.

One more thought suggests itself as appropriate, and it is to me a pleasant one. During the early period of the last century, had a voyager upon the deep landed at Charleston, and spent the Sabbath here, he would have found upon the spot now occupied by this splendid temple, a plain, old-fashioned Puritan meeting-house.* Entering in, he would have found the pulpit filled by a zealous and faithful minister of the everlasting gospel; as is testified by the celebrated John Newton concerning the Rev. Josiah Smith, on such a visit at a later period. On inquiry, he would have learned that the congregation around him was composed of Puritans and Presbyterians, (Scotch and Irish,) Huguenots and members of other non-episcopal evangelical communions. In due course of time, the Presbyterian body increased and hived, organizing what is now the First Presbyterian church; and thus successively were all the non-episcopal churches in our city organized. This church is, therefore, historically the mother of us all, and let no man take this honor from her. On this occasion, therefore, I have imagined that we have all gathered around this ancestral hearth

*Called then the White Meeting; or, Meeting House.

from our various homes, North and South, where we have each established ourselves, that we may congratulate our mother, and pray together for her peace and prosperity.

I congratulate you, sir, in becoming the pastor of a church so venerable for antiquity; so illustrious in her long line of eminent ministers; so exalted by the public position, prominence, genius, learning, and eloquence of many of her worshippers; and of an innumerable multitude of whose past members—who now, in this surrounding cemetery, sleep out the quiet slumber of the grave—when the “long-silent dust shall burst with shouts of endless praise,” and they shall shine resplendent with crowns of everlasting joy upon their heads—it shall be said before an assembled universe, that they were born here.

I congratulate this church upon having her light so soon rekindled from the sacred fire of primitive Puritanism; on having the garments of praise so soon substituted for those of bereavement; and upon all the services of this hallowed day.

And now, sir, (*taking him by the hand,*) in the name of my brethren, I give you the right hand of fellowship, and welcome you among us, to take part of the ministry with us. I welcome you to the unity of the gospel faith; to the unity of the gospel hope; to the unity of the tears and toils of the gospel; to the unity of the consolations and encouragements of the gospel; to the unity of the everlasting recompense of great reward which the gospel secures; to the unity of the spirit in the bonds of peace.

May He who has brought you thus far, abide with you, and enable you to abide in Him. May He preserve you in health, and deliver you from the pestilence that walketh in darkness. May you be spared to labor long and successfully on earth, and return later to heaven. Under the influence of the all-comforting Spirit, may your work go on prosperously and pleasantly; you a useful minister, and your people growing christians; you a helper of their faith, and they helpers of your joy. Even should we lament that we labor in vain, and spend our strength for naught; may the work of the Lord prosper in your hands. May your field be well watered with the dew of Divine grace, though ours should be parched and barren. And though we should go mourning an absent Saviour, may the Lord be nigh unto you in all for which you call upon Him.

In conclusion, allow me, in the graceful application of the words made by our first speaker in his recent address to the newly organized Presbyterian church in Boston,* to adopt the language of the apostle, and say: “All the churches salute thee; all the brethren salute thee.”

*On March 1st, 1860, in the church of which the Rev. Mr. Magill is pastor.

ADDRESS TO THE PEOPLE,

BY

REV. GEORGE W. BLAGDEN, D. D.

OF BOSTON, MASS.

Brethren and Friends of this Church and Society:—In speaking to you, agreeably to usage in our Congregational Churches, on occasions like this, of some of the most important duties you owe to the pastor and minister now installed among you, the design of the council and of the speaker is not to give instruction respecting the nature and obligation of duties with which you are unacquainted, but to stir up your minds by way of remembrance, in regard to those, the obligation of which you willingly acknowledge, and the nature of which you have probably often and prayerfully considered. The most, therefore, which either our time, already well-nigh exhausted, or the necessities of the case make it desirable for me to say, will have reference to such duties as may have a direct and plain application to your own circumstances, as a church and congregation, so far as they may be known to me, a comparative stranger.

As one of the most important of these duties, to your pastor and minister, let me exhort you, in the words of Paul to the Phillippians, "That ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel." UNION with one another, and with him, in obeying the truth as it is in Jesus, and in commending it, by manifestation of it, in your manner of life, as well as precepts,—to every man's conscience in the sight of God;—this is essential to the proper fulfilment of your duties to each other. The reason why the churches of believers are formed, consisting of members, and officers, and pastors, is, not only that they may edify and assist each other, in growing in grace, and the knowledge of their Lord and Saviour, though this is most important, but also that they may unitedly shine as lights in the world, holding forth the word of life. And as the seven primary colors, which compose the splendor of the sun of nature, combine their rays in one brilliant element of light, which causes earth to rejoice and be fruitful under its influence; so the various members and office-bearers, in a single church of the Redeemer, with their differing talents, and positions in society, and degrees of influence, are to combine, each in his own sphere of duty, yet all united in one object of supreme love, in essential doctrines, and in feelings and acts,—in letting their light shine before men, that they may see

their good works, and glorify their Father who is in heaven. For the members and officers of every single church of Christ, wherever it exists, are, and ought to be, so far as they can possibly make their influence extend, the light of the world and the salt of the earth. They owe it therefore to each other, and especially to their pastor and teacher, in word and doctrine, not to let their light go out in darkness, nor the salt of their precept and example lose its savour. For, if one member suffer, all the the others suffer with it; or one member be honored, all the members rejoice with it. The union you thus cherish and maintain, in being faithful co-workers with your pastor, is, and must be, of the *spirit*, rather than of the outward form; though it must and will include entire and continued unity of outward form also,—so far as the varied circumstances and duties of human society will admit. It will particularly lead you to forsake not the assembling of yourselves together, in the public worship of the Lord's day; and in your appointed meetings for social worship, at other times. There is, and ought to be, in every church of Christ, what we sometimes borrow a phrase from another language, forcibly and interestingly to express,—an "*esprit de corps*,"—a spirit of the body—which keeps them closely together, and energetic and happy in thought, feeling, word and act, as they strive together for the faith of the gospel. If any member fails to unite his or her own feeling, sympathy, and action, with the other members, in cherishing and increasing this spirit in the whole body, then all the other members suffer, from that withdrawal of a degree of vitality, which would be otherwise added to all its movements, in glorifying Christ, its head, in doing good. And especially is this regular cooperation of the members of a church, in attending the worship of the Lord's day, and their meetings for social prayer and exhortation, at other times, adapted to give encouragement and energy and efficiency to their pastor.

"We took sweet council together, and went to the house of God in company," was one of the sad reminiscences which added to the bitterness of David's sorrow, as he recollected the treachery of a false friend. It shows how brethren in the service of the same Lord must mutually assist each other, by union and sympathy in maintaining the institutions of the people, and advancing its influences among men. Wherefore, my Christian brethren, disciples of the same Lord, let me affectionately exhort you to be united, in mutual efforts with your pastor, in doing all you can with him; in positively advancing, in connection with your fellow disciples in other churches of Christ in this city, the power of the gospel here and elsewhere. In this way, you will greatly encourage and help him in his work.

There is an interesting and solemn form, too, in which this union with the pastor and minister in promoting the gospel, applies to you, also, my friends of this *Society*, as well as to those who have already professed to believe with the heart in Jesus, and have joined themselves with His disciples by becoming the members of His church. The apostle Paul, in writing to the Corinthians respecting the great liberality of the churches of Macedonia, in ministering to the saints out of their own deep poverty, and the abundance of their joy, notwithstanding that poverty, very significantly and affectionately adds, that "this they did, not as he had hoped," but that beyond his hope, they "first gave their *own selves* unto the Lord," and to the apostles by the will of God. So, now, in the congregations who may unite with the members of a church in asking a preacher of the gospel to become their pastor and minister, there are, usually if not always, those who, with great willingness and liberality, extend to him the invitation, and contribute to his earthly comfort and maintenance, and sustain and encourage him in his work by their influence and aid, who may yet need also to "give their *own selves* unto the Lord." A faithful and affectionate minister, much and deservedly as he may value, and ought to value, all their kindness and assistance, as thus far given to him, yet "seeks not theirs, but them." And if they, in connection with his ministry, thus sought for, and sustained by them, will but give their own selves unto the Lord, it will impart at once an aid and energy to all his labors, which will make his ministry among them not only happy, but useful; a ministry in which he shall rejoice as with the joy of harvest, because then, by God's gracious blessing on his efforts, sheaves, precious sheaves, shall have been gathered into the garner of the Lord. As I speak thus, and look around upon these memorials, erected by your tenderness and munificence to the memories of other pastors and ministers, who have lived and died among you, before you sought the services of him who is to be installed among you to-night, it occurs to me, that I may speak to some of you, my friends, who may have been thus kind and most affectionate to other pastors, but who may not yet have given yourselves unto the Lord and unto them by the will of God. Oh, then, by the sacred and sweet memories of the dead, as well as by the duty of being faithful to the living, let me affectionately exhort you now, by giving yourselves to Jesus, to give yourselves, also, in the highest and best sense, by the will of God, to him who is hereafter to watch for your souls as one who must give account. It may be truly said of all your outward and generous, social and personal kindnesses to him, "these things ought ye to have done." But you "ought not to leave the other undone." Else, the neglect of that shall make the

gospel as preached to you by him, what, alas, I doubt not your own consciences must tell you, it has been to you hitherto as preached by lips now silent in dust around you, a savor of death unto death;—of spiritual, leading, if you give not yourselves to the Lord, to eternal death!

There are other important duties, of which to persons less informed on such a subject than you are, it might be desirable to speak. But I leave such to your own reflections, in the light of the gospels and of the epistles of the apostle Paul, which teem with expressions and sentiments, rich instructions respecting the affectionate and confiding relations which should exist between a pastor and minister, and the church and *people* whom he serves in the Lord. Let me, therefore, affectionately commend you to the instructions from the Bible; and only say, in conclusion, that as life is made up of little things, and politeness itself has been happily defined to be benevolence in trifles, so there are a number of duties, in word and act, some of them almost too trivial to name, but which taken together are full of the highest importance, to which a church and society ought to attend. These will be best left to your own convictions and feelings of Christian propriety. To these, I confidently leave them; only naming as some to which it may be well, in closing, briefly to recur: your regular and faithful attendance not only on the public worship of the Lord's day, but also on the social religious meetings of the week; your kind and charitable allowance for any occasional mistakes or errors of word or act, either in matters of taste, or unessential doctrines even, on the part of your minister; your prompt and delicate attention to his pecuniary support; and that nameless, indescribable, yet eloquent language of look and act, alike in public and in private, in the church and in your families, which, like the ever varying aspect of the heavens on which we daily gaze, shall ever spread the sunshine of joy, or the gloomy shadow of sorrow on his course as he shall go—we trust for many years—in and out before you, bearing to yourselves and to your households the bread and the water of spiritual and eternal life.

SERVICES

ON THE OCCASION OF THE

ORDINATION OF THE REV. F. P. MULLALLY,

AND THE

Installation of Rev. J. H. Thornwell, D. D.,

and Rev. F. P. Mullally,

AS CO-PASTORS

OF THE

First Presbyterian Church, Columbia, S. C.

SERMON,

By Rev. John L. Girardeau.

CHARGES,

By Rev. Thomas Smyth, D. D.

MAY 4TH, 1860.

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SERMON.

“The glorious Gospel of the blessed God, which was committed to my trust.”—1 TIMOTHY, 1: 11.

It has been frequently observed, that man is essentially a religious being. At no time, and no place, has he existed without some notion of a Deity, and some form of worship by which he has approached Him and sought to propitiate His favour. An attentive examination of the different schemes of religion which prevail in the world will disclose to us the fact, that they are all, to a greater or less extent, based upon the fundamental principle of the first religion communicated to man—that of personal obedience to the Divine law, as the ground of acceptance with God. For although it should be admitted that the worship of even Pagan nations, conducted, in part, through sacrifices, evinces some acquaintance with a religious element foreign to the genius of Natural Religion; and although it should be confessed that this element belongs properly to the Gospel, and may have been adopted by the heathen as one of its traditionary fragments passing down from the patriarchal era, it must still be acknowledged that, in their case, even the offering of sacrifices is part of a system which proceeds on the principle of personal obedience, and supposes the acquisition of reward in consequence of the services of the worshipper. Whatever may be the material aspect of certain elements in the religious systems of mankind, the principle in which they are founded, and by which they are characterized, is that which has now been attributed to them. They may be said, therefore, to be corruptions of the original scheme of Natural Religion. There is one system, however, which is grounded in a principle radically and completely different—a system denominated by the Apostle in the text, “the glorious Gospel of the blessed God.” Coeval with the fall, it was originally communicated to man in the form of a promise, administered during the patriarchal era through the medium of sacrifices, more clearly imparted through the elaborate ritual and the prophetic instructions of the Mosaic dispensation, and, finally, “spoken by the Lord Himself,” and fulfilled in His life, death, and resurrection, it “was confirmed to us by them that heard Him, God, also, bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will.” This Gospel, coming down to us through the ages marked by distinctive peculiarities, maintaining a position wholly individual and singular, and

refusing to coalesce with the religions by which it has ever been encompassed—this Gospel of the blessed God, in opposition to all other schemes of faith, we embrace as that from which we derive our consolations in time, and our hopes for eternity. We accept it as the only authoritative communication of God's will to sinful man—rest upon it as the Divine testimony in regard to our most precious interests, and not reluctantly stake upon the truth of it our everlasting destinies. Exclusive and uncompromising amidst various and conflicting forms of religion, and standing, as it does, in an attitude of solemn protest against them all, it is a question of no mean interest to its adherents—What is it that peculiarly characterizes the Gospel, and discriminates it from the original scheme of Natural Religion, and the corruptions of that scheme which may now exist in the world?

I. The Gospel is not peculiarly distinguished by the fact that it is a revealed religion. Any communication of God's will in an authentic form is a revelation of that will. When man first came from the hand of his Maker, he received a moral nature, in the very fabric of which were inlaid those fundamental beliefs which lie originally at the basis of all religion. We cannot suppose that God left His creature—the subject of His government—destitute of an acquaintance with the nature of his Creator, with the relations he sustained to His law, and with that peculiar religious constitution which was involved in the Covenant under which he stood as the head and representative of his posterity. It makes no difference, in regard to the bare fact of revelation, that those credentials which authenticate the Gospel were absent in the case of man's primitive religion. For, apart from the view that the earliest communication of the Gospel itself was not accompanied with these extraordinary external proofs, it may be doubted whether they would at all be required, were it not for the very material difference between the recipients of these respective revelations growing out of the distinction betwixt them as holy and sinful beings. Nor, in reference to the simple fact of revelation, does it make any difference that the particular modes by which God imparted a knowledge of His will in the two cases were widely distinct. For in one respect—and that a most important one—the two schemes of religion which we are considering are characterized by a common feature—the immediacy of the revelation from God of, at least, some of the principal elements of which they consist. In each case God himself immediately and personally delivered a communication of the knowledge of Himself to man. Under the primitive religion, Adam, we are informed, had free access to his God, who condescended to hold personal intercourse with him; and it is conceded that the Gospel, in its

latest and highest development, began to be spoken by the Lord Jesus Christ Himself.

Nor is the Gospel characteristically distinguished by the fact that all the elements which compose it are peculiarly and solely its own. There are certain fundamental truths incorporated with its matter which lie at the foundation of all religion, are essential to all worship, and were, therefore, component parts of the scheme of Natural Religion. Adam, in his primitive condition, was, doubtless, acquainted with the doctrines of the Divine existence, of the trinal existence of God, of his own federal relations, of the immortality of the soul, and of the retribution of rewards and punishments founded in the principle of distributive justice. And were it the distinctive office of the Gospel to republish, with clearer light, and more commanding authority, these original truths which, it is admitted, have been obscured, or even comparatively obliterated, in consequence of the fall, its province would simply consist in the restoration and re-establishment of a system of religion which, in itself considered, could afford no shadow of relief to the miseries of man, as a sinner against God. The republication and authoritative enforcement of these great articles of religious belief, is an important, but subordinate part, of the office of that scheme which the Apostle designates as "the glorious Gospel of the blessed God." My Brethren, it does infinitely more than this. The very first and most obvious fact connected with its character is, that it is a religion which contemplates man in his fallen, sinful, and ruined estate. It derives its complexion from the mercy of God, from the bosom of which it springs, and all its arrangements, pervaded by this aspect, look to the salvation of those who are not only undeserving of the Divine favour, but merit everlasting banishment from His presence, and the severest inflictions of His wrath. Its prime characteristic, therefore, is, that it is a scheme of mercy and not of law; and in correspondence with this, its all-pervading feature, it proposes the accomplishment of two great ends entirely peculiar to itself—the re-instatement of man, a guilty sinner, in the favour of God, and the restoration of man, a pardoned sinner, to the image of God. The mode by which it achieves these ends respectively is characteristic of itself—the employment of the principle of substitution in order to the justification of the person of the sinner, and the exertion of a Divine and supernatural influence upon his nature, in order to its renewal in knowledge, righteousness, and holiness. The incarnation, death, and resurrection of Jesus Christ, and the mission, supernatural influence and new-creating energy of the Holy Ghost—all tending to secure the redemption of miserable sinners, to the glory of God's grace,—these, I take it, are the

vital and potential facts which stamp the Gospel with individuality, discriminate it from all other systems of faith, and impart to it those peculiar and distinguishing qualities which render it "the glorious Gospel of the blessed God."

Having thus briefly considered the nature of the Gospel, let us pass on to inquire more particularly into some of the reasons which constitute it "the glorious Gospel of the blessed God," or, as the words of the text may be rendered, "the Gospel of the glory of the blessed God."

II. It deserves, in the first place, to be remarked, that there is no other source than the Gospel from which we may derive any satisfactory information in regard to those attributes of the Divine nature which are immediately concerned in the salvation of sinners. It is conceivable that it might have pleased God from eternity to have refrained from exercising His creative power and bringing subordinate and dependent existences into being. Possessed of infinite resources of happiness, essentially and everlastingly resident in Himself, and of an incomprehensible but unutterably blissful society, springing from the personal relations of the ever blessed Godhead, He might have remained forever satisfied with His own intrinsic glory, and ineffably happy in the enjoyment of Himself. But it has pleased Him to stretch forth His creating arm, and to stud the amplitude of space with hosts of worlds. It has pleased Him to bring into being intelligent creatures of His power, and responsible subjects of His moral government. It is, consequently, the office of created substances, both animate and inanimate, both material and spiritual, to make known the glorious perfections of their Maker; and it is clear that the scheme or constitution which most fully discharges this great office, brings the largest revenue of glory to His Name. It is the very essence, too, of the well-being of intelligent creatures that they should know the nature and character of God; for communion with Him is the life of the soul. "In Thy favour is life, and Thy loving kindness is better than life." Now, when we contemplate man in his condition as a ruined sinner, it is evident that the Gospel alone reveals to him those attributes of the Divine nature which contemplates his case with an aspect of beneficence, and from the knowledge of which he derives alike his happiness and his ability to glorify God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Man, as a sinner, needs light in his ignorance, relief in his misery, and salvation in his ruin. Shall he appeal to *Nature* to furnish him information in regard to God's willingness to help him in these his mortal exigencies?

It is cheerfully conceded that the noble frame of external nature, and the sublime lessons it imparts, conduct us to some acquaintance with the natural attributes of God. No one can behold the sun marching in flaming glory through the heavens, or look upon the moon walking in queenly grace through the nocturnal firmament, or scan the countless hosts of the stars as they hang like lamps of heaven in the air of night; no one can stand on the shore of the ocean and stretch his vision over its boundless expanse, or listen to the thunder of its mighty billows; no one can watch the ever-changing hues of beauty which flit across the everlasting mountains, or mark the gorgeous tints which adorn the forests, the plants, the flowers of the earth; no one can contemplate these glories of the fabric of nature, and fail to be impressed with the transcendent majesty, the wondrous skill, and the matchless wisdom of the Divine Architect, to whom they evermore render the inarticulate but eloquent tribute of their praise.

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

And that is all they do proclaim. The over-arching heavens, the rolling seas, the eternal hills, the beautiful garniture of the earth—what utterance do they give forth, what trustworthy lesson do they furnish, in reference to the grace and the mercy of God, from which alone the slightest ray of hope shines on the benighted, wretched, undone heart of the dying sinner? Alas! the oracles of nature are dumb in response to the most pressing demands of the human soul. We ask them for knowledge as to the gracious willingness of God to pardon and accept the sinner, and they answer—not a word. The way to the solution of the tremendous difficulty lies not through nature. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lions passed by it." No laborious search, no human alchymy, can discover to us this secret of secrets. "The depth saith, it is not in me; and the sea saith, it is not with me. Destruction and death say, we have heard the fame thereof with our ears. God understandeth the way thereof, and *He* knoweth the place thereof, and unto man *He* said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

Let it be remembered, moreover, that the elements of nature are not unfrequently made the ministers of destruction to man. The sun, which is at one time the cause of life, is, at another, the occasion of death; the moon blights the eye of the sleeper with its silvery beam; the stars which guide the feet of the

benighted wayfarer become obscured with clouds, and mock his wanderings; the ocean, which bears the commerce of man on its smooth bosom is lashed by tempests into wrath, and swallows up his hoarded treasures and the dearest objects of his love; the winds, which now breathe with the softness of the zephyr at summer even-tide, anon rise into fury and sweep the earth with the besom of destruction; the ground, which brings forth fruit, is cursed with thorns and thistles; and the plants, which attract the eye by the delicate beauty of their structure, may conceal the deadly poison of the hemlock and the nightshade. If external nature afford us any definite hint in regard to a single *moral* perfection of God, that attribute would appear to be His retributive justice, which employes natural agencies to execute its sentences; and the inference would seem to be reasonable, that the God who can use the ministeries of nature for the destruction of man, may not be willing to manifest the quality of mercy in the pardon and salvation of the sinner.

We may, however, be pointed to the *moral* nature of man, as that which reflects, to some extent at least, the moral perfections of God. I am not unwilling to admit that were it not for our moral constitution, we might be unable even to conceive of those moral attributes of God to which they may bear some distant resemblance. But the question is, whether from this source we can derive any satisfactory information in reference to the mercy of God, from which alone the hope of a sinner can arise. Now, conscience condemning what is wrong, and the sense of justice sanctioning, sometimes against our strongest affections, the punishment of evil-doers, shadow forth the existence in the Divine nature of the great principle of distributive justice; and as that principle in God must be infinitely perfect and uncompromising, our own moral nature would lead us to infer, on the supposition of guilt in a subject of the Divine government, the hopeless estate of the offender. It has been contended, however, that the disposition on the part of a human parent to forgive the offence of his child, upon condition of repentance, would lead us to conclude that God would not be unwilling, under like circumstances, to pardon the returning sinner. I will not now advert to the impossibility of adequate repentance on the part of the sinner, though that might, without difficulty, be proved. Reflection will convince us that the pretended analogy, in the case which has been mentioned, is a deceptive one, and that the inference drawn from it is hasty and inconclusive. There is an infinite difference between the parties who are offended. In the one case we have a human being, pervaded by sin and encompassed with infirmity, who, it might be supposed, would be induced by the consciousness of his own frailty, to extend indulgence to another; in the other

case we have a Divine Being, characterized by spotless holiness and uncompromising justice, upholding the integrity of His own government and conserving the interests of the universe. The offence, too, in one instance, is immensely diverse from the offence in the other. But aside from these considerations, an extreme, though supposable case, will entirely subvert the analogy. It is not difficult to conceive of the commission of certain aggravated crimes by the child against a human parent which would justly doom him to perpetual exclusion from parental regard, and forever preclude the hope of reconciliation. Such a case would furnish a fairer analogy by which to judge the relation of a sinner to a Being of infinite holiness and justice. It deserves, further, to be seriously considered, whether the very first act of sin does not necessarily destroy the possibility of the existence of the parental and filial relation between God and the sinner, and leave the latter in the simple condition of a creature—a fallen and condemned creature—until adopted into the family of God through the intervention of the principle of mediation in the person of Him who is the only begotten Son of God. If this view be correct, then the very ground of the analogy is swept away. On the whole, we are driven to the conclusion that Nature imparts no definite information in regard to those attributes of God which contemplate the salvation of a sinner.

Shall we, then, appeal to *Providence* for light on this momentous subject? Here we are met at the very threshold by difficulties of so formidable a character that it is unnecessary to dwell, except very briefly, on this point. Even on the supposition that the principle of grace pervades and influences the scheme of Providence, it is, confessedly, a very difficult matter rightly to interpret the lessons it imparts. There is an apparent inequality in the distribution of blessings and chastisements, so great as at times to confuse the judgment, and perplex the faith of the most pious and exemplary servants of God. Job, the venerable patriarch, of whom God Himself bore witness that he was perfect and upright, was, in one gigantic affliction, stripped of his possessions, bereaved of his children, and driven, under the violence of a loathsome disease, to sit in the dust, to cover his head with ashes, and to scrape his body with a potsherd; nothing, apparently, being left him in his well-nigh exhaustive desolation but friends who misinterpreted Providence in his case, and a wife who counseled him to die with blasphemy on his lips. Aside from the instructions of the Gospel, what *sinner* may infer, from the dealings of Divine Providence, a disposition on the part of God to pardon his guilt and receive him to favour? He dwells in the land of the curse, and evils in a thousand forms attest the existence, and

avouch the scope, of the law of retribution. Famine, war, pestilence, and death, proclaim themselves the ministers of distributive justice. There is no escape from the conclusion, uttered as with trumpet tongues on every side, that God will punish the guilty. It is true, that even to the wicked "He leaves not Himself without witness in that He does good and gives them rain from heaven and fruitful seasons, filling their hearts with food and gladness." But these Providential dealings appear to be tokens of the beneficence of God exercised only for a season even towards incorrigible offenders, as a testimony against them, leaving them without excuse, rather than proofs of His merciful disposition to pardon the guilty without reparation to His justice. Nothing can be determined from Providential blessings which are common to the just and the unjust, and indicate no discrimination betwixt them. No, my Brethren, the Providence of God, apart from the Gospel, furnishes no illustration of those adorable perfections of the Divine nature which are conspicuously magnified in the salvation of sinners. Its native language is not that of grace and mercy. When it speaks to us of them it borrows its dialect from the Gospel.

Shall we, then, look to the *Law*? Let us take our place with the Israelites, as, in response to the Divine summons, they assembled at the base of Mount Sinai. The preparations for meeting God, and receiving His law, are stringent and awful. On the appointed day the trumpet peals forth from the Mountain on the startled ear of the congregation, and waxing louder and louder shakes the camp with terror. Thick clouds and impenetrable darkness enshroud the seat of the august Lawgiver, while breaking forth from them, quick, keen flashes of lightning and tremendous thunders strike horror into the very heart of the people. The mountain quakes to its centre, and hark! there issues from the darkness, smoke and flame, that awful "voice of words, which voice they that heard entreated that the word should not be spoken to them any more." The congregation shrinks away appalled. They had been confronted with that law which reflects with dazzling lustre the insufferable purity and the inexorable justice of God. Do or die is the only alternative it presents. "Cursed is every one that continueth not in all things that are written in the book of the law to do them." That scene is now not seldom re-enacted in the sinner's case, when conscience, waking up in near view of death and the last judgment, affirms the sentence of the law, presses in its terrible sanctions upon the impenitent soul, and binds the sinner over to everlasting despair. The law utters not one syllable of grace or mercy. Its office is to convince the sinner of guilt, to condemn him for his sins, and to

shut him up, either to despair, or to the acceptance of a vicarious righteousness, which God may be pleased in mercy to provide. That it affords light in regard to some of the attributes of God, is true, but it is such light as shines upon the criminal who is sentenced to be burned to death, from the midst of the fire which consumes him.

It is evident, my Brethren, that not the frame of Nature, nor the scheme of Providence, nor the utterances of the Divine Law, nor all of them combined, considered merely in themselves, can represent to the sinner the glory of the blessed God so as to elicit his gratitude for saving grace, and call forth his thanksgivings for redeeming love. It is reserved for the Gospel, and for it alone, to reflect those glorious properties of the Divine nature which exhibit God in an aspect of infinite mercy towards the guilty and the lost. With what beauty and force does the Psalmist describe the difference between the teachings of nature and Providence on the one hand, and of the Gospel on the other, touching the perfections of God in their relation to the spiritual interests of man! "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heart thereof." Such are the lessons which nature imparts. The power, wisdom, and majesty of God the Creator and Providential Ruler, are magnificently proclaimed; but not a word is uttered in regard to the grace, the love, the mercy of God the Saviour. But the Psalmist continues in another strain: "The law of the Lord"—and by the law, I conceive, he means the great principles, both legal and gracious, which are embodied in the Gospel—"the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether."

Most clearly, too, does the Apostle contrast the terrific delivance of the Law with the peace-speaking provisions of the Gospel, in a passage as remarkable for its eloquence and sublimity as for the consolatory and elevating instruction it conveys:—"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and

darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:)—But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.”

III. I would further remark, that the Gospel is the representative of the glory of God, as it reveals all the attributes of the Divine nature harmonized in the person and work of the glorious Redeemer. The glory of God is the collective result of all His perfections meeting in unison in His own most blessed nature, and shining forth in perfect harmony in the fulness of their manifestation to His intelligent creatures. If it be asked, where this effulgent glory is the most conspicuously and illustriously displayed, I answer—in the wonderful Person and atoning work of the incarnate Saviour of sinners. “For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” There is no attribute of the Divine character of which we have any knowledge from nature, from Providence, from the law, or from the scriptures themselves, which is not gloriously magnified by the great Mediator; but above all do the redeeming grace and mercy of God, which are no where else displayed, shine in the face of Jesus Christ. The plan of redemption has its foundation in the mercy of God. Sinners might have been left eternally to perish and Divine justice would have been glorified in their destruction. But God having, in infinite mercy, determined to save them, there were formidable difficulties opposing the fulfilment of that purpose, growing out of the insulted perfections of His nature and the claims of His violated law. It was in meeting and removing these difficulties, that the eternal Son of God at once magnified the holiness, the justice, and the veracity of God, and secured the end which was contemplated by free and unmerited mercy. Let us briefly consider the means by which this result was achieved.

If *wisdom*, in its loftiest exercise, be the adaptation of the best means to the acquisition of the most difficult, and, at the same time, the noblest ends, then is this attribute of the Divine

nature most signally illustrated in the mysterious constitution of the Person of Christ. Look at the exigencies which must be met, and the apparently opposite qualifications which must concur to the accomplishment of the end which was proposed: He who should undertake to be the Mediator must have a human nature, that he might die, and a Divine nature, that he might be sustained in existence while enduring the tremendous pressure of the sentence of the law. He must represent the perfections of God and the interests of sinners—uphold the authority of the Divine government, and secure the salvation of those who had outraged it; he must, therefore, be allied by nature, on the one side, to God and on the other to the miserable race of rebels. He must, antecedently to undertaking the mediatorial work, be above law, by the conditions of His being, and he must, subsequently, be under the law, that He might render a vicarious obedience which is capable of being transferred to the persons of sinners. And as the love and gratitude of those for whom an atoning sacrifice might be offered would inevitably be paid to him who should render it, it was necessary that he should be a Person of the Godhead, so that God, who demanded the punishment of the substitute, might receive the adoration, homage, and love, which the substitute himself would acquire. All these conditions, as well as others that might be mentioned, incongruous and self-contradictory as they may appear, are met by that arrangement of consummate wisdom by which, into connection with the Divine Person of the Saviour, a human nature was assumed. No delicately constructed organisms, no nicely balanced adaptations of nature or of Providence, can sustain any comparison to this wonderful adjustment of the personal constitution of the Redeemer to the stupendous work which He had undertaken to perform.

Behold, moreover, how the Divine *holiness* shines in the Person of Christ. Perfectly fulfilling every requirement of the law in His life, adorned by every grace and virtue, and characterized by stainless purity, He enables us, more clearly than would otherwise be possible, to realize the nature of the Divine holiness as it met a palpable and concrete manifestation in His Person and character. He thus not only satisfied the demands of the Divine holiness in order to the salvation of sinners, but, as far as was possible through the medium of human nature, afforded a perfect exemplification of that attribute, particularly in those gentler and lovelier aspects of it which are not apt to strike us as reflected by the law.

The Divine *justice*, too, is more abundantly glorified in the Person and work of Christ than by the judgments of Providence or the retributions of the law. The Person who obeyed the Divine law, by fulfilling its preceptive requirements, and

by enduring its awful penalty, was characterized by infinite dignity, and so more gloriously honoured and magnified it than could have been done, had the whole race of sinners been offered up an eternal holocaust to the insulted justice of God. The law is satisfied, justice is appeased, and the Divine veracity no more interposes itself between the sinner and the favour of God, for the sentence, "the soul that sinneth it shall die," has been virtually fulfilled in the person of "the Lamb of God that taketh away the sin of the world."

But brethren, what low and inadequate conceptions have we of that glory of the *love* and *mercy* of God which so transcendently shines in the face of the suffering and dying Saviour! The record of the Gospel is, that "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life." And why did God so love us? Violators of His law, abusers of His goodness, coming short of His glory in all things, trampling under foot His kindly and parental rule, filled with hostility to His government and pervaded by enmity to His nature,—why did God so love us? "For scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die; but God commendeth His love toward us in that while we were yet sinners, Christ died for us." Why was it that He who was in the form of God, and thought it not robbery to be equal with God, made Himself of no reputation—stripped Himself of that fame which was rehearsed by Cherubim and Seraphim, sounded through flaming worlds of light, and celebrated in rapturous strains in the worship of all pure and intelligent existences? Why, when He had thus divested Himself of the glory which He had with the Father before the world was, did He stoop so low as to take upon Him the form of a servant, and subject Himself to the law which He Himself had administered in incomparable majesty? Why, when He had thus bowed His neck to assume the yoke of His own law, did He still pass down the descending scale of this wondrous humiliation, and being made in the likeness of men, join Himself to the "accursed company" of hell-deserving sinners? Why, when found in fashion as a man, went He yet farther down into the abysses of this surpassing shame, and consent to be esteemed "a worm and no man" in the eyes of the vilest of the sons of men? And why did He even then humble Himself and become obedient unto death, even the death of the Cross? Why? "Ye know the grace of our Lord Jesus Christ who, though He was rich, yet for our sakes became poor, that we through His poverty might become rich." In that life of Jesus of Nazareth, which designated Him "a man of sorrows, and acquainted with grief"—in His bitter conflict

in the wilderness—in His intolerable agony on that dark and doleful night in Gethsemane—in the buffeting and scourging and spitting which, with wanton prodigality, were lavished on Him at Pilate's bar—in His condemnation by the supreme authorities of His own visible Church—in the derision of foes, the desertion of friends, and His abandonment by His Father, read the love, the grace, the mercy of God to the dying children of men. Oh, my brethren, what a wonderful revelation of all the glorious perfections of God is made in the cross of Jesus Christ! Wisdom, holiness, justice, truth, mercy, and grace, beam with blended and concentrated light in that face of the crucified Redeemer which was marred with human spittle, and reddened with human gore. Mercy, which, with divinest eloquence, had pleaded the cause of the guilty, and Truth, which had thundered in opposition to the voice of Mercy, "the soul that sinneth it shall die"—Mercy and Truth have met. Righteousness, which had raised the flames of eternal justice in the face of the approaching sinner, and Peace, which allays the fierceness of those flames with atoning blood, Righteousness and Peace have kissed each other at the cross of the dying Saviour. Matchless Redeemer! Brightness of the Father's glory and compassionate Friend of undone sinners! We worship Thee! we bless Thee! we laud and magnify Thy name! Let all the ministries of nature praise His name; let the winds whisper it; let the seas thunder it forth; let sun, moon, and stars proclaim it as they roll on in their everlasting harmonies! Bless Him, "ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His word!" And come, fellow-sinners, let us bring hither our willing trophies, for He redeems *our* souls from sin and death and hell. Blessed Lord Jesus, had we gifts of gold, frankincense and myrrh, we would lay them at Thy feet; had we honours, we would heap them up before thee; and, as we have poor, worthless hearts, we would offer *them* to Thee, and dedicate them forever to Thy service!

IV. I would briefly remark, furthermore, that the glory of God will be everlastingly displayed in the salvation of a ransomed Church, accomplished through the instrumentality of the Gospel. Even in the first creation, the grandest object in the new-formed world was man, made as he was in the image of God, and reflecting, in some degree, the glorious perfections of his Maker. Distinguished by knowledge, righteousness, and holiness, his soul mirrored forth those attributes in the Divine nature of which these were a faint but noble transcript. But when the likeness of God was effaced by sin, the restoration of its lost lineaments involved not only the renewal of that image in man which reflects the Divine perfections, but supposed the

exercise of infinite grace and mercy in the redemption and recovery of the sinner. It is a greater and sublimer work to reproduce the Divine image in a lost and polluted soul than at first it was to stamp it on a sinless nature; and the skill, the wisdom, and the power of God, which are displayed in its restoration, are only exceeded in glory by the splendid lustre of that redeeming mercy which prompted their exercise, and harmonized their operations with the claims of offended justice and unbending truth. To have created a living, intelligent being out of nothing, was an effect of Almighty power, which staggers reason by its incomprehensibility, and requires the assent of a faith which relies on the simple testimony of God to the fact of its production. But to evoke a living and holy soul from one already dead in sin, and contrary to its inherent tendency to perpetual corruption and vice, to infuse into it the vigour of an eternal life, to cause it to advance in every grace, and, in its complete restoration, to furnish a perfect exemplification of the God-like principles of truth, justice, and charity,—this is the result not merely of inconceivable power, but of unutterable mercy and surpassing love. A redeemed and regenerated soul is the noblest work of God. The simple fact of its production more clearly illustrates the Divine wisdom, power and goodness, than the grand mechanism of the external world, and the sublime procedures of natural Providence; while the graces implanted by the Spirit in its nature image forth the beneficent perfections of God more gloriously than the virtues which adorned the innocent soul of Adam, or shine in the unerring spirit of an angel. These results are accomplished by the instrumentality of that Gospel which the Apostle justly regards as affording the most complete representation of the glory of the blessed God. We are able now to perceive them only very inadequately. But the day is coming when they will be fully developed—a day when the whole number of the redeemed, gathered out of every kindred, tribe and tongue of earth, washed from sin in the blood of the Lamb, and made perfect in the beauty of holiness, shall assemble around the Person of their enthroned and glorified Lord. Each ransomed saint in that immense multitude, like a polished mirror, shall perfectly reflect the image of his glorious Head, and the Saviour shall look upon the purified souls before Him and be satisfied. That joy shall fill His heart for which He underwent the shame of humiliation, the temptations of the wilderness, and the agonies of Calvary. Nor will a single heart in that myriad throng be unmoved, nor a single tongue be silent. A saved church will forever show forth the glory of her God as it shall be everlastingly unfolded in the fruits of redemption. The hymn of Justice and the anthem of Grace will blend in the

great chorus of Salvation—the song of Moses and the Lamb; and all the glorious perfections of the Triune God, Father, Son and Holy Ghost, will be rapturously and eternally celebrated by the united choir of angels and ransomed sinners.

It only remains, in the last place, to observe—and the remark may not inappropriately constitute the application of this discourse—that the responsibility of preaching the Gospel rests upon sinful men. The Apostle declares that the glorious Gospel of the blessed God was committed to his trust. It would appear to be obvious that there is eminent fitness and profoundest wisdom in the Divine arrangement by which men rather than angels are commissioned to preach the unsearchable riches of Christ. It might have pleased God to have assigned this office to the latter; and doubtless they would have proclaimed the wonderful condescension and the amazing mercy of God to sinners with hearts of seraphic love and tongues of living fire. But not conscious themselves, by personal experience, of the evil and misery of sin, how could they sympathize with the fallen state of man? It is for a sinner who has himself been “snatched as a brand from the burning” to appreciate the difficulties, the temptations, the wants of sinners: with a patience which never tires, and a charity which “hopeth all things,” to bear with their obstinate indifference and persistent unbelief. It is precisely this consideration which sustained and animated the great preacher to the Gentiles when tempted to sink under the weight of his work, and to faint under the discouragements to which in its prosecution he was ceaselessly exposed. “Seeing then we have this ministry, as we have received mercy we faint not.” Yes, Brethren, this is the resistless argument which, springing from the bosom of our own experience, forbids despair in the presentation of the claims of the Gospel upon our dying fellow-men. We speak that we do know when we declare the wondrous grace and mercy of God in Christ. Have we not in time past resisted the love of Jesus, refused to believe in His Name, and turned a deaf ear alike to the moving appeals and the tremendous threatenings of the Gospel? How can we despond? What right have we to faint? No, we *must* preach the mercy of God, the love of Christ, the hope of salvation, to our unbelieving fellow-sinners, until either they or we are laid in the grave, and pass from the sweet influences of grace to the changeless destinies of eternity. He who has had no experimental knowledge of the discipline of the law, of the anguish of the spiritual conflict, and of the rest of the conscience in Christ, may yield to discouragement, and faint under a task with which he never had any true and heartfelt sympathy; and woe! woe! woe! to that man who, without such experience, impelled by ambition, or a

mere intellectual relish for the sublime truths of redemption, or by any other carnal motive, ventures to invade the sacred precincts of the pulpit, to stand between the living and the dead, and to assume the awful responsibility involved in preaching the glorious Gospel of the blessed God to the deathless souls of men. But they who have felt that God, who commanded the light to shine out of darkness, hath shined in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, may well be content to bear all discouragement, and endure all trials, in accomplishing their high vocation, and, with the Apostle, exclaim: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. We having the same spirit of faith according as it is written, I believed and therefore, have I spoken; we also believe and therefore speak."

We see, too, in the light of this subject, what it is that the preachers of the Gospel are commissioned to proclaim. It is not the facts of nature, the speculations of philosophy, or the theories of science, physical or political, it is the glorious Gospel of the blessed God that is committed to their trust. I do not mean to convey the impression that science and philosophy constitute a tree of knowledge the fruit of which is forbidden to those who preach the Gospel of Christ. But these are not the Gospel. A dying Saviour, a risen Saviour, an exalted and immortal Saviour,—repentance towards God and faith in our Lord Jesus Christ, these are the themes which are to be pressed upon the attention of sinful men, in view of their solemn relations to God and to the eternal world. And oh, my Brethren, what responsibilities thicken upon those who preach this Gospel! Standing between God and the sinner, between the Cross of Calvary and the Judgment bar, between the glories of heaven and the glooms of hell, dealing on the one side with the perfections of God, and on the other with the immortal destinies of men, who of them is sufficient for these things? How shall they secure the glory of Him who has commissioned them to preach, and the eternal welfare of those to whom they minister? Ere long preachers and people shall stand before that bar at which all human ties and human duties will be subjected to a rigid and impartial scrutiny; and of all the solemn relations which will there be reviewed, none will appear to be so big with momentous issues, springing into light amidst the splendours and terrors of that day, as that which has existed between a preacher of the Gospel and immortal souls. The complexion of eternity must largely depend upon the manner in which the Gospel has been proclaimed and received. Were it not that he who has been called of God to preach, is constrained to exclaim,

with Paul, "necessity is laid upon me: yea, woe is unto me, if I preach not the Gospel," would it be any marvel that, conscious of his weakness and short-comings, he should sometimes be tempted to shrink back in dismay from the gigantic work, and even pray that he may be released from farther incurring its all but intolerable responsibilities?

But if these responsibilities are confessedly not less than awful, the reward which, through grace, will be conferred on the faithful preacher of the Cross will be proportionately great. To be called of God to minister in the Gospel of His Son, is to be possessed of an honour which he who enjoys it may well prefer to the thrones and diadems of earth. To win one immortal spirit to Christ is to perform an office with which no worldly labour can compare, and to attain an end which richly compensates a weary life-time of toil. It will afford ineffable satisfaction to be conscious of having been the instrument of adding a single crown-jewel to the treasures of a Saviour once crucified, now despised, but destined to reign King of kings and Lord of lords. To be impelled to labour by the love of sinners is to partake of the spirit of Jesus, to undergo in this work discouragement, self-denial and pain, is to share the sufferings of Jesus, and to prosecute it unto the end through watchings, fastings, temptations, and tears, will be to participate in the joy of Jesus and reign with Him forevermore. Brethren, the day in which we are privileged to labour for our blessed Master, with some of us at least, is sensibly passing away. "The night cometh when no man can work." Happy, thrice happy will he be who, standing on the extreme verge of life, and looking back upon his mortal history, can feel that its record of sins and short-comings in the ministry is expunged in the blood of atonement, and looking forward to the future, opening upon him with the glories of a celestial morning, can exclaim with the dying Apostle,—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day!"

THE NATURE AND ORDER OF ORDINATION.

Before proceeding to the service of ordination and installation Dr. SMYTH said that in view of the very peculiar nature of the combined services now to be performed, he would endeavour to state clearly their nature and the order to be followed:

This is not merely an occasion of solemn service and Divine worship. It is the association of all that is awful and Divine with the exercise of the highest power, both of order and jurisdiction, by the Presbytery as the primary delegated court of the church.

1. In its joint character, as composed of a senate and a house of delegates,—that is, of ministers and elders or representatives of the people—all that is required for ordination and installation has been jointly accomplished.

A call has been received from this church for the services of Dr. THORNWELL, as senior pastor, and of Mr. MULLALLY, as junior pastor, which, being found orderly, was put into their hands, and by them accepted.

All the necessary examinations were made and approved, and this occasion appointed for the ordination of Mr. MULLALLY, and for the installation of both Dr. THORNWELL and Mr. MULLALLY.

2. Ordination constitutes the person ordained a minister of the Gospel. Installation constitutes an ordained minister the pastor of a particular congregation. Ordination establishes the ministerial relation to the church at large—anywhere and everywhere. Installation establishes the pastoral relation between a minister and the people of a particular church. Mr. MULLALLY is now, therefore, to be first ordained a minister, and then both he and Dr. THORNWELL are to be installed as the joint pastors of this church.

3. Ordination may be exalted too high, and also sunk too low.

Ordination is not the communication of Apostolic prerogatives, nor of miraculous power, nor of inherent grace, qualifications, or vicarious authority. Not merely Apostles but Evangelists, (1 Tim. 3:1, 12, 15, and 45:1-3,) Prophets, (Acts 43:1-3) teaches, (*ibid*), and presbyters, (1 Tim. 4:14), could and did ordain; and as these were all of the order of presbyters the claim of men who call themselves, to the exclusion of pres-

byters, the successors of the Apostles, is baseless, both as it regards fact and reason.

Neither did ordination by the Apostles convey ordinarily or necessarily any miraculous or supernatural gift, but in every case pre-supposed the existence of gifts and graces qualifying for the office, as in the case of the Deacons, (Acts 6:3), of Barnabas and Saul, (Acts 13:1-3, with Acts 11, 24, and 9:17) and of the presbyters. And besides, many of these ordinations were conferred independently of the Apostles.

Scriptural ordination was in all cases the setting apart, to some particular office, of the persons chosen to that office, and qualified for it, and in every case by men in office.

Ordination does not create an office. It does not impart fitness for an office. It does not secure validity to improper acts or unscriptural teaching by those in office. It does not confer authority upon the office or officers, nor directly and immediately call to the office. All this prerogative pertains exclusively to the Lord Jesus Christ, who has already determined the nature, and limits, and qualifications, and duties of the office, and who, also, by His Spirit, Word, and other mediate instrumentalities, calls individuals into office.

Ordination, therefore, is the solemn ratification of this ascertained call of Christ, by His church, in her ecclesiastical jurisdiction—the laying on of hands in scripture being the mode of recognizing and publicly declaring the call and fitness of the person ordained, and for giving precision, prominence, and solemnity, to the particular occasion when investiture with office is consummated.

The importance of ordination is, therefore, apparent. No one ought to take upon himself the office of the ministry without a lawful calling. Ordination secures permanency and succession according to the truth and order of the Gospel.

After these remarks Mr. MULLALLY was ordained in the usual form, and received the right hand of fellowship; and then Dr. THORNWELL and Mr. MULLALLY were installed, and the following charge delivered to them:

CHARGE TO THE PASTORS.

Reverend and very dear Brother, and you, my reverend, though much younger Brother, the solemn compact has now been formed and new relations established. Out of twain you have become one, and as such you have been united in bonds of holy spiritual wedlock to this chaste spouse of Christ. How wonderful is the effect of a simple service, legally performed, when two parties who may have been, until recently, strangers to one another, born in different hemispheres, and educated in different faiths, are forever after so identified in all the interests, occupations, and vicissitudes of this mortal life, as to become one flesh, one humanity in its original, complete, and undivided perfection. And how equally admirable that spiritual union now formally ratified between you who are the natives of different continents, the early disciples of such different faiths, and so lately brought to each other's intimate knowledge.

Our fathers were wont, on occasions of important marriage, to rise to the height of its great argument—as the chief visible emblem of God's greatest mystery, the wedded and inseparable union of incarnate Deity—and to impress holy counsels upon the parties permitted to represent it. And thus is it made my duty to charge upon you the solemn realization of that union now formed by you, so fraught as it is with eventful consequences to yourselves, to this church, and to the church at large. How delicate and how difficult the task! How tame and inappropriate would be any ordinary and general course of remark! And how assuredly would I have declined the unknown and inconvenient appointment but for tender love and heart veneration I bear to you, my Brother, which have rendered me willing to fail in making the attempt, to fulfil it rather than fail to make that attempt.*

How many, and yet how diverse the relations and consequent responsibilities into which you have now been brought! Let these, therefore, shape our remarks, and that they may be peculiar and pressed upon your hearts and memories, let me indicate them by the letter P. And first, your relations are personal, and involve the necessity of cultivating piety, poverty of spirit, and the bonds of peace.

Your union is based on individual and undivided personality. You are each alone before God, moving in your own orbit

*I was not at Presbytery, and my anniversary and communion had to be postponed.

around the central Sun of righteousness, and dependent upon it for light and life, which must be received and reflected by your own soul in order that it may become transforming, and the image of God be formed there in living characters. You live or die, you stand or fall, you remain in darkness or are changed from glory to glory, shining more and more unto the perfect day, each one of you by yourself. In this momentous—this one great—business there can be no union, no participation. The vineyard of the soul must be kept by each, or become unfaithful and desert. Piety is your life and your power. Success will be measured by the depth and earnestness of your piety. This life of God in your soul will be the power of God unto salvation in your ministry. There is neither official piety nor efficiency without piety. This comes neither from man's might nor mind, but from my Spirit saith the Lord. Remember, therefore, and reflect,—morning, noon, and night, always and everywhere,—that in saving souls gifts are not grace, nor eloquence charity, nor conviction conversion, nor popularity power; and that though you speak with the tongues of men and angels, and have the gift of prophecy, and understand all mysteries, and all knowledge, and have all faith so that you could remove mountains, and have not charity—the love and spirit and power of Jesus shed abroad and constraining your soul—you are but sounding brass and tinkling cymbals—you are nothing.

At this very season, in the progress of the zodiacal circle, two twin stars appear,

Following in the track of day
In divine delight.

In themselves divided they are yet united, and though dark they are resplendent with light, and though lifeless they are full of life and life-giving power, and though ever moving

They glide upon their endless way,
Forever calm, forever bright,
A blessing through the night.

And thus may you, as bright as they, the glory of the Lord ever shining upon your souls, be as two twin stars shedding through all the sad and solemn night of life the cheerful and soul-reviving light of a warm, a humble, and a glowing piety.

But while alone in their cold skies, these Gemini are the twin stars of one brilliant constellation. Their very separation causes the more perfect distribution of their light and influence, and secures the harmonious order of that system to which they belong. And so may it be with you. You cannot impart, but you may greatly help or hinder each others faith, and hope, and joy. You are now given to one another that

you may strive together as fellow-labourers for the furtherance of the Gospel. Such a union is not now common, though provided for in all the early standards of the Presbyterian church. That this double relation should be constituted at the same time and by the same service is, however, very remarkable. One of the earliest marriage ceremonies I performed was the union of two couples who stood up together and were by one service united in a double relation, and this is the first solemnization of an analogous spiritual union of different parties at the same time in which I have ever participated. May yours be as propitious as that to which I allude. It has been said that such a co-partnership requires for its perpetuity of peaceful communion, as much grace as the matrimonial co-partnership. And the remark is well founded in nature and experience. There are difficulties and dangers inseparable from it which only grace—grace upon grace—grace and mercy in every time of need can effectually remove. And the best way to secure that grace is in deep humiliation and self-distrust to realize its continued need—a need founded not merely on your own frail and fallible human hearts, and those all around you, but also on the malicious artifices of fiendish spirits. Remember, therefore, Paul and Barnabas, and Paul and Peter, and watch and pray lest ye fall into the snares of the devil, who, as an angel of light, can deceive, if it were possible, the very elect. Determine that you will neither give nor take offence—that you will hear nothing, and repeat nothing, disparaging to each other—that you will esteem each other better than yourselves, and rejoice in all the good done by or spoken of each other as your own.

In your case the difficulties are happily small. As a father, you can receive your associate pastor as a son, and rejoice in all the developments of his capacity and usefulness as your own; and while, as a son, he will labour with you in the Gospel, affectionate reverence will exclude all possible rivalry or jealousy, your pre-eminence of gifts, and ability to exercise them, will free him from all anxiety to do more than supply your defect of possible labours, to sustain you in some working measure of health, and be for you hands and feet, a presence and a power among the people. So far as he is a help-meet for you, all reasonable expectations will be met, and whatever, my young friend, God may enable you, under your so rarely enjoyed advantages, to become more than this, all will rejoice and give God thanks who shall have made your profiting to appear unto all men.

But I must both hasten and shorten, and will therefore charge you to remember that you are Presbyterian ministers prior to your becoming pastors, and that, as your primary

relation is to the church as a whole, and not to this in particular, so your first duty is to cherish the spirit of patriotic catholicity. By this solemn compact that relation is restricted and localized to a certain extent, and for certain purposes; but it is not and cannot be destroyed. This sphere of duty is a circle within a circle; a revolution upon its own axis of a body which, in conjunction with other stars, is moving in a far wider orbit, and all together around a common centre. While, therefore, you are found faithful in all local pastoral duties as the stewards of this particular house, cultivate a fervent spirit as fellow-citizens of one commonwealth, members of one body, and the representatives of one general assembly and church of the living God.

Next to your relations to the body politic are those which bind you to the pulpit as your throne of empire, and to preaching as your sceptre of command. This, my young Brother in Christ, is your high calling and your glorious mission. You stand in the pulpit as the messenger of truth, the legate of the skies—your theme divine, your office sacred, your credentials clear. Magnify your office. Let no man despise it. Let nothing supercede or take precedence of it. Preparation for it is your first and paramount duty. To fit you for it has required years of anxious wasting study, and to fill it well you must ever come to it with fresh and full preparation. A neglected closet is the open door for sin, Satan, temptation, backsliding, and apostacy; and a neglected pulpit will inevitably lead to a negligent people and a negligent pastor. An impoverished pasture will have a lean flock and hunger-bitten shepherd.

As your commission is to preach, and preaching is your pre-eminent employment, so the Gospel is the sum and substance of your preaching—the power of God and the wisdom of God unto salvation. Necessity is laid upon you, yea, woe is unto you if you preach not the Gospel. Preach the Gospel, the whole Gospel, and nothing but the Gospel. Preach the Gospel in its fulness and freeness, in its purity, simplicity and sincerity, in its universality and unqualified catholicity, without respect of persons or position. Preach the Gospel as a divine mystery divinely disclosed; as a revelation revealed in words to which the holy men of God were moved by the Holy Ghost; as an authoritative, infallible testimony given by God as the reasonable ground for the faith and obedience, the hope and confidence, the implicit acceptation and self-sacrificing devotion of every creature in all the world. Preach Christ as set forth in the Gospel—the sum and substance of God's testimony, and the author of eternal salvation to all who believe upon him. Preach the Gospel as a creed or doctrine, that it may be intelligently received by a faith of which assurance is an element and exercise, compelling to a willing obedience the heart and the

life. Preach the doctrines of the Gospel as all converging and concentrating in the person, character, work, and offices of the one mediator between God and man; in Christ and him crucified; in Christ as God manifest in the flesh, and reconciling the world unto himself—not imputing unto sinners their trespasses. The word made flesh, God with us, God in the man Christ Jesus bearing our sins in his own body on the tree; our sacrifice, propitiation, and atonement; the ransom and the price of our redemption; spoiling principalities, and powers, and triumphing over devils, death, and hell, in his cross; coming up again from the grave glorious in his apparel, and mighty to save; the source of life and power, of justification and sanctification; the author of faith; the giver of peace; the quickener of dead souls; the purifier, enlightener, guide, and comforter; the indweller, preserver, and ever-living, ever-loving, everywhere-present personal and thrice precious Saviour, (my Lord and my God!); oh, my dear Brothers, preach this man Christ Jesus the Lord, and your doctrine will become duty, and Christ being formed in men's hearts the hope of glory will fill their souls with love and their life with praise, budding with every precious grace, and loaded with the fruits of good works.

Preach this Gospel—this glorious Gospel of good news—first and last, every way, and every where, in public and in private; in the pulpit and by the press; to the living and to the dying; to the lost and the saved. Preach it in every method and variety of manner, and of matter. Yours is a model pulpit, and let yours be model preaching, and the practical exhibition of its manifold diversities of form. Preach expositively, textually, topically, doctrinally, practically, spiritually, apologetically, casuistically. Many men, many minds, many tastes, and in all the love of variety, novelty, and fresh originality. Become all things to all to win, and please, and profit all. And as there are at least six terms* translated by the word preach, including reading,† proclaiming, talking, debating, disputing, and writing, be not brought under the power of any man, nor put a man-made yoke upon the free spirit of your own and others' minds. Preach, then, every way, and in that form in which you can best exhibit, and defend, and enforce the truth as it is in Jesus. Reading, writing, and speaking, are each essential to the full and harmonious development of your powers, to fulness, accuracy, and readiness. Better to write and read well digested, well-expressed, and well-condensed

* *Ἐναγγελλω, λαλεῶ, διαγγελλω, διαγεγω, παρρησιαμαι, διδασκω.*

† Moses' was read being preached; and Paul's epistles were to be read in the churches.

discourses, than not to write, or to write and slavishly commit to memory, or to attempt a mental record and rehearsal, which is equally laborious and possible only to few. Other things being equal, an untrammelled delivery is undoubtedly best; but other things not being equal, it is a sacrifice of matter to manner, of substance to form, of power to prejudice, of vitality to voice, of variety to uniformity, and of preparation to pronunciation. Covet, earnestly, the best gifts, and strive, my young friend, for the mastery, both as a thinker, a speaker, and a *reader*, and *that* both in prayer and in your reading of the hymns and Scripture, in which there may be not only propriety and pleasure, but illimitable power.

Finally, on this point, in all your preaching, and in all the diversities of preparation of the spiritual ailment of the soul, so as to nourish all, remember three P's—first, PROVE, secondly, PAINT, and thirdly, PERSUADE.

But I must charge you, however, briefly, to remember the relation in which you are brought to the people, and the pastoral duties it involves. And of these it may be said, that though not primary they are paramount, and, as a good old elder said to me lately, "they have a tremendous efficacy in imparting power to the pulpit and to preaching." The more of pleasant and really pastoral visiting, free, spiritual, personal, private, and appropriate, the better. A word in season how good it is! A "thou art the man," how electrifying it is? "What aileth thee?" "Why weepest thou?" "Where ail thou?" "Is it well with thee?" Oh, with what a tailsmanic power do they unlock the door of the closed heart, melt the frozen current of the soul, and kindle up the flame of sympathy, and the glowing embers of a warm, confiding affection, to—perhaps—the only one that cares for their particular soul.

Tenderly remember the old, whose earthly hopes and pleasures lie buried deep in the grave of memory, and whose heavenly faith and hope may be faint and flickering, while the dark valley over-shadowed by death becomes daily darker, and the way more dreary. Let them feel that they are neither forsaken nor forgotten, and with words of filial cheer point their glazing eye to Him who even amid the agonies of the cross remembered and provided for a bruised and broken-hearted mother.

Remember the young, knowing, that he who would have a healthy, vigorous flock, must tend well the lambs. Feed them. Gently lead them. Call them by their names, that they may know your voice and follow you. Break to them the children's bread. Give them the pure milk of the word. Preach to them the children's Gospel, and lead them to the gentle shepherd in whose arms and heart there is a welcome for them. Expect

and labour for their present "early" salvation, that they may be delivered from an evil heart of unbelief and from the power and pollution of sin, and rejoice and be glad all their days.

Let the spirit of the Lord be upon you that you may know how to speak a word to the weary, and of comfort to the afflicted, and of consolation to the bereaved; that you may be able to impart, out of a full soul, the comfort with which you have been comforted of God; to bind up the broken-hearted; to give beauty for ashes, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness; to weep with them that weep and rejoice with them that rejoice.

Supreme love to Christ will animate you with one absorbing passion—the love of souls—and concentrate and direct your energies in seeking their salvation. Like Paul, you will joy and rejoice to be offered upon the sacrifice of their faith. As in the case of Whitfield, this predominant passion, this enthusiasm, and even frenzy of love, will beam in your face, flow in your tears, breathe in your devotions, and vent itself in the impassioned eloquence of discourse. To this it will—as with Martyn, and Buchanan, and Heber—sacrifice ambition, emolument, honour, social comfort and domestic enjoyment. Infinitely and insatiably greedy of the conversion of souls as Alleine was, you will seem to your hearers as McCheyne did, "as if dying to have them converted;" as if you felt it to be a greater pleasure, like Mathew Henry, "to gain one soul to Christ than mountains of silver and gold to yourself;" and like Brainard, "cared not where or how you live, or what hardships you go through, so that you may but gain souls to Christ." Oh that you may so enter into this travail of soul that you may be able to say with holy Rutherford, "My witness is above that your heaven would be two heavens to me, and the salvation of you all two salvation to me."

But I must charge you to give due consideration also, to the relations in which you stand to the press, the platform, and the professional chair. This is an age of printing, publishing, and reading, in which controversial and didactic theology are presented to the masses through the press, rather than through the pulpit. And while the multiplication of books must limit their circulation and sphere, there power and importance within those circles of influence will be proportionably increased, and they will come to be more an auxiliary to pastoral influence and an essential means of private pastoral instruction. The age also erects the platform near to the pulpit, and call for the frequent exposition and advocacy of the enterprises of the church, and of the community in its more free and versatile address. Careful and constant reading, polished, ready, and lucid writing,

and accurate, graceful, and effective speaking, are becoming more and more *essential* requisites in the minister of Christ.

And forget not, beloved Brother, (addressing Dr. THORNWELL) that *your* peculiar and prominent relation is to the professional chair, on your inauguration to which, it was made my privilege and my duty to address you. Your pastoral relation to this church is subsequent and subordinate, and its propriety exceptional and personal. Disapproving of it in the abstract, I rejoice, however, in this instance of such a double relation, and highly commend the wisdom of this church in securing for themselves, the community, the Seminary, and the church at large, the benefit of your practical and experimental pulpit ministrations, free from the cares of pastoral responsibilities. In thus benefitting themselves they make your eminent gifts and graces, and exemplary preaching, your clearness of method, cogency of argument, earnestness of manner, unction of spirit, elegance of style, and profoundly and yet biblicity of thought, multiplied and perpetuated blessings to the whole church.

May it be so. May the joy of the Lord be your strength. May He preserve and invigorate you in both the outer and inner man. May your health be precious in his sight. May your life be long and laborious, and may you return late to heaven. My highly honoured Brother, God has done great things for you, and in you, and through you, whereof we are glad, and for which we glorify God, who has imparted such gifts unto men. May there be yet many years until the harvest. May what we have seen and enjoyed be but the first fruits of a tree planted by the river of life, and nourished by the dews of heaven, and always fragrant with blossoms, and laden with perpetual fruit. May your light shine before men, and your work be found perfect before God.

But I must reluctantly forbear, and repress the thoughts and feelings that struggle for utterance. Brethren, I have compared you to those twin stars, which, at this season, appear for a little time and adorn the firmament. But I would rather find your emblem in the unaltering blaze of those greater lights which keep their unmoving stations as beacons on the heavenly hills, and on which—

The half-wrecked mariner, his compass lost,
Fixes his steady gaze,
And steers undoubting to the friendly coast;
And they who stray in perilous wastes, by right
Are glad by their clear light to guide their footsteps right.

A beauteous type of that unchanging good,—
That bright eternal beacon, by whose ray
The voyager of time should shape his heedful way.

Thus may you in double lustre shine on this watch-tower of Zion to give light to them that are in darkness, and to reflect

upon every pilgrim's path the light of the glory of God, as in all its fullness it shines in the face of Jesus Christ. May the names of THORNWELL and MULLALLY be distinguished, in the annals of this church, for piety and usefulness. In the pithy prayer of the affectionate old negro, may he who made you word-speakers for him be heart-stirrers and heart-breakers for you.* The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace. The Lord bless you out of Zion, that you may see the good of Jerusalem all the days of your lives. Loving your Master, and finding in His service your highest honour and greatest delight, may He crown your labours with signal success. May He greatly honour you in the eyes of the world. May He give you the love and confidence, the respect and veneration of your flock, and reputation and good report among them that are without. And when the day of life is ended, and your work is finished upon earth, and when these earthen vessels which now contain such inestimable treasures, are scattered into fragments and their light is extinguished, may your works follow you to heaven, and your names be re-echoed with still more distinguished honours by applauding angels. Methinks I see the everlasting gates fly open, and your ransomed spirits enter in, lost in transporting rapture amid the out-bursting melody of innumerable harpers, rank above rank, and choir above choir. Methinks I see the souls awakened, confirmed, and comforted under your earthly ministry, flocking around to congratulate you upon your pre-eminence in glory. Methinks I see Peter and Paul, and the most renowned of ancient and modern preachers gathering about you, welcoming you to those thrones of superior glory, where they that are wise shall shine as the light, and they that turn many to righteousness as the stars, forever and ever. Methinks I see the Lord Jesus Christ himself coming forward in His glorified humanity, and as He encircles your brows with crowns of righteousness and life, exclaim—"These are my chosen servants who were

*A NEGRO'S TOUCHING PRAYER.—The Rev. Dr. Lay, the new Missionary Bishop for the South-west, was a native of the city of Richmond, and married a lady in the neighborhood. On his return there, to attend the meeting of the General Convention, he brought his wife with him, to the great delight of all the family, and especially of the old family servants.—It was a great gala-day among the slaves of the household, and they expressed their joy in a variety of demonstrations. One good old negro, who was an "exhorter" and a "class-leader," went off alone to pray, in view of the glad event. His prayer was overheard, and this was the burden of it: "O Lord! we bress dy name for bringin' young Missus back to de old home again, safe and sound. We bress dy name, too, for givin' her sich a good husban'. O Lord! take good care of him; and, O Lord! as Thou hast made him a *word-speaker* for Thee, do Thou, O Lord! be a *heart-stirrer* to him—for Jesus' sake. Amen.—*Church Record*.

found faithful over all the charge put into their trust, to whom to live was Christ, and to die gain, and concerning whom it is my will that they shall be with me where I am to behold and to partake of my glory.

Visions of glory attract both their hearts and ours, so that we may all press towards the mark for the prize of our high calling, until faith and hope are swallowed up in the full blessedness of this consummated felicity.

CHARGE TO THE PEOPLE.

These protracted services should now be properly closed by a charge to the people, and as, in the failure of both the brethren appointed, it has been made my duty to carry out this requirement of our church, you will bear with me, dear brethren, in very briefly addressing you.

And the very first thing I would impress upon you is, that in this eventful scene you are not spectators merely, but participants—not merely eye-witnesses to an interesting pageant, but partners to a solemn compact. The relations and responsibilities now constituted are mutual, and cannot be separated. Have these Brethren now become your pastors?—you have become their people. Are they under obligation to preach, to reprove, to rebuke, to make known God's will and your duty?—you are bound to hear, to obey, and to perform. Are they, in conscious impotence, to undertake a work

Which well might fill an angel's heart,
And filled a Saviour's hands?—

they are to be strengthened with all might, obtained through your prayers on their behalf. Are they to give themselves wholly to the things which pertain to your spiritual welfare?—you are to provide all things needful for their temporal comforts; to esteem them very highly in love for their work's sake; to count them worthy of an adequate and honorable maintenance; and to consider it a small thing to impart freely of your carnal things in return for their spiritual gifts.

You perceive, therefore, Brethren, that the solemnities of this occasion involve you not less than those who are set over you in the Lord. For weal or for woe you are now joined together. The relations and the responsibilities are mutual. You must be helpers or hinderers of each other's prosperity and progress. Like priest like people, is not more true than like people like priest. It is in the power of any people to paralyse or to put life and energy into their pastor, and to make him not only a lovely song and as one that playeth well on an instrument, but the power of God and the wisdom of God, to the salvation of souls. And for all that they might do, and ought to do, they must give account when they shall stand confronted at the bar of Him who judgeth righteous judgment.

May you so live and labour together as that this account shall be given with joy, and not with grief. Yours, I have said, is a model pulpit. May you be a model people. Model preaching will demand model practice, model piety, liberality and

zealous devotion to every good cause. I congratulate you, Brethren, upon the present occasion and your future prospects. I rejoice with you in your joy. I remember your kindness to my youth, and your appreciation of my early ministrations, when you so cordially invited me to live and labour among you. Allow me, with all my heart, to pray that peace may be within your walls, and prosperity within your borders. May you go forward prospering and to prosper—a city set on a hill, a burning and a shining light, provoking all around you to love and liberality. May strength go out of this Zion, and may you arise and shine the glory of the Lord having arisen upon you.

This occasion must now close, but we who are now assembled must meet in review all the issues of this rehearsal. Oh, my friends, realize and lay to heart that hastening hour. Pray, oh, pray earnestly, that when pastors and people shall meet face to face, at that awful tribunal, instead of mutual upbraidings and reproaches—you accusing them of unfaithfulness or negligence, and they accusing you of coldness, formality, and refusal to come up to the help of the Lord against the mighty—you may be able to congratulate each other; you blessing God for them as helpers of your faith, and they presenting you to God as their joy and crown of rejoicing.

The time is short. These earthen vessels cannot hold out to any of us much longer, though the riches they contain may never fail. For myself, especially, the time of departure must be near at hand. And oh, my beloved Brother, (looking towards Dr. THORNWELL,) if permitted to become an indweller in the new Jerusalem, how shall I long and look for your coming! And when intelligence of your approach shall be conveyed by ministering spirits, with what alacrity and ardour of love shall I ascend to the loftiest heights of its projecting battlements, and as the seraph minstrelsy announces your approach, how shall I exulting spring to catch you by the hand, and welcome you to the kingdom and the crown prepared for you; to the white robe, and the palm of victory; to the harp of melody; to everlasting joy; to communion of soul, as well as communion with saints and angels; to the river of life and the tree of life; and above all, and beyond all, to Jesus the light and life of all, and Himself the heaven and happiness of all His faithful followers!



PREACH THE WORD.

A SERIES OF ARTICLES

BY

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PREACH THE WORD.

This is the injunction of the Apostle Paul to Timothy, and through him to all ministers of the Gospel. The term is very emphatic. It signifies the pure word; the *Gospel* Word; THE WORD; the inspired Gospel message itself, as the term is used in Mark 2:2; Luke 1:2; Acts 6:7, and 8:14; what he calls the word of the Lord (13, 48, 49); the word of the Lord's grace, (14, 3); what Paul calls the word of salvation, (Acts 13:26); the word of the truth of the Gospel, (Col. 1:5); the word of life, (Phil. 2:16); and the good word of God, (Heb. 6:5.)

Even then, there was a manifested tendency to mix with this WORD OF GOD the words, the philosophy, and the interpretation of men.

"I charge thee, therefore," says the martyr Apostle, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

"For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away *their* ears from the truth, and shall be turned unto fables."

Paul was now a prisoner in chains, in a Roman prison, in the anticipation of death to himself, and devastation and destruction to multitudes of believers, but cheerfully and cheeringly he exclaimed, "THE WORD IS NOT BOUND." Let Nero and his myriad hosts of persecutors do what they may to repress, exterminate and silence preachers and believers, and let philosophers and priests do what they may to abuse, ridicule and thwart the cause, only let ministers preach, and christians hear and heed, the pure word of the Gospel, all the wrath of men, sustained by all the powers of darkness, could not prevail against it.

Nor did they. Paul and Timothy both perished. Millions, in their day and since, contended earnestly, even unto blood, for this word of the Gospel, this word of salvation, this faith delivered unto them by holy men of God, who spake as they were moved by the Holy Ghost. But, blessed be God, THE WORD is not bound yet, but lives and abides in ever new and widening influence, quickening dead souls, transforming enemies into friends, translating captives of Satan out of the kingdom of darkness into the kingdom of God's dear Son, and

building up out of the stony hearts of every generation of sinners, a living Church, a temple of the Holy Ghost, to the praise and glory of this glorious Gospel of the blessed God.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

“But the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you.”

Let ministers, then, preach the Word, the pure Word, the whole counsel of God, and nothing but that Word, seeing that it alone is the incorruptible seed of Divine truth, and that seed, which now, after six thousand years, is as living and life-giving as when it was created in counsels of God’s everlasting love, and first planted in the earth, cursed and barren, by reason of man’s apostasy and condemnation.

Let christians take heed that they hear only the Word of this salvation; the Word that alone is able to make wise unto salvation and save souls from death; the only Word that can establish our souls, sanctify our corrupt hearts, comfort our sorrowing spirits, constrain us by the love of Jesus to willing work and sacrifice, and put songs of joy into our mouths, even in the darkest and most solitary night of our pilgrimage, and make our hands valiant, and our steps buoyant, even when we grapple with the monster, death, and tread the verge of Jordan.

T. S.

PREACH THE WORD—TWO-FOLD OFFICE OF THE MINISTRY.

Ministerial work originates, centres and terminates in the Word. It is by the Word ministers are commissioned. It is from the word they receive their message. And it is the Word alone which gives authority and power to their preaching. Apart from the Word ministers are but men and all the wisdom of man, but as tinkling brass or sounding cymbals.

The first office of the ministry is therefore to preach *from* the Word. The word contains the whole counsel of God—“all things whatsoever Christ has commanded—whatsoever is profitable for doctrine, for correction, for reproof, for consolation, for instruction in righteousness, that the man of God may be thoroughly furnished for every good word and work.” To teach any thing beside, beyond, or contrary to the Word, is therefore an impious usurpation of authority never delegated, and of a wisdom greater than that of God himself. But as all Scripture was given by inspiration, and is profitable, and as no Scripture is of any private interpretation, that is, by man’s

wisdom, or by its own isolated statement, the Word must be understood by the analogy "or proportion of faith;" that is, by comparing passage with passage, and one Scripture with another; by deducing from the comparison the doctrines, precepts and promises they legitimately contain; and by applying the truth thus discovered to particular circumstances, individuals and relations. This is preaching *from* the Word.

The second office of the minister is the preaching *of* the Word itself. It is to convey to the hearers the Word as it is, to make them familiar with the Word itself, as distinguished from any interpretations of it or deductions from it; not as combined, commented on and applied by the preacher, nor even as drawn out by our Confession and Catechisms, but the Word as it came to us from God, with the very form and pressure which the Holy Spirit has left upon it.

In the beginning of the Gospel, and during the lives of the apostles, the statement of the actual words of Christ and his inspired apostles were the foundation of whatever else a preacher might say. He was a herald, a messenger, authorized to convey, by reiterated statement, the authentic and genuine declarations of God. Preachers were therefore to be faithful men, declaring only what they themselves had been taught by these holy men of God. The Word was then preached orally, as the Gospel was unwritten.

When, however, that Gospel was committed not only to faithful men, but to inspired Scriptural documents, and there deposited, sealed up and finished, once and for ever, this office of the ministry continued to be no less prominent and primary—because the language employed by the Holy Spirit was local, foreign to millions of people and the greater portion of the earth, and soon ceased to be vernacular, and became *dead*; and because it could then only be communicated through a vernacular translation, into the language of every distinct people, authorized and provided for them; and because, strictly speaking, *that* original alone is THE WORD, which holy men wrote as they were moved by the Holy Ghost, just as they left it, just as God originally gave and sealed it up. So God has willed it. The Word of God, as embodied in Scripture, is preserved to us in a language which is now foreign, dead, difficult to be acquired and to be translated, and it is the office of ministers to preach that Word to those who cannot understand it except through a translation, imperfect at best, and liable to all the perversions and mutabilities of language.

The Word itself, *the Scripture*, is the original writing, and not any translation, which is only one instrumentality for conveying it to the people. To render it, however, effectual for its purpose, by proper instruction; to clear away what may

render it obscure, or in any way imperfect; to teach the proper use of this translation, as a reflected image of, but not the Word itself; to awaken an interest in all to obtain as accurate an image as possible; and to give all the aid which may enable them to do so—this is the primary and fundamental office of the preacher of the word, the very foundation of his authority and his power.

Let, then, both ministers and people, duly value that knowledge which it is one chief end of our Theological Seminaries and professors to impart, by which alone THE WORD can be truly, fully, and authoritatively preached.

Let our laymen realize how deeply they are personally interested in endowing, sustaining, and watching over these fountains of the pure Water of Life, as it flowed from the bosom of God Himself.

Let theological students lay to heart, that a thorough knowledge of the Greek and Hebrew Scriptures is the golden key to unlock the treasures of infinite wisdom, and to enable them as wise householders to bring out the pure word, and the Bread of heaven, to feed and nourish and build up in holy faith famishing souls.

And let ministers diligently preserve the gift that is in them, which was given them at great cost to the Church, to their professors and to themselves, that their profiting may appear to all, and they be found not unfaithful nor unfruitful stewards of the manifold wisdom of God.

T. S.

PREACH THE WORD—THE WORD DIFFERENTLY RENDERED.

Our old divines were not only great preachers, but great preachers of the Word. The exordium of their discourses laid a deep and stable foundation for all they built upon it, whether of doctrine or of practical instruction, in an elaborate exposition of the words of their text. No provision was made, in authorizing our received English translation, for amending it from time to time, as words became obsolete or differently employed, or as otherwise common consent would have approved it. For people generally, this service must be rendered by the pulpit. Preachers cannot present *the Word* to their hearers, reflected clearly in a pure and unspotted "glass," so that its image can be at once perceived, unless they are able to wipe off all the dust that may have gathered upon it.

For instance, the same word in the original is sometimes rendered by one English word, and sometimes by another, although the meaning of that original word is in every case the same, while that of the English words are different, and while the true meaning is highly important. This may be accounted

for by the number of different persons employed in making the translation. But, as it cannot now be remedied in the translation, the disadvantage to which the English reader is obviously exposed must be remedied by a learned and diligent ministry. The meaning of any expression becomes better understood by comparing its use in one passage with its use in another, and one passage will frequently illustrate what is obscured in another, solely through the use of the same expression in both. But to a reader of the English version all this is lost, and the loss is serious where the original expression is peculiar to "the Word," that is to revelation. In this case, the Bible is its own dictionary. It alone establishes the usage—*usus loquandi*—and true meaning of the expression, and this is to be discovered only by observing the use made of it in *all* its various combinations with other words.

The extent, from this cause alone, to which thorough ministerial learning—"aptness to teach" is necessary in order to preach "*the Word*" effectually, will surprise those not acquainted with the facts. Thus, for instance, the English reader finds in the Gospel by St. John, that our Saviour promised to send His disciples *another Comforter* when He should save them, even the Holy Ghost, and that He laid so much stress upon the effect of His coming upon their own minds, and upon their preaching, as to declare that it was expedient that He should go away, in order that the Comforter might come. Now, in another part of the same apostle's writings we read, "If any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous, and He is the propitiation," &c. Between these passages there is apparently no connection as they are rendered. But let the same original word be rendered in both places by the term *Comforter*, and the connection is evident, and the meaning most important and consolatory. We are taught that one of our Lord's titles and offices is that of *Comforter*; that the Holy Spirit is not the—*the only*—*Comforter*, but *another*; that in all time of our sin and misery, when we come to God to confess and seek the pardon of sin; and to induce us to come with boldness and confidence we have in our great High Priest and intercessor a *Comforter*; and, still further, that as our Lord spoke of the coming of another, or that *other*, *Comforter* as His own coming, and His own sending, He teaches the identity in Divine nature and attributes of the two persons of the Trinity. Further still, with the same rendering of the original word we discover that Simeon, Anna and their pious cotemporaries were waiting, not "for the *Consolation*," (Luke 2:25,) but "for the *Comforter* of Israel." In accordance with this view, the preaching of the Gospel is called in Acts 13:15; in Romans 12:8; 1 Corinthians 14:3, the word of "*comfort*," or

consolation, and not, as it is rendered, "of *exhortation*;" and believers are said to have enjoyed "the *comfort* of the Scriptures." God is called the God of patience and *comfort*, (Romans 15:4,) and the God of all *comfort*, (2 Corinthians 1:3.) "If any *comfort* in Christ," in Philemon 2:1, is in special allusion to the promise of Christ, and in 2 Thessalonians 2:16, it is also by express allusion said that "Christ has given us everlasting *comfort* and good hope." See also Hebrews 6:18; 12:5; and 13:22.

By comparing all these passages together, what a lustre is thrown upon our Saviour's most blessed and precious promise and upon the whole nature and spirit of the Gospel. T. S.

PREACH THE WORD—DIFFERENT RENDERINGS—CHARITY.

The Word has no term *peculiar to itself* more important doctrinally, practically, and experimentally, than the original word *agape*, and yet, without discrimination or any apparent design, our translators have rendered this term by two words of very different meaning, power and compass, that is, *love* and *charity*, the former being the principle and the latter its exercise, or the former the fountain and the latter the flowing stream, the root and its fruit; or rather love, being the heart of christian vitality, power and practice, constraining to the love of Christ, and of every good word and work of sacrifice and self-denial for Christ's sake, and the latter being *one way* of willing sacrifice for him and his cause.

Nothing has led to greater confusion and serious practical errors lying at the foundation of a self-righteous pharisaism, or of a halting and timorous piety, than the frequent substitution of *charity*, which is an *effect* for *love*, which is the inspiring *cause*. This is very emphatically true of all that glowing chapter in 1 Corinthians 13th, which is really unintelligible and contradictory until *love*, that is, love to Christ and to the Father and Spirit and our lost and perishing fellow-men for Christ's sake, is substituted for *charity*. This is instinctively felt by every Christian, and he reads it with confusion and a certain sentimental admiration, accompanied with an unsatisfied longing for its full fruition. *Charity*, in its greatest exhibition, as martyrdom itself, including of course all minor sacrifices, is declared to be "*nothing* without *charity*, that is, *without itself*. *Charity* is also said to edify," &c., and of it it is said "it *never* faileth," and is greater than faith and hope, by which, nevertheless, "we are saved." Substitute, however, the meaning of the word above given, and the whole chapter becomes radiant with celestial beauty, instinct with the seraphic ardor of one who had listened to the minstrelsy of the third heavens. quick-

ened in every member of it by the life-giving energy of the Holy Ghost, and entranced by the spell of its wondrous words, such as never man spake, and exclaim, "in thy light, O Sun of Righteousness, we see light!"

Now, that our meaning is substantially the true and invariable one to be attached to the word *agape*, or *love*, will appear even to the English reader, if he will examine all the passages in which it expresses: 1. *The love of God to us*. Thus we read in Romans, 5:8: "God commendeth *his love* to us." "God so *loved* the world." "The God of *love* and peace." Take these, and collate all the passages where the *verb*, *substantive* or *adjective* occur, as you will find many such.

2. It is used to express *our love to God*. The Pharisees "pass over the *love of God*. Luke 11:42: "*The love of the Father* is not in him." "Keep yourselves in the *love of God*," &c.

3. It very frequently expresses the *love of Christ to us*: "Who shall separate us from *the love of Christ*." "The love of Christ constraineth us." "His great love wherewith he loved us," &c.

4. It expresses our *love to Christ*: "We love him because he first loved us." "To know the love of Christ." "If God were your father ye would *love* me." "If ye *love me*." "*Lovest* thou me." "If any man love not the Lord Jesus Christ," &c.

5. It expresses *the love of the Holy Ghost*: "For Christ's sake and for *the love of the Spirit*." Romans 15:30.

6. It expresses love to the Spirit produced by His own gracious working in the heart: "The fruit of the Spirit is love."

7. It expresses the principle of all holy obedience and good living: "Walk in *love*." "Faith without *love* is dead." "Above all things put on *love*." "The labor of love," "Your faith and love." "Faith, *love*, patience." "He that dwelleth in *love* dwelleth in God," &c.

8. It expresses specially love to lost sinners and love to christians. This is Christ's new commandment, on which hangs all the law and the prophets. "Let all things be done in *love*." "If any man say I love God, and loveth not his brother, how dwelleth the love of God in him?"

9. It never expresses *charity*, except as the essential fruit and evidence of love. See 1 John, chapters 3 and 5.

We might illustrate the confusion arising from different readings of the same word in the term *purify*. Christ is said to "*purify* unto himself a peculiar people." (Titus 2:14.) But in 1 John, 1:7, It is said "the blood of Jesus Christ *cleanseth*." Again: "every branch that beareth fruit he *purgeth* it." "Now ye are *clean* through the Word;"—where in each case the sub-

stantive and adjective of the same word is found in the original, and yet these distinct words signifying purging, cleansing, &c.

Much interesting and important meaning is also obscured by the word Christ never being translated, *anointed*, though it is an adjective, and not a name or title. Its reference to the Old Testament—"the Lord's Anointed and Messiah"—to other allusions in the New is concealed by our version, (2 Corinthians, 1:21; 1 John 2:20 and 27.) So also is obscurity created by changing the rendering of the original word *wind*, in John 3:8, to *Spirit*: "The *wind* bloweth," &c. "So is every one that is born of the *wind*." This analogical expression to denote the *Holy Ghost*; our Saviour carried out practically, "when he *breathed* on his disciples," and said "receive ye the Holy Ghost;" and when, on the day of Pentecost the Spirit's manifestation is symbolized by "a mighty rushing *wind*"

Finally, the term *gifts* had nothing in common with *grace*, but in our version is sometimes used for it, as when spiritual *gifts* are spoken of, though the term seems to have a manifest allusion to the source of their derivation in the grace of our Lord Jesus Christ.

Give all diligence then, O, man of God, both as a theological student and as a minister, to be able to preach *the pure word*.
T. S.

PREACH THE WORD—THE SAME WORD DIFFERENTLY
RENDERED.

Malachi represents himself as carrying "the burden of the word of the Lord." This is the burden Christ puts upon the shoulder of every minister. It is a burden of such overwhelming weight that the stoutest may well exclaim, who can bear it? Assuredly nothing but love, labor, learning, "prayer and pains," can make it light and pleasant.

'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart,
And filled a Saviour's hands.

As a pillar and ground of the truth, aim, therefore, O man of God, and ye sons of the prophets who are still in the school of the prophets, to be "mighty in the Scriptures," so that you may wield the sword of the Spirit unblunted by any covering of man's device.

Examine carefully into the original word and its English rendering. Many words, we have seen, are apparently, without design, translated in different passages by different words. We will close what we have to say on this point by calling

attention to the word *covenant*, and by a general reference to other words.

The term *diatheke*, which our translators have rendered by the two words *covenant* and *testament*, occurs in the New Testament thirty-three times—four times in the Gospels, twice in Acts, and twenty-seven times in the Epistles. It is translated by the word *covenant* nineteen times, and by the word *testament* fourteen times, of which three are in the Gospels in connection with the institution of the Lord's Supper. From an examination of all, it will, I think, be evident that the variation of the rendering is most arbitrary and adopted only to confuse and darken the mind of the reader. It should always be rendered *covenant*, and not *testament*. Covenant includes under it a testament, where the nature of the covenant or arrangement implies it; but a *testament* does not imply any previous stipulation or obligatory *covenant*. Christ became a mediator, in order to become qualified to be a testator. The inheritance bequeathed by Christ, was the purchase of His mediatorial work and the recompense of His perfect fulfillment of the everlasting covenant. The death of Christ was necessary in order that He might become a testator, and that His will should hold good; but a covenant was first necessary in order that He should righteously secure and dispose of the inheritance. The whole economy of the Gospel—the mediation, incarnation, vicarious substitution of Christ, His obedience and sufferings unto death, the infinite sufficiency and meritoriousness of His atonement, and the extension of all its benefits to His believing people—all is based upon God's everlasting covenant. Of all the procedure of God's providence in developing this covenant, we have an account in the pre-Messianic Scriptures, and of all the events leading to its consummated completion by Christ, we have account in the Messianic Scriptures. And as under all former dispensations, this work of redemption was carried on under temporary, typical and partial covenants, the term "the Old *Covenant* and the New *Covenant*" would be more expressive of the ancient and Messianic Scriptures than "the Old and New *Testament*." The Lord's Supper also is not the new *testament* ratified by Christ's blood, but the new covenant finished, completed and sealed by His death, and bequeathing, not a new legacy, but the salvation promised from the beginning and undertaken by Him in eternity.

The term should therefore be always translated *covenant*, and not *testament*, unless Hebrews 9:15, 17 be an exception, where, for a *special* purpose, an analogy is drawn between a human testament becoming valid only by the death of the testator and salvation by the death of Christ. But as every testament is of the nature of a covenant between the testator

and God, society, and his heirs who are bound by certain conditions to certain courses, the exception is only apparent and partial.

The same apostle, in this very epistle, uses the word continually for covenant, and in this passage seems to refer to one remarkable view of the covenant between God and man—that the death of one of the covenanting parties was continually set forth in the sacrifices which were the symbols and seals to the covenant; and that, accordingly, the covenant was not valid with man considered as living, but only when he confessed, by the offering of the sacrifices, that his life was forfeited and he dead. Besides, in this passage Christ is not represented as the testator, but as the Mediator, and yet the analogy, if relating to a testament or will, would have required this. The passage may be rendered thus: “and for this cause He is a Mediator of a new covenant, that even as there was death for the redemption of transgressions under the old covenant, so (by His death) those who have been called may receive the promise of the eternal inheritance. For wherever there is a covenant (between God and man) it is essential that the death of the man who is included in the covenant should be borne (*phresthai*) by some being, that there should be a vicarious death. A covenant accordingly is testified over dead victims, and has no force so long as man, the covenanter, (who is represented by the victim) is considered as alive. Wherefore even the former covenant was not satisfied without blood.

In every other passage the term *covenant* will better express the meaning of the original, and better agree with the context. The corresponding term in Hebrew is always rendered by the Septuagint and by our translators *covenant*. Wherever also in the New Testament a reference is made to the ancient covenants, our translators give the same rendering. Unless, therefore, there is a necessity for varying it, the term *covenant* is established by the *usus loquendi* of both the Greek and Hebrew Scriptures. Let it also be remembered, that, so far as we know, the social and civil affairs of the Jews were carried on by *covenants*—never by *testaments*, which were Greek and Roman customs. Our Lord, in using the term—which He does only in reference to the Lord's Supper—employs it in its recognized familiar meaning. And, above all, the whole Scripture view of the work of redemption and the economy of salvation is always represented under the character of a *covenant*, and not a *testament*; and as the use of the term testament, and the introduction of a *testamentary* in opposition to a *representative covenant* theology, was introduced only as late as the Latin Vulgate, the important bearings of the subject will be apparent.

There are some twenty-six Hebrew words and phrases and seventeen Greek in which the same variety of rendering is employed by our translators, without any uniform rule or definite object. The most important, however, are *sheol*, rendered *hell* and the *grave*; *hos* rendered *law*, *statute*, *decree* and *ordinance*; *shamaim*, rendered *heaven*, *heavens* and *air*; and *counted for righteousness*, *accounted for righteousness* and *imputed for righteousness*, for the same phrase; and the translation of the word "liberality" (James 1:5) *simplicity* in Romans 12:8; *single* in Matthew 6:22, though all are forms of the word *liberal*, and used in the latter case in express connection with a warning against worldly-mindedness. T. S.

N. B. Fairbrain in his *Manual* has a different rendering of the passage in Hebrews, in consistency with its reference to a covenant. On this text Archbishop Whateley remarks: The English reader of Heb. 9:15 is likely to have before his mind the idea, not of a *covenant* ratified by the blood of a victim, but of a testament in the sense of a *will*, by which any one disposes of his property after his death. For this latter is a thing familiar to *us*, though to the Hebrews unknown; while, on the contrary, the connection between a covenant and a *death*, the death of a slain sacrifice, which was familiar to *them*, is quite foreign from *our* customs. And accordingly a *will* seems to have been what our translators themselves were thinking of. Yet the right explanation of the passage may be confirmed even by an appeal to our own Bible version itself. For, in the very passage cited from the book of Exodus—"This is the blood of the Testament which God hath enjoined"—the word *covenant* is the one employed in the translation of the book of Exodus itself. [Exod. 24:8.] And the reader accordingly is to be admonished that wherever the word "Testament" occurs in our version, he is always to understand "covenant."

It certainly is to be regretted that the word *covenant* was not retained throughout; which would have added much to the clearness and the force of many passages; especially that in which the Lord Jesus at the last supper makes a manifest reference to the sacrificial character of his death, in saying, "this is the new covenant in my blood," clearly alluding to the words of Moses, "Behold the blood of the covenant," &c. And no doubt there is an actual mistranslation of the word *ἐπι νεκροῖς*, which cannot possibly mean "when men are dead," but "over dead bodies," viz: of the slain victims, when parties had "made a covenant with sacrifice."

PREACH THE WORD—DIFFERENT WORDS RENDERED BY THE
SAME WORD.

The subject we have been urging is not trivial or unimportant. It affects "the Word" which is to be preached in its purity, incorruptness and power. It presses with a sense of deep responsibility every minister, yea, and every christian also. "The Word of salvation" is a *depositum*, a public treasure committed to the keeping of every christian; each man having, as it were, a several key, a several trust for its preservation and proclamation as the sincere, "genuine and unadulterated" "milk of the Word." A banner is given to each to unfurl in defence of the truth, which is the real crown of the Church, and its thorne and sceptre also. And, as in the solemn coronation of a king, every peer of the realm stands around the throne, and with the touch of his hand declares his personal duty and devotion to the crowned sceptre of his king, so does every royal peer in the kingdom of Christ, with his hand upon his word, avow his duty to seek the honor, peace, victory and stability of Christ's crown and covenant.

We will call attention now to another source of difficulty in ascertaining from the English version the true meaning and import of the original. Our translators have failed, in not truly and adequately representing the original, by rendering expressions which are different in the original, *and on the difference between which much, perhaps, turns*, by one and the same expression.

This is the case with the word *temple*. It is the common rendering of two words, which are never confounded in Scripture—the one signifying the whole consecrated area, courts and buildings together (*ieron*); and the other, that portion only which was roofed in as the local abode of God's presence (*naos*). It was incorrect, therefore, to represent, as is done, our Lord casting out those who sold doves, and sheep, and oxen, from the *temple*, when they were only in the outer and unroofed courts. It is, however, proper to represent our Lord as saying "destroy this *temple*," as alluding to the *indwelling* of the Divine nature in His person. Paul, also, is properly represented as declaring "ye," that is, christians, are the body or Church of Christ, "are the temple of the Holy Ghost." and "the temple of the living God," being "builded together for an habitation of God through the Spirit."

There is a passage in Galatians commonly misunderstood, on account of the same English word being used to render two Greek terms of totally different meaning. The Apostle Paul, in relating the behavior of the Apostle Peter in countenancing the Judaizing party at Antioch, is, according to our translation,

represented as saying to him, "But when I saw that they walked not uprightly, according to the truth of the Gospel, I said to Peter, before them all, if thou, being a Jew, *livest* after the manner of the Gentiles, and not as the Jews, why compellest thou the Gentiles to *live* as do the Jews?" Words which imply that Peter was abandoning all Jewish observances, and living as if he had been a Gentile. Now, this was not only not the case, but would be inconsistent with the very conduct which Paul evidently intended to rebuke. The term *livest*, in the first member of the sentence, means *living*, in that peculiar, christian sense in which it is often used. *Living*, as opposed to the death from which Christ saves us—living in Christ. In the latter clause, however, it refers to an ordinary course of life. The sense of the passage may be given thus: "If you, although originally a Jew, have life, not by virtue of your Judaism, but all the same as if you had been a Gentile, why are you forcing the Gentiles to Judaize?"

Another instance of this confusion is found in the very frequent word *will*, which is made to represent two very different expressions of the original. In some passages it is only the sign of the future tense of some verb; in others it is the rendering of a verb which signifies to *desire*, *intend*, *resolve*. Thus, when our Lord is represented as saying, "If any man *will* do His will, he shall know of the doctrine, whether it be of God." One who has not examined the original, naturally understands *will* to be the sign of the future tense, whereas, it is the translation of a word that means to *wish*, to *desire*, to *will*, which gives a very different and important sense to the word. It teaches, *not* that we must first *do* God's will, in order to ascertain if the doctrine which requires it is from God, but that we must study the teaching of God in His word, with a desire and intent to do whatever shall appear to be God's will.

So, again, when our Lord declares, "Whosoever *will* save his life shall lose it, but whosoever *will* lose his life for my sake, shall save it." The first *will* is the translation of the word signifying to *desire*, while the second is merely the sign of the future, the words being a warning against our anxiety to preserve life, but not an exhortation to *desire* death.

One other term—*ordain*—which has given origin to no little controversy and division, is used, in our translation, to give the sense of not fewer than *eight different words in the original*, some of which are very different indeed; and not only so, but it is introduced twice without any corresponding word in the original. In Acts 14:23, the *selection*, rather than the *ordination*, of elders is spoken of, or more properly, their *election*, by a showing of hands on the part of the people, in order to their subsequent *ordination*. In Acts 16:4, "the decrees that

were *ordained*," mean literally "*the decisions made*." They were not edicts or decrees issued by governors to the governed, in which case the word would have been singular, *the decree*. In Acts 1:22, it is said "must one be *ordained* to be a witness?" where the original is, "must one be a witness," and yet it is not in italics, and the oversight *has never been corrected*. And this reminds us of another oversight in the first edition of our translation, retained until this day. In Matthew 23:24, we have it, "they strain *at* a gnat," instead of "strain *out* a gnat," as the original requires, and as it was translated in Cranmer's and Archbishop Parker's Bible, which our translators used in making theirs.

T. S.

PREACH THE WORD—WORDS NOW OBSOLETE AND UNINTELLIGIBLE.

Instruction in the Word of God, and founded upon it, is undoubtedly the primary and fundamental duty of ministers of the Gospel. It hath pleased God by this instrumentality to carry on the work of salvation. He might have caused a vernacular translation to be made of the Scriptures, which would be infallibly correct and authoritative. But he has not done so, and in not doing so he has given us one of the strongest proofs possible that God and not man, divine and not human wisdom, is the author and source of the Bible. The original word itself is full of mysteries, difficulties and things hard to be understood and capable of being wrested to destruction. These difficulties are necessarily increased by a translation, however good, and by changes made in the course of time in the meaning of words in every language. This is a *designed* part of our present probation. The field of Scripture, like the field of the world, is intended for laborious cultivation. It must be "*searched*," and diligently studied night and day, (Ps. 1 and 119, &c.) Here, as in nature, the hand of the diligent maketh rich, in the sweat of the brow we eat living bread. To direct, help and encourage his people in this labor, God has given the ministry:—at first enabled to interpret the word of God in every tongue by miraculous endowment, but now required to be "*apt*" to do that by learning and study.

Our translation is one of the very best ever made. But it has necessarily imperfections, which, though they do not affect anything necessary to *salvation*, do interfere with the perfect knowledge of the Word of God, thorough furnishing of the men of God, and full comfort of the Scriptures. And, so far as it regards the letter of the Word, it is the business of ministers in the pulpit and by the press to furnish all the information which *may enable their people to inquire and judge for them-*

selves what saith the Lord. God, however, has reserved to himself, by the Holy Ghost, to impart the *spiritual, saving knowledge* of the Scriptures both to ministers and people, and to both alike, for in this respect both are on a level, so that a man may understand all mysteries and tongues and yet be nothing, or, on the other hand, not be able even to read and yet be wise unto salvation.

An unavoidable source of difficulty in fully understanding our venerated and noble English version is the number of words which have become obsolete and unintelligible in the sense in which our translators used them, and the duty is imposed upon those whose business it is to minister the Word, through that version, to remedy this imperfection by their ministry. Such words having become antiquated, and no longer used in conversation or writing, renders our translation, to that extent, no translation at all, as it is in an unknown tongue. The difficulty, danger and duty become greater, where an expression found in our translation continues to be used, *but with a different signification.* In the one case the reader remains perfectly *ignorant*, but in the latter case he is *mised* or *misinformed.* The translation means one thing, and he understands a very different thing.

Thus that maxim of our Lord "enter ye in at the *strait gate*" is not intelligible until we know that *strait* meant not *direct*, as opposed to *crooked*, but *narrow*; our Lord's object being to represent the christian course as requiring exertion and struggling, and as a deviation from the easy, natural and ordinary habits of the world. So we still use *straitened.*

The Apostle Paul says, "I know nothing *by myself*, yet am I not hereby justified." An ordinary reader might suppose this meant, I know nothing *alone* and *unassisted*, whereas the phrase, when used, meant, "*I am not conscious of anything, i. e., anything the world could condemn,*" yet am I not thereby justified.

The parable of the two debtors represents the debtor as forgiving both *frankly*, and Christ says, "*freely ye have received, freely give,*" where both these terms mean *gratuitously.*

The number of such words and phrases, obsolete in themselves or in their meaning, is so numerous and important, that we may hereafter give a glossary of them.

There are also words, too, which were not generally used when the translation was made, and others not generally in use in the sense which they bear in the translation, but which, having been adopted in that sense by the *older* English translators, from the Latin version, and from the language of divines, were retained in the authorized version, the framers of

which were not allowed to alter any established terms of theology. Of this class we have an important illustration in the word *mystery*. In *ordinary* language, *then* and *now*, *mystery* means something *concealed* or *unintelligible*; but in our translation it is applied to the Gospel *revelation*, to christian *knowledge*. It is derived through the Latin from a term applied by analogy to those ancient institutions called *mysteria*, in which, as in all secret societies, there were secrets which were *made known* to members on *their admission*. A *christian mystery*, as meant by our translation, is in like manner something *revealed and made known to all christians in common*. In analogy again to the usage of the same institutions the word is applied to signify *an emblem of revealed truth*. It is so applied by St. Paul to marriage, (chapter 5:32,) and by St. John to his vision of the seven stars and to that of the woman, (Rev. 1:20 and 5:32.) It is *in this sense* the word has been applied to the sacrament of the Lord's Supper by divines, and in the Liturgy of the Episcopal Church.

"The *mystery of godliness*" (1 Tim. 3:16,) or, perhaps more properly, "*of our religion*," (*tes eusebeias*) is the revealed and understood doctrine of the incarnation of the Son of God, that is, of "God manifest in the flesh."

Now, however, the word *mystery* suggests only what is unrevealed, concealed, unknown, or incomprehensible, and must greatly embarrass the uninformed reader of the English version, where the word occurs twenty-seven times, and can never properly have such a meaning. Thus it is said, "It is given unto you to *know* the mysteries of the kingdom," "lest I should be *ignorant* of this mystery," "*stewards* of the mysteries of God." "though *I understand all* mysteries," "behold I *shew* or make known to you a mystery," "by *revelation* was made known unto me the mystery." The Apostle Paul asks prayers for himself that *utterance* may be given unto him, that he might *open his mouth* boldly to *make known* the mystery of the Gospel for which, says he, I am an ambassador."

The mystery of God is the Gospel, and the mystery of the Gospel is the incarnation, sufferings and death of our Lord and Saviour Jesus Christ for the salvation of lost and perishing sinners, and, as preachers of the word, it is the great business of ministers to *make known*, to *explain*, and to *commend*, and not to *conceal* that mystery, to those who must perish without its knowledge.

T. S.

PREACH THE WORD—FORMS OF SPEECH NEVER ADOPTED IN
ENGLISH AND THEREFORE MISUNDERSTOOD.

The duty we urge on ministers, and desire to illustrate as both necessary and important to hearers and readers also, is not in any way beside or contrary to Protestantism and our standards but required by both. Protestantism makes the Bible and not the Church the infallible rule of faith and practice, and the original Scriptures, and not any particular version of them the infallible unalterable and sure word of God. Popery on the contrary makes the Latin version, which, at first, was a translation into the vernacular or spoken language of Europe and only ceased to be so when that language gradually—by little and little, became dead, the infallible standard of inspiration. The reformed churches rejected this and all other translations as inspired, or infallible, or perfect, or implicitly binding upon preachers or people. There have, therefore, been several English versions. The Church of England uses an older translation in her Book of Prayer and the later or common one in the public reading of the Scriptures. Our Church standards authorize exclusively no one translation. What it teaches is that those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them. “1. The Old Testament in Hebrew (which was the native language of the people of God of old,) and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence, kept pure in all ages, are therefore *authentic*, so as in all controversies of religion the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.” 2. Our Church requires that the holy Scriptures of the Old and New Testament shall be publicly read from the most approved translation in the vulgar tongue, “that all may hear and understand.”

Our present translation was approved by the Church of Scotland and was by it authorized to be used in churches, and as the ordinary version to be circulated among the people, and the use of some two hundred years has stamped it not only with the

seal of venerable sanction, but has confirmed its claim to be, not infallible nor perfect, but to be one of the very best ever made.

But as in regard to every thing urged upon the people as of Divine authority and inspired, an appeal must be made to the original Scriptures, it is evident that the rights and privileges and liberty of conscience of the people depend much on having an able, learned and pious ministry, able to break unto them the uncorrupted bread of life; able to give them every advantage of having our translation compared with the original; of having it defended against captious and cavilling critics and sectarian bigots; and of pointing out its necessary imperfections.

One of these, not yet adverted to, is the transfer of idiomatic expressions from the original, which have never been generally adopted in our language. Thus in Galatians 5:17, the Apostle says, "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; *so that ye cannot do the things that ye would.*" Now, according to the idiom of the English language, this means that "*it is impossible* for us to do the things that (nevertheless) we would" (or had a will to do.) But according to the idiom of the original, St. Paul teaches that the opposition between the flesh and the Spirit has a tendency and operates as an impediment to prevent us from doing what we would.

Another idiom, often adopted, and a source of much obscurity and misconception is the use of *but* and *for* elliptically. In the address of the Apostle Peter to the elders at Jerusalem, respecting the circumcision of the Gentile converts to christianity, our translation makes the Apostle say: "Now, therefore, why tempt ye God, to put a yoke on the neck of the disciples which neither our fathers nor we were able to bear. *But* we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they." Now the word *but* conveys no meaning, or a wrong one to the English reader. The elliptical form of the original fully expressed is this: "For, after all, it is not by these things *but* by the grace of the Lord Jesus Christ that we, (*i. e.* those who have been Jews,) trust to be saved, as well as those who have been Gentiles."

In the narrative of our Lord's sentence on the barren fig-tree, in Mark 11:13, the elliptical use made by our version of the word, *for*, renders it impossible for the English reader to gather from it the main instruction conveyed by this emblematic miracle: "He found nothing but leaves, *for* the time of figs was not yet." This makes it appear as if our Lord was unreasonable in expecting figs upon the tree *then*. And I knew an unbeliever in the Bible, who persistently fastened his unbelief on this alleged monstrosity and absurdity. The idiom of the original expanded conveys this declaration. "He found nothing

but leaves, (and this was not what he had reason to expect,) for the time of figs (the fig harvest *during* all of which a succession of figs would have been all gathered in and *none left*) was not yet." The harvest was still in progress and the time when figs grow and ripen was not yet ended.

"The spirit and power of Elias" in Luke 1:17, does not in the original refer to *two* characteristics of Elias but to one, namely his spiritual power of character.

"God annointed Jesus of Nazareth with the Holy Ghost and with power, "means with the power of the Holy Ghost," or "with the Holy Ghost manifested by miraculous power," Acts 10:38.

"The demonstration of the Spirit *and* of power," in 1 Corinthians 2:4, means "inspiration proved by miracle."

"The Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom," in 2 Timothy 4:1, means "on his appearing with kingly power," or 'at his appearance as king in his kingdom.'

"The glorious appearing of the great God *and* our Saviour Jesus Christ," in Titus 2:13, means "the great God our Saviour."

Again, the word *name* is used to signify a *particular view of the Divine nature, a revelation of God*, as in Matthew 1:23, Luke 1:32. "Baptizing in the name of the Father and of the Son and of the Holy Ghost," should be *unto* and means "baptizing them *unto* God in the three persons of the glorious Trinity."

Another peculiar idiom not manifest in our translation, is the use of *that*, to denote *eminence or distinction*, as in John 1:25, "Why baptizest thou then, if thou be not *that* Christ, nor Elias, nor *that* prophet." John 6:32, "Moses gave you not *that* bread from heaven." 2. Corinthians 3:17, "Now the Lord is *that* Spirit. *That* is here put for the Greek article *o, the*, and is used here according to the idiom of the Old Testament as in 1 King 17:7, "are thou *that* my Lord Elijah."

But to conclude, we only further notice the use, in our version of *if*, not to imply *doubt*, but to give the force of *every, whatever*, Romans 12:9, "Thou shalt not commit adultery, and *if there be any other* commandment it is briefly comprehended in this," &c. Philippians 4:8, "If there be any virtue, and *if there be any praise.*"

T. S.

PREACH THE WORD—MISTRANSLATIONS.

Our object in pointing out the difficulty as well as duty of preaching the Word, is not to discuss the questions—whether it would have been desirable or practicable to have made our

translation free from all obscurity; to have kept it so is so made; or to revise, reform, remedy defects now. We are not questioning the merits of our received version, but the duty of ministers, and of candidates for the ministry, respecting it. Were the translation even faultless, there are inherent imperfections in translation itself, and especially from an ancient to a modern language, which would render it necessary for ministers to understand, study and explain the original—the pure word. But if this is made necessary by reason of different languages, different idioms, different customs, and the mutations of any language itself, how much more so is it when there are evident and undoubted mistranslations, arising either from inadvertence, or from the restrictions imposed upon the translators, or from the less accurate knowledge of the original languages of the Scriptures. The critical examination of such passages is the business of professors and students during a lengthened theological course; has occupied the minds of a greater number of the greatest men, in all countries and ages, than any other study, and is imposed upon every minister as a daily life labor.

To secure for our illustrations more general interest, we will confine them to some which are more necessary to be corrected as they are of frequent occurrence. One very common instance is occasioned by overlooking the modification which the use or omission of the article makes in the meaning of words in the original. For example the apostle Paul (Ephesians, 5:32,) when illustrating the union between man and wife, by the union between Christ and his *mystical* spouse the church, is made to say “this i. e., this connection between the marriage union and the church is intrinsic, sacred and mysterious in the modern sense of the word mystery.” Now what he really says is “This emblematic representation” (which as we have shewn is one meaning then attached to the word *mystery*;) “is great, that is, involves an important view of the christian religion.”

In 1 Timothy, 6:5, the words “supposing that gain is godliness,” ought, for the same reason, to be “supposing that godliness is gain,” that is, expecting to gain some worldly advantage by the profession of religion. This rendering is more remarkable as the words which immediately follow suggest the correct one “but godliness, with contentment, is (in itself alone) great gain.”

In 2 Timothy, 4:8, “a crown of righteousness” ought to have been “the crown of righteousness.”

In 1 Timothy, 5:10, the article is expressed though not in the original “If she have washed the saint’s feet” should be “if she have washed saint’s feet” that is, of any christians, and not as Romanists teach of lazy, licentious and useless pretenders to sanctity, called monks, and nuns.

Misunderstanding occasioned by the neglect of the article is particularly deserving of notice in the very common phrases. "*others* and *many*," *others* being continually used, to the perversion of the sense of Scripture, instead of "*the others*," and *many* instead of "*the many*;" meaning sometimes "*most men*," sometimes "*all*" except the person or persons by way of distinction from whom, the phrase is used. Thus in Ephesians, 2:13, the apostle in our version, tells the Ephesians that he and the Israelites were by nature children of wrath, *even as others*, whereas the article and context prove that he meant "as *all others*," i. e., as all the rest of mankind—the Gentile world including the Ephesians. In like manner, and for the same reason, we lose, in our translations, the apostle's assertion of the hope of immortality being exclusively the hope of the christian. Our version commands that "ye SORROW not even as *others* who have no hope" instead of that "ye SORROW not even as *the rest of the world*, which have no hope."

Instances of *many* occurring when either the article, or more frequently the word itself requires a different meaning, will be found in Romans, 5:15, 19; 6:2, 5; 1 Corinthians, 10:5, and again at verse 17; also in chapter 4:15; and 10:5. A reference to these will show how importantly the doctrine of Scripture is affected by this one imperfection of our translation, and how vigilant ministers must be in order to "preach *the word*" itself. Our translation in the first passage says that *many* were made sinners by Adam's fall, and *many* made righteous by Christ's obedience, whereas the apostle teaches that *all the rest* of mankind thus became sinners, and that it is only by the obedience of Christ all the rest of mankind *shall*, (i. e., may) become righteous. The obedience of Christ is just as exclusively and and certainly the cause of justification, as Adam's sin is of condemnation.

In Romans, 12:5, "we being *many* are one body in Christ and *every* one members of Christ" should be "we (christians) *collectively* are one body, and *individually* (as separate members) have each a relation to the whole body through our relation to Christ." So in 1 Corinthians, 10:17, "we being *many* are one bread and one body" should be "we *collectively* are one bread—one body" not "*and*" one body. We are *one* according to the union which is represented by these images.

2. Peter, 1:10, "we have also a more sure word of prophecy," should be "we have also the word of prophecy confirmed" or made more certain by its fulfilment.

1 Corinthians, 4:5, "and then shall every man have praise of God," should be "and then shall every man have of God the praise that is *his*," or "then shall all have from God their respective rewards of praise."

A plural word is sometimes rendered wrongly by a singular. Thus John, 1:13, says those who received Christ were born not of *bloods*, "i. e., were made christians not by being descended from any one family or race. And in Acts, 17:26, "hath made of one *bloods* (*aimatoon*) all nations of men," does not mean, as one of our divines elaborately tried to prove, of *one kind of blood*, as if the unity of our race depended on all having *human* and not *bestial* blood; but of "one *race*," or *family*, or original parentage. Originally there was no distinction among men, and God recognizes none in the Gospel. The same idea is contained in Simeon's song, where salvation is said to be "prepared before the face of all *peoples*" and not all *people*, meaning "all the different nations and races of the earth, as well as the Israelites. The original is plural and has the article. Mistranslations arise also from not attending to the distinction of meanings between two different forms of the same word in the original language. What is rendered in 1 Corinthians, 1:2, "foolishness of preaching" should be "foolishness of the thing preached." "Repented at the preaching of Jonas" should be "repented at *the message* brought by Jonas," or more correctly still "were brought by repentance to the doctrine preached by Jonas," (Luke, 11:32). "*Devotions*" in Acts, 17:23, ought to be "objects of devotion." "When Paul beheld *the objects* of *their devotions* he found an altar," &c.

In many cases also the tense of a verb or participle will be found not the same as in the original, making an important difference in the sense. The parents of our Saviour (Luke, 2:27,) had not *brought* the child into the temple but were in the act of *bringing* the child in, and this affects the question of Simeon being a devout Gentile and not admissible into the inner courts of the temple. Mathew 3:14, describes John the Baptist not as "*having forbidden*" Jesus from coming to be baptized, but as *in the act of doing so* when Jesus satisfied his scruples. A more important illustration of this is found in the passage where it is said, "The preaching of the cross is to them that perish foolishness, but unto us *who are saved*, it is the power of God." "We are unto God a sweet savor of Christ, in them that are *saved* and in them that perish." "If our Gospel be hid it is hid to them that *are lost*." In these passages the expressions *saved* and *lost* represent expressions in the original which are not in the *perfect* but in the *imperfect* tense and denote not what is *completed*, but what is in *progress of completing*.

T. S.

PREACH THE WORD.

Various peculiarities, marginal reading, italics, summaries of chapters, divisions of text, punctuation, chapters and verses, Hebraisms, synonyms, plurals, use of ten and seven, and soul for person: history of English version.

There are still some peculiarities connected with the original, and with the English version, which demand the careful study of every preacher of the word.

The first we will allude to, is the marginal readings attached to the translation. These are at once an evidence of the truth that the *original words alone* constitute the inspired word and their meaning, the mind of the Spirit, and the revelation of God's will; and of the extreme faithfulness and anxiety of the translators to put the English readers in possession, *as nearly as they could*, of God's pure word, not only as they interpreted it, but as in some cases it might be otherwise, and perhaps better rendered. The previous translation having been objected to, fifty-four men, eminently distinguished for piety and learning, were appointed to prepare a better. Of these forty-seven lived to accomplish it. Dividing themselves into six committees, each committee took the part assigned to it, and each one of its eight members translated separately at his leisure the whole of it. The whole committee then met, and after comparison and discussion, agreed upon the rendering to be adopted. Each part being thus finished was sent to the other five committees *in turn*, to be in like manner examined and approved or amended by each of them, one reading aloud the prepared translation while the others compared it with other translations, and with the original. After two *different revisions*, the whole was published in 1611. The marginal readings indicate doubt, differences of opinion and doubt which of two *proper* meanings shall be preferred, the majority being in favor of the one in the text, and the minority of that in the margin, or all agreeing that both were equally good. The reader is thus left to exercise his judgment, and to profit by both. In this way was prepared a common standard English version, which has been pronounced by the unanimous voice of the most competent judges to be one of the very best translations of this, or of any other book in the world, and in point of fidelity, perspicuity, simplicity, energy and dignity to be unrivalled.

Still, however, though it is doubtful whether it could be surpassed by any translation attempted even now, it is not immaculate, nor infallible, *nor is it Scripture*—THE WORD—but only an instrument, through the use of which a knowledge of Scripture is to be sought. And these marginal readings are a perpetual reminiscence, to the minister and to those ministered

unto, to search the Scriptures themselves as far as possible, to see whether the truth is as stated in the translation. And there are cases in which many would prefer a rendering different from both the text and the marginal reading, as for instance the word "*bereaved*," instead of the term "*comfortless*," in the text of John 14:18, and of "*orphans*," as in the *margin*.

Some of the marginal readings have been added, no one knows how, since the first publication of the authorized version. One of these, in Matthew 28:19, where the marginal reading has for "*teach*" in the text—"make disciples," no one acquainted with the Scripture itself would fail to approve and adopt.

Another peculiarity of the translation is the introduction into the text of words in *italics*, which are not found in the original, but were believed by the translators to be necessary to convey in English the meaning of the original. That they were put in italics is an evidence of the scrupulous honesty and conscientiousness of the translators, and a warning to the reader, that in regard to these they only offer their best judgment, and leave the reader to exercise his own. They are not *interpolations*, but according to the mind of the translators are as much a part of Scripture as the others. The language of the original being in such passages elliptical, the words in italics are introduced to make out in English a complete sense. These words express, therefore, the full meaning intended by such elliptical phrases. But as scholars will supply different shades of meaning in cases where it is *suggested* rather than explicitly announced, our translators have taken this method to acquaint the reader of the fact, that he may himself, by an examination of the context, or of the original, approve or condemn the rendering which is given. This is another proof of their great candor and impartiality, and secures the confidence of the reader, while it warns him to *search* the Scriptures, so as to be fully persuaded in his own mind, and to adopt without scruple what he believes to be the really intended meaning. And this will be found in some cases necessary. Thus in 1 Corinthians, 1:26, the text says, "not many noble *are called*." Now the context would lead us to believe that the apostle referred to the persons by whom the Gospel had been preached and sinners converted, and to the fact that these had been almost entirely without worldly wisdom, or great talents or power. The word supplied in *italics* should therefore be "*callers*" or *preachers*. (See chapter 2:1.)

In the first edition of 1611 great inconsistencies were manifest in the use of italicized words or omission of them where the original was precisely the same. This was probably owing to haste in the printing, for in 1638 the whole was subjected to a thorough revision, which was ably and faithfully made, and

by which italics were introduced in some eight to ten thousand instances more than in the edition of 1611, and all manifestly for the better.

Still, however, they sometimes mislead, and sometimes would be better omitted. Thus the words in Mark 10:40, it *shall be given*, ought not to be there, as they imply that our Lord had not the right to bestow the honor in question; whereas Christ declares that "to sit &c., is not mine to give, *but* (or *except*) to those prepared for it." It should be so also in Mark 20:23.

Thus also in Hebrews 10:38 "*any man*" is not in the original, and should be, "but if *he* that is the just draw back"—analogous to Hebrews 6.

The summaries prefixed to the chapters show the same reverence on the part of the translators for the sacred original, by being put in italics, as merely intended to be summaries of the contents of the chapters. It is important to bear this in mind, as the division of the text into chapters and paragraphs, and the parenthetical marks and stops, which often affect the meaning and bearing of passages, are not found in the original, and are to be determined, not by authority, but by reasoning and inference derived from Scripture itself. But to these points I will ask attention in another article.

T. S.

PREACH THE WORD.

The punctuation, division into chapters and verses, parentheses, editions, &c.

These may seem to be unimportant, but are far from being so as will soon appear.

As to *punctuation*, just think of a book written from beginning to end without a single stop of any kind to guide the reader. And yet such are the books of the original Scriptures. It was not customary when they were written to mark out distinct sentences, and paragraphs, and parts of sentences, by different kinds of stops. There is therefore no authority, either inspired or ancient, for the stops, without which we could scarcely read or make out the sense of our Bibles. And yet it is only by careful examination, reasoning and inference the propriety or impropriety of any one of them could be determined. Readers will at once perceive what unconceivable, patient inquiry, and repeated study were necessary to provide for them these invaluable helps, and also how earnestly every minister must search the words of Scripture, *even when accurately translated*, in order to separate and combine them aright.

Take for instance Luke 9:55, "Ye know not what spirit ye are of," would better express the original by having a note of interrogation: "know ye not what spirit ye are of?"

Romans 8:31 "Who is he that condemneth? It is Christ that died," &c., would also better convey the original with continued marks of interrogation: "Is it Christ that died? Is it He that will condemn?"

On the contrary, in Galatians 2:17, a full stop ought to take the place of an interrogation, so as to read, instead of "Is Christ therefore the minister of sin?" "It follows that Christ is the minister of transgression;" or "then I am making out Christ to be the minister of transgression;" that is, "If, while seeking to be justified by Christ, we ourselves also are found living in sin, then we make Christ the minister of sin." So the argument is put in verse 21. "If righteousness come by the law, then Christ is dead in vain," where there is a full stop and not an interrogation.

Again, by a change of punctuation from our version, Dr. Burton made that puzzling verse in James 2:18 read, "A man will perhaps ask me (*as if this were the only test required*) hast thou faith? *To which I answer,* "Yes, and I have works also. Show me thy faith," &c.

In James, 5:3, which is also hard to be understood, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days," Dr. Burton proposes to put a semicolon at "flesh," when the remainder, with the ellipse filled out, will read, "By *thus hoarding your silver and gold without using it*, you have, as it were, treasured up fire, *which will consume you in the latter days.*"

The division of Scripture into chapters and verses is also an arrangement of modern times, and differs from the punctuation in being *wholly artificial*, and not intended to denote any distinctions in the mind of the writer. These divisions into chapters were first made in the thirteenth century, to facilitate the construction of a concordance, and that into verses by Robert Stephens, in his Greek Testament, published in 1551. In the lessons from the Gospels and Epistles, in the services of the Episcopal Church, they are all appointed to be read without regard to the division into chapters. There is therefore nothing either sacred, scriptural or authoritative in them. On the contrary, they not infrequently interrupt the true connection and obscure the sense. And ministers, by illustrating this, should encourage their hearers in their private reading to read a whole epistle or book without reference to these divisions, and as only they are guided by sense and connection.

Improper divisions of chapters will be found: Genesis 2:1, 2, 3, improperly separated from chapter 1. Joshua 6:1-5, chapter 5. Romans 5:1, chapter 4. Romans 8:1, chapter 7. Romans 15:1-13, chapter 14. 1 Corinthians 3:21, chapter 5.

2 Corinthians 4:1-6, chapter 3. 2 Corinthians 7:1, chapter 5. Ephesians 5:1-2, chapter 4. Colossians 6:3, chapter 2. Psalms 42 and 43 were originally one, as appears from their structure and from seven manuscripts. Joel 2:28, ought to begin a new section or chapter. Nahum 1:15, ought to begin chapter 2. Job 40:1-14, ought to come in after chapter 42:6. Micah 5:1 belongs to chapter 4. Acts 22 begins in the middle of a sentence. By separating Matthew 19 from chapter 18 a parable is dissevered from the doctrine it was designed to illustrate. By the division of 1 Corinthians 11 from chapter 10, the apostle's exhortation to be followers of him is separated from the exhibition of his conduct proposed as a pattern, and makes it appear that he represents himself as a perfect copy of Christ in his life, and the following of his example as equivalent to that of following Christ, which was far from his spirit and his declarations elsewhere. There being therefore no scriptural authority for the division into chapters and verses, if in any case a different division will make a better sense it ought to be made.

Thus take 1 Timothy, 3:15-16, "the Church" is declared to be "the pillar and ground of the truth." Now put a full stop after "Church of the living God," and throw "the pillar and ground of the truth," (or, as it should be rendered, "a pillar and a ground," and not (as Christ alone is) *the* pillar and the ground of the truth,) into verse 16, and then it will read: "A pillar and ground of the Truth, and without controversy great, is the mystery of godliness," a rendering confirmed by chapter 1:15 and chapter 4:9.

It would be far better if in our ordinary Bibles the marks of division into verses, useful only for the convenience of reference, were transferred altogether, as is done in some editions, from the text to the margin. Mixed up as they are with the stops, and often interfering with them, they occasion perpetual confusion and apparently different meanings. This is increased by the frequent occurrence—and often as inappropriately—of another sign (§,) to indicate a new paragraph and a different subject or train of thought. This sign too is only used in the Gospels and Acts, and to distinguish the inscriptions to the Epistles from the Epistles themselves, though these are both unreliable and unauthorized.

But no marks of division found in our Bibles require more careful investigation on the part of preachers of the Word, and readers also, than those which point out what is parenthetical, that is, remarks thrown in by the way, as suggested by a word or thought, and which interfere with the continued argument or train of thought. This form of writing is particularly characteristic of the Apostle Paul, in whose writings are some things

hard to be understood. Impressed vividly with some thought he turns aside to convey it to his readers, and then returns to the main subject precisely where he had left it, though to many of his readers the connection is entirely lost. What is the result of a vigorous elasticity of thought in Paul, yielding to the pressure of occurring ideas, without losing hold of his continuous argument, is abrupt and perplexing to many. They read him as if he wrote separate passages, and not coherent and cogent epistolary discourses. They confound the leading and the subordinate point, the passing reflection with the progressive discussion. Now, a proper division into paragraphs, and a proper use of the parenthetic mark, would greatly facilitate the right understanding of his and other Scripture writings. Thus in Romans, chapter 16, from verse 1 to 16 inclusive, is one long parenthesis in which the heart of the apostle runs out after friends brought vividly to remembrance, one after another, and then he resumes his closing exhortations.

2 Corinthians 3:17 should be marked off to the eye as a parenthesis, in order to make the sense clear. It is only an explanation suggested by the statement, that when the Jews shall *turn to the Lord* the veil shall be removed from their hearts. He anticipates and meets an objection that Jesus, being now in heaven, they could not turn unto *Him*, and adds the words: "Now, the Lord is *that* Spirit," or more exactly *the* Spirit, to show that he means turning to Him spiritually, as being *one* with that Holy Spirit whom he has sent to be our Comforter. "By the Lord I mean His Holy Spirit," or the Holy Spirit.

This last is an instance of a parenthesis within a parenthesis, of which there are several in this apostle's writings. The larger parenthesis begins at verse 13 and continues to the end of the chapter. The contrast between the Jews who had "a veil on their hearts," and we all who behold "with open face," being interrupted, *first*, by his saying that the veil would be taken away from them also when they turned unto the Lord, and *that*, *secondly* by what he meant by turning to the Lord.

There are also many Hebrew idioms and Syriac idioms requiring explanation, and admitting of apt and beautiful illustration, which demand the preacher's attention; and the use of soul for person; the peculiar use of *ten* and *seven*.

There are also plurals in the original not noticed in any translation, which are nevertheless of great significance and importance, as in Genesis 20:3, the *gods* made me wander; Exodus, 2:4, these are thy *gods*, O, Israel; Ecclesiastes 12:1, remember thy *creators*; Genesis 35:7, *gods* appeared unto him; Psalms 49:2 let Israel rejoice in his *makers*; plural and singular titles

of God, personal and essential sometimes separately used and often conjoined: (as in the great commandment "hear, O Israel, *the Gods* (plural) thy Jehovah (singular) *is* (*nevertheless*) ONE GOD,") all of which doubtless refer to the triunity of persons in one Godhead.

T. S.

Preaching Through the Press the
Duty of All.

A DISCOURSE.

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PREACHING THROUGH THE PRESS THE DUTY OF ALL.

The duty—the great primary duty—of the church, and of its ministers and members, is to make known to others, as far as they have opportunity and ability, the glorious gospel of the blessed God. This is to be done orally by conversation, instruction and prayer. This is to be done by reading to others, by correspondence, by lending and circulating suitable and seasonable tracts and volumes. This is to be done where there is aptness for the work, by writing and publishing articles in our evangelical papers, tracts, and volumes. And all this is to be done as God opens the door and calls to the work, privately in the family; socially and in our daily intercourse; publicly in the prayer meeting and the Sabbath school, in the lecture room, and the pulpit, and the platform, yea, even in the market place and in the chief places of concourse.

All these are ways of making known the gospel, and all are *preaching or proclaiming* it in the sense of our Saviour's command, and all christians—though not ministers or bishops—are preachers. This term has come to be used technically as synonymous with the public authoritative proclamation of the gospel by ordained ministers, but in the Bible it is applied to all believers. For after the persecution at Jerusalem we are informed that the disciples, all “they that were scattered abroad went every where preaching the word.”

It is, therefore, the duty of every christian, by every method within this power, to preach the gospel. “Let him that heareth say come,” as well as ministers who preach. “Let every man say to his neighbour, know thou the Lord.”

Christian, you are under imperative obligation to do this, and to do it to the extent of your means, and ability, and opportunity, and, knowing your duty, “not to do it is sin.” “God will require it of thee.”

You can visit. You can pray. You can converse. You can counsel, encourage and comfort. You can feed the lambs and the sheep. You can, I say, pray. Every man that has a heart and a voice can pray. You can first pray aloud when alone, and then in your family, then in your visits to the sick and poor, then in the prayer meeting and wherever it is needful.

You can circulate good books. If you cannot compose them you can aid those who can—and who if they can ought to write—in publishing and circulating them. A religious book is not a money-making book, except in peculiar circumstances,

and many who could write a most useful book cannot afford to publish or to distribute it. *This you could do.* You have the means, and God gave them to you to preach the gospel with them through the instrumentality of authors and books, as well as ministers.

Yes, reader, you have the means of putting into circulation an indefinite number of books, which may, by God's blessing, save souls, awaken sinners, and stimulate and encourage christians. And having the means you are under obligation to do it. If you do it as unto the Lord you shall receive blessing, and if you do it not you shall suffer loss. It was in the power of thine hand to do good and you did it not. You withheld your hand from good.

How many a good book lies comparatively useless because it is not a book people will look after, and because those that are able will not use it as a means of "saying come" to their neighbors.

Many an author who has endeavoured to prepare a work with the earnest wish to do good and to glorify God, finds he has laboured in vain and spent his strength for naught, because those who are able and who ought to help him in putting it into the hands and homes of those to whom it might do great good, *will not.*

Many christians do not think of this way of doing their duty, and many who know that it is in their power to do good in this way are too penurious to do what their hand findeth to do. Politicians know the power of the press and avail themselves of it by circulating thousands of copies of books adapted to their views. Infidels do the same, and are at this time diffusing millions of destructive and licentious volumes. Many christians too are faithfully rivalling their zeal in circulating evangelical volumes. But more—far more—do nothing in this way. They hide their talent in a napkin. *But while they bury their own talent they also bury with it that of others,* that of their pastor perhaps, or some other writer—by withholding their efforts and their means from the circulation of a book adapted to do good.

It is only in regard to religious books that many plead a mock sinful modesty respecting to their publication and circulation. We call it a mock modesty. We also call it a sinful, selfish, and unworthy modesty. It is not modesty, but it is mockery; it is corruption.

If a minister or private christian can write a good edifying book—adapted to preach the gospel and save souls—it is his duty to do it. God calls him to do this as much and as plainly as any other duty, as for instance preaching, or praying, or teaching, or giving. And not to do it is sin. It is burying his

talent through indolence, or fear, or pride. He is bound to write it and to render it unto the Lord and consecrate it to his service.

But if this is true then he is also bound to do all he can to enable it to do its good in the circle in which his influence can make it useful, and it is the duty of those who have the means and opportunity to aid him in doing this to do so.

An edifying christian work it is to be presumed is written with a supreme regard to the edification and good of souls and not for personal vanity. It is an arduous, exhausting, soul-trying work, accompanied with deep searching of heart and earnest supplication for light and love, for humility and self-consecration, for ability to make it by every means acceptable to all or many, so as to win souls.

Such a work, when consecrated to God and made *corban*—*that is devoted*—so far as any personal remuneration is concerned—is as purely a disinterested labour of self-denying love and sacrifice as a christian can perform, and which he can perform in the right spirit only through the sanctifying and purifying influences of the Holy Spirit. It is attended by many trials, difficulties, and disappointments, and by much to crucify all inordinate self-love, vanity, and ambitious desire of earthly reward or human applause. In this day of multiplied books, and blessed be God of good books, the publication of another is about the best school of patient resignation and self-abasement which a sensitive nature can enter—it is in truth the valley of humiliation. There is so little confidence in sincere desires to do good in the manner and measure and mode which God may open up to any man, that whether he attempts to do it by activity, or liberality, or teaching, or preaching, or writing, or holy living, he will be pursued by envy, jealousy, and misrepresentation, and opposition on the part of some.

Why then incur these trials? Only because they are incident to all duty, effort, and sacrifice in the present state of human nature—only because they are inseparable from this life as at present a state of probation, discipline, and preparation.

Shall he then shrink from doing good because by some it may be perverted, and by many misinterpreted? Only the cowardly, the selfish, the really mean and proud who live on the opinions of others—only the carnal who seek their recompense on earth and from men—will shrink from such obstacles in the way of duty—obstacles which are always found in putting out to usury, that it may gain most for its owner and our creditor, the talent He has entrusted to our care.

To think more highly of one's self than we ought to think, is proud arrogance and presumption. To think of anything we are or have, or can do as our own, and a just ground for

pride and vanity is despicable ingratitude and presumption. But to think less highly of ourselves than we ought to think is to undervalue God's gifts and graces, to blink responsibility and sacred trust, and to rob God both of his talents and the good he intended they should perform. To feel, therefore, that we have a nature, a capacity, powers, influence, means, opportunities, by which in our measure and manner and sphere of influence we can and are bound to do good, whatever men may think or say, is only to feel rich in the elements of true independence, and cherish the honest consciousness of entrusted wealth for whose use we are responsible.

But the office is perilous. Undoubtedly it is. It is over a bridge between the abyss of the "unfaithful and fruitless." and the gulph of the self-righteous. *But this same bridge is crossed by every human duty, and these bottomless chasms are on either hand of every christian office and of every christian employment and enjoyment.*

Christian, you have talents which only you can use, and for whose putting out to usury you are responsible and shall give answer, and receive loss our gain.

Christian, you have a sphere of influence which none but you can occupy, and in which your words, your counsel, your example, your prayers, your visits, your sympathy, your alms and charity, and liberality, your letters, your tracts, your books, written or distributed, can *best* or perhaps *alone* enter.

Christian minister it is your duty to use the religious paper, and the press, and to preach the gospel by your articles, your tracts, your sermons, your works, as God shall enable you just as certainly as by the pulpit and the family circle, and the way-side.

Christian, whoever you are, are you using the press to the extent of your ability and opportunity for preaching the gospel, for the conversion of sinners, for the guidance of inquirers, and for the awakening and revival of christians.

If not you are losing invaluable opportunities of becoming rich towards God, and of winning souls to Christ, and you are losing much—in the approbation, encouragement and prayers of the most spiritual and devoted, and in the gratitude of enlivened Christian hearts—which would be to you a joy far beyond the purchase of riches or the honors of fame.



Gospel Preaching Must

Be Doctrinal Preaching.

A DISCOURSE.

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GOSPEL PREACHING MUST BE DOCTRINAL PREACHING.

For though I preach the gospel I have nothing to glory of; for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel.—1 Cor., ix. 16.

There is nothing more common in every one's mouth, than the word GOSPEL; and yet, perhaps, there are few things, to which more different ideas are affixed, by those who affect to agree in the name. To-day we shall hear one account of the precious treasure contained in this EVERLASTING GOSPEL; to-morrow, we shall meet with just the contrary. Nay, almost every one here, seems to think, that he has liberty to mark out a new track for himself, and to hold that only for Gospel, which he has rendered most familiar to his own imagination. "For vain man would be wise, though man be born like the wild ass's colt;" (a) and in his pride and vanity of heart, he frequently will not take the truths of God as he finds them; nor be satisfied with the plain and simple discoveries of the *Gospel*, unless made the precise terms and order which his own *reason* and *wisdom* would previously dictate. However clearly, however plainly, the doctrine is revealed, if it suits not this standard it must be reduced to it; like the guests of the famous tyrant of old, whose limbs were racked and disjointed, if they fell short of, or else, cruelly mangled, if they exceeded the precise dimensions of the conditions he had prepared for them.

This pride of human wisdom, very early discovered its unfavorable aspect, with regard to the simplicity of the Gospel. The great apostle, Paul, was surely aware of it, when he tells the Corinthians, in the beginning of this epistle, that he was "determined not to know anything among them, save Jesus Christ, and him crucified;" (b) when he warns the Colossians, "lest any man should beguile them with enticing words," or "spoil them through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;" (c) and when he exhorts Timothy, to "keep that which was committed to his trust, avoiding profane and vain babblings, and oppositions of science, falsely so called; and which some professing, had erred concerning the faith." (d) He knew that the world every where abounded, at that time, with Philosophers, eminent in every kind of human wisdom. But as, at the

(a) Job xi. 12.

(b) 1 Cor. ii. 2.

(c) Col. ii. 4, 8.

(d) Tim. vi. 20, 21.

same time, he knew, that the simplicity of the divine truths he taught, and of that Gospel, which he preached, stood in no need of the embellishments of their philosophy to recommend it; so he was fully convinced, that the doctrines he published to the world, the wisdom of their philosophers and moralists, would have only served to darken and pervert them, with a vain show of words, without knowledge.

Neither has this pride of human wisdom confined itself to the first ages of the christian Church; but has continued, through every after period, in one form or another, to discover its hurtful effects, with regard to the divine light, and native simplicity of the Gospel. Hence first sprung the ancient, important, necessary, and essential distinctions of *orthodoxy* and *error*, *soundness in the faith* and *heresy*; distinctions, which we sincerely wish, the pride of human wisdom had never given occasion for adopting, or continuing, but which, while human wisdom, and the pride of man will not submit to the wisdom of God, cannot be laid aside in his church without betraying the sacred trust handed down from the apostles themselves, almost as early as the period when the multitude "of them that believed, were of one heart and of one soul." (a)

If, indeed, we were to suppose, that the different views, and opinions which men have entertained, or do entertain, concerning the Gospel, were only respecting smaller matters, and less important articles, pity it is, that such should either be, or ever have been, causes of opposition among christians. But if there are and have been differences of opinion, affecting the very nature and essence of the Gospel; if there are or have been such representations given of it, as are ruinous and destructive to the interests of souls; representations which not only deform its surface, but cut deep into its very vitals, denying, concealing, or explaining away every thing in the *gospel itself*, that properly deserves the *name*; surely so it would be empty mimicry and affectation, nay, the most cruel trifling with immortal souls, to call it *Gospel-preaching*.

From the words now read, what I therefore propose, through divine assistance, shall be,

I. In the first place: To endeavor to point out and illustrate a little, the business of Gospel-preaching; "For though I preach the gospel I have nothing to glory of."

II. In the second place: To take a view of some of the sacred obligations, which rest upon all ministers of the gospel to study *faithfulness* in the discharge of this business; "For necessity is laid," &c.

(a) Acts iv. 32.

III. In the third and last place: To conclude with a short application.

I return then to the first thing proposed, which was :

I. To endeavor to point out and illustrate, a little, the business of *Gospel-preaching*; "For though I preach the gospel," &c.

And this, after what has been already noticed, it is humbly apprehended, may be briefly summed up, in the few following propositions. In forming our standard of Gospel-doctrine, we are to abstract from all preconceived views of human wisdom and derive our ideas of Gospel, only from the pure, simple and unadulterated source of divine truth and wisdom itself. We are to say to every vain opinion, previously formed, upon the plan or system, even of the best philosophy upon earth, that would officiously obtrude itself upon our judgments, when we go humbly to learn from the God of truth, in his own sacred oracles and records, as Abraham said to his young men, "Abide ye here, and I will go yonder and worship, and come to you again." (a) In our preaching, and in delivering the sacred report and message as Christ's ambassadors, we are to specify every revealed mystery; we are to distinguish every *peculiar doctrine*; we are not to be afraid to be full, particular and minute in the detail of every *precious truth*, which we find there delivered, as the foundation of the faith and comfort of his people; and we are never to forget that we are to hold forth the fundamentals of *all gospel-doctrine*, the essentials of *all gospel-preaching*, as solely conspiring and uniting in the single person and character of the *alone Saviour*, the "*one Mediator* between God and man," even "Christ and him crucified;" the only living source from which they spring; the sole foundation, the precious corner-stone, that gives the whole fabric, either being or stability. And, indeed, it would appear, that in so far only are we the *ministers of Christ*, as we hold forth and publish to sinners the peculiar doctrines of his gospel, as founded in his person, characters and incarnation. In so far as we drop *these* in our preaching—in so far as we, less or more, vary or disguise *these* in our preaching—just in so far as we are no longer, the ministers of Christ. And if we preach only, or chiefly, what a Plato could have preached, if we speak only, or chiefly, what a Socrates could have, perhaps, said better than we; we are no more the disciples and ministers of Jesus, but the disciples and ministers of Plato and Socrates. But if Socrates and Plato, or their disciples, could have done the work, for which Christ came into the world, why was the Son of God born of a woman? Let us, however, take all the help we can,

(a) Gen. xxii. 5.

from human wisdom, from true learning, and *sound philosophy*. She is the younger sister of *divinity*, and, in her own place, was ever most friendly to true religion. Moses was skilled in all the learning of the Egyptians; and Paul sat at the feet of Gamaliel at Jerusalem, and could reason, both with Stoic and Epicurean at Athens. But as Moses, all this notwithstanding, delivered nothing to the Israelites, but only, "as(a) he was admonished of God" and "according to the pattern shewed to him in the mount;" and as Paul, (b) "was determined" after all, "not to know anything" as the apostle of Christ, "save Christ himself, and him crucified;" so let us never lose sight of this, that we have a higher Master, even the Son of God himself, and a more sure "word of prophecy," even his everlasting Gospel.

In the above reasoning, it will, no doubt, occur to every one, that the Gospel has been viewed chiefly in the light of a system of peculiar doctrines and discoveries, revealed to sinners, and appointed to be preached in the world, for their salvation. I am aware, that an objection lies against this manner of treating this subject, as tending to resolve it into an empty system of abstract speculation, to be seated only in heads of men. This has been a standing objection ever and urgently insisted upon by those who are opposed to the interests of practical religion, and the living power of godliness. For has it not always banished, from many of our pulpits, the good old systematic preaching of our forefathers, nay, brought the solid study of divinity as a science, and even the most superficial acquaintance with systems, for that purpose, into shameful disuse? The objection, it must be owned, would be unanswerable, if it was true. If it is true that the study of the Gospel, as a system and chain of peculiar doctrines, is nothing, but vain and empty speculation; if it is indeed true, that the preaching of the Gospel, as a system and chain of peculiar doctrines, has no other tendency, but to fill the head with idle and unprofitable notions; then, it must necessarily follow, that such study, and such manner of preaching, can never too soon, nor too thoroughly be laid aside. But the very reverse is true. That this is all the effect, indeed, produced upon many, who hear Gospel, must be allowed to be but too, too melancholy a truth; but that this is all the effect, or the legitimate effect, which the Gospel, as a system, and chain of peculiar doctrines, is originally intended, and naturally adapted to produce, in the soul of the sinner, is, what I believe, none will adventure to assert, who would not choose to declare their own ignorance, of what Gospel is. The peculiar doctrines of the Gospel are intimately

(a) Heb. viii. 5.

(b) 1 Cor. ii. 2.

connected with practice and morality. Connected, did I say? They are much more. They are necessarily and indispensibly requisite to lay the first foundation of holy practice and true morality in the soul. The message of the Gospel, founded upon its peculiar doctrines, is directly addressed to the heart, as a law and principle of holiness, and wherever it has obtained no access there, to open it, as it did Lydia's, it has failed of its purpose, and has been preached in vain.

But, this being a question upon which the entire success of our sacred ministrations most intimately depends, I shall beg your indulgence while I attempt to show, "That the foundation of the Gospel is laid, in its peculiar doctrines and precious discoveries, flowing from the incarnation and death of our blessed Lord and Saviour; that these are what makes it the Gospel; and that, consequently, the preaching of these, is the proper business of Gospel-preaching."

In the first place then, This appears plainly deducible from the very meaning, and import of the word Gospel; i. e., "Good news, glad tidings, glad tidings of great joy," revealed and addressed to sinners. This was the representation of the Gospel as it was first preached by the angel to the shepherds of Bethlehem, "Fear not," says he, "for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour which is Christ the Lord."(a) This was the definition of the Gospel immediately confirmed by the "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."(b) This is the description of the gospel given by the prophet Isaiah, "How beautiful upon the mountains, are the feet of him, that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. Thy watchman shall lift up the voice, with the voice together shall they sing."(c) This also is the portraiture of the gospel, adopted and confirmed by the apostle Paul, "As it is written," says he, "how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?"(d) And as this was the gospel preached by angels, prophets, and apostles; so, says the apostle, "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed."(e)

But where, I ask, are these glad news; where are these good tidings of good, and of great joy to be found, but in the rejoicing and comfortable doctrines, the blessed and precious discov-

(a) Luke ii. 10, 11.

(c) Isa. lii. 7, 8.

(e) Gal. i. 8.

(b) Luke ii. 13, 14.

(d) Rom. x. 15.

eries of the gospel? "Blessed is the people," says the Psalmist, "that know the joyful sound;"(a) but what joyful sound is heard, even in the gospel itself, if the trumpet of gospel-doctrine is not sounded loudly and clearly? How shall the people hear it, if it is not faithfully and fearlessly proclaimed? The foundation of the whole Gospel, as a message of glad tidings to sinners, is laid in that doctrine of the apostle, "To wit," says he, "that God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them."(b) This, and this alone, is what makes the gospel to be good news, and its ministers to be, indeed, ambassadors of peace. For how is God, thus, in Christ, reconciling sinners and not imputing iniquity? Only as Christ is Mediator; "For," says the apostle, "there is one God, and one Mediator between God and man, the *man* Christ Jesus."(c) But how is Christ Jesus thus Mediator between God and men? Only as he is the Son of God, assuming "the nature of man, the Word made flesh,"(d) even the man Christ Jesus. Here the gospel finds a sure foundation, a tried corner-stone. Upon this foundation it begins to build. The Son of God became Mediator; the Mediator became Man; even the Man Christ Jesus. Hence the jubilee sound of the gospel-proclamation its peculiar doctrine, its glorious foundation, its goodly tidings of great joy, to all people. The man Christ Jesus substituted in the room of sinful man, and by his obedience and death, working out a perfect righteousness for us; fulfilling the law and satisfying all its demands, whether of penalty incurred, or of duty required, for our justification, and title to eternal life. The man Christ Jesus, even "Christ and him crucified; bearing his people's sins in his own body, upon the tree;"(e) there becoming "their sacrifice,"(f) "their propitiation,"(g) "their atonement;" (h) his body there "broken as the ransom,"(i) and his blood there "shed as the price"(j) of their redemption. The man Christ Jesus, even the glorious and almighty Redeemer "having" thus "spoiled principalities and powers, and made a show of them openly, triumphing over them in it;"(k) "coming" again, "from Edom, with dyed garments from Bozar,—glorious in his apparel, mighty to save;"(l) and because he "drank of" this "brook in the way, therefore, lifting up the head;"(m) raised to sovereign "power" and "authority,"(n) "exalted to be a Prince and Saviour, for to give repentance to Israel," as well as the "forgiveness of

(a) Psal. lxxxix. 15.

(c) 1 Tim. ii. 5.

(e) 1 Pet. ii. 24.

(g) 1 John ii. 2.

(i) 1 Cor. xi. 24.

(k) Col. ii. 15.

(m) Psal. cx. 7.

(b) 2 Cor. v. 19.

(d) John i. 14.

(f) 1 Cor. v. 7.

(h) Rom. v. 11.

(j) 1 Pet. i. 18, 19.

(l) Isa. lxi. 1.

(n) Matt. xxviii. 18.

sins ; (a) the source of sanctification, as well as of justification unto his people ; the living root of all spiritual life, communications, and nourishment, "without whom we can do nothing." (b) The man, Christ Jesus, giving his spirit, even the Holy Ghost, to work in us saving faith, and thereby to unite us to himself ; to renew, to quicken, to regenerate ; "to shed abroad the love of God in our hearts ;" (c) "to call us to holiness ;" (d) nay, "to dwell in our hearts by faith ;" (e) the only purifier, enlightener, guide, comforter ; and who finally "seals to the day of complete redemption." (f) Precious discoveries ! Soul-refreshing doctrines ! "Blessed," indeed, "is the people, that know them ;" that savingly, and experimentally, "know them." Such "shall walk in the light of the Lord's countenance. In his name shall they rejoice all the day, and in his righteousness shall they be exalted." (g)

But again, in the second place, "this will further appear, if we consider a little, the nature and import of saving faith. We are commanded to preach the gospel to this end, that men may be brought to believe in Jesus. "This is the work of God," says our Saviour, "that ye believe in him whom he hath sent." (h) "And how shall they," says the apostles, "believe in him, of whom they have not heard ; and how shall they hear, without a preacher." (i) Now, faith in Christ the production, and cultivation of which, in the souls of men, is the chief end of a gospel-ministry, and the great work of God, with which instrumentally we, his ministers, are intrusted, necessarily implies something more, than, in general, to believe in God. It involves a direct reference to the person of our Lord and Saviour, the Lord Jesus Christ ; as both doing, and discovering, for the salvation and redemption of his people, what neither natural religion could have done or discovered ; nor the law of Moses, in that "it was weak through the flesh," (j) but what could obtain its full accomplishment only in him, to whom "all the ends of the earth" (k) must look for salvation. Faith in Christ is held forth in scripture as the only mean and instrument of our justification, and the only condition of eternal life, on the part of the believer. Justification is not founded upon doing the works of the law, but upon believing in Christ. It is faith that saves. It is faith that justifies. It is faith that unites the believer to Christ, as a Saviour from sin, and gives a title to his salvation, both from its guilt or power. Faith, in short, is held forth as the peculiar channel of every blessing

(a) Acts v. 31.

(c) Rom. v. 5.

(e) Eph. iii. 17.

(g) Psa. lxxxix. 15, 16.

(i) Rom. x. 14.

(k) Isa. xlv. 22.

(b) John xv. 5.

(d) 1 Thess. iv. 7.

(f) Eph. iv. 30.

(h) John vi. 29.

(j) Rom. viii. 3.

of that new covenant, which is founded upon the person and mediation of the Lord Jesus Christ. This saving evangelical brace of faith, must of necessity, therefore, repose upon this glorious and adorable Person, as its true and proper object. But where is faith to discover this glorious Redeemer? Where is the peculiar character and work of Jesus set forth? Where are these new relations, in which he must thus be received, and believed in to salvation, except in the discoveries, and doctrines revealed concerning him? Surely, though we preach the gospel, as a re-publication of the law, and religion of nature, or as a perfect system of morality, and a reinforcement of the law of God, reformed, improved and enforced by our Lord and Saviour Jesus Christ himself; though we preach this, with all the speciality copiousness, and perseverance; though we preach this "in season," though we preach this "out of season;" and labour, and strain by every art of eloquence, to throw it into every possible variety of light; yet, if we confine ourselves to this; if we go no deeper into the economy of the gospel-redemption and the doctrines of Jesus and his cross; it is plain that we present no divine testimony, no doctrine, that we lay no foundation, and that we exhibit no object, for saving-faith. On the contrary, we leave this precious faith, by which men "believe to the saving of their souls," (a) this saving—this justifying grace, so much honoured, so much insisted upon, so intimately inwrought into the whole contexture of the New Testament, that, like the name of Philiis in the shield, it cannot be effaced; a mere sound, an empty sigment, an unmeaning expletive. Let us, however, but once lay down the principles of gospel-doctrine, the important chain and system of its revealed mysteries concerning the Person, mediation, office, and death of Christ; and instantly, there emerges the most beautiful propriety, the most comely proportion, in every part of the gospel. It becomes a consistent, and well-ordered covenant; and this saving, justifying grace, assumes all its native dignity and importance.

But once more: In the third place: That the foundation of the gospel is laid in its peculiar doctrine, and precious discoveries, flowing from the incarnation, and death of our blessed Lord and Saviour; and, consequently, that the preaching of these is the proper business of gospel preaching, appears from the nature of new, and evangelical obedience. The *end* of all religion, undoubtedly, is to make men holy, and happy; *holy*, in the likeness, and after the image of God; *happy*, in his favor, and friendship. Whatever, in religion, has no tendency to this, is dangerous and destructive, and were it not, it is useless

(a) Heb. x. 39.

and unprofitable. Now the peculiar doctrines of the gospel, founded upon the incarnation and death of Christ, either have some such tendency, some connection with, and influence upon holy practice and obedience; or, they have none. If it is said, that they have no connection with practice, no influence on a holy life; then indeed, the matter comes to a short issue: And this blessed gospel, even all that is peculiar, and characteristic in its constitution, becomes an empty tale, an idle amusement, a cunningly devised fable. But if, on the contrary, they are allowed to have, and to be intended to have, a special influence on practice, and gospel obedience, then of necessity it follows, that these doctrines must be preached; nay, that it is the special work of a gospel ministry to preach them. If it is true, and indeed the great truth upon which the gospel proceeds, that man "has destroyed himself,(a) but that his help and recovery is in God; if it is a true doctrine of the gospel, that a work of the Spirit of God is necessary to renew, to regenerate, to convert the soul, by nature, lost, disabled, dead in trespasses and sins; if it is a true doctrine of the gospel, that in this work of conversion, or regeneration, the Spirit of God forms the first lineaments and features of the new creature, kindles the first spark of the spiritual and divine life, sows the first seeds of grace and holiness, and thus calls the soul, anew, "to glory and virtue:"(b) if it is a true doctrine of the gospel, that there is such a thing, as an union with Christ, the living Head, effected by the gracious operation of his holy Spirit, when he "works faith with power,"(c) in the heart of the believers, in order to his being rendered holy, or replenished with good works; if it is a true doctrine of the gospel, that this vital union with Christ is not only necessary to be, at first, effected, but also to be daily improved by renewed acts of the same faith in this almighty Saviour, in order to secure daily a fresh supply of light, strength, and perseverance, in every state and exigence of the believer, till he comes to the complete stature of a perfect man in Christ; if, in short, it is true, that the life of holiness, is nothing else, but the life of faith in the soul, of "faith on the Son of God, even Christ himself living in the soul by faith,"(d) if these doctrines are not the effect of mere theory and human invention, but the truth of God, essential and fundamental in the constitution of his gospel, the consequence is unavoidable, that whoever, stately and habitually, over-looks these doctrines in his preaching; whoever does not, with a conscientious frequency and fidelity, display their sacred meaning and importance unto his people, can be very improperly be said, indeed, to preach the gospel. And, however, he may, perhaps, profess

(a) Hos. xiii. 9.

(b) 2 Pet. i. 3.

(c) 2 Thess. i. 11.

(d) Gal. ii. 20.

friendship to the interests of holiness, to the cause of virtue and morality, the reformation of a vicious and corrupt world, he holds but a very small chance, of becoming instrumental in this noble and god-like work. He leaves his people in gross ignorance of the one fundamental spring of holiness, the quickening spirit of all true virtue and morality, the chief means of reformation, which infinite wisdom itself could contrive, and infinite goodness bestow, upon a lost world. As well might a master of painting propose to make his pupils proficient in his art, by reading to them lectures upon the nature, composition, and rules of painting, and exhibiting to their view, some pieces, executed by the finest masters, while at the same time, he kept back from them the immediate and fundamental means of improvement—the canvass, colouring and pencil; as that the minister of the gospel should expect to make sinners proficient in the divine art of holiness, by proclaiming the principles of reason, by exhibiting even the brightest speculations and essays, the purest maxims and principles, the most exalted standards of perfection, nay, unfolding the whole treasure of polite learning and elocution, while he kept back from them the doctrines of efficacious, almighty grace, and was at no pains to set forth the necessity of being made first to experience their quickening, and, constraining, power upon the heart and conscience.

Would we then wish to see true virtue and genuine morality flourish in our congregations? Would we wish to see our people replenished with the love of God, and the love of man, and abounding in all the fruits of holiness? The way is plain before us. In this gospel it is fully delineated. Christ is the Way, the Truth, the Life. Let us lead our hearers to Christ. Let us bring them to his cross. There let us begin; there let us end; being “determined to know nothing among them, save Christ, and him crucified.” Let us engraft them into Christ by faith, and we shall quickly find them, budding with every precious grace, and loaded with the fruits of good works. But for a minister to preach good works to a congregation, who have experienced nothing of the love of Jesus in their souls, is as absurd, as to begin to build at the top, without laying the foundation.

I proceed now to the second point, which was, to mention some of the sacred obligations, which bind all ministers of the gospel, to study faithfulness in preaching the doctrines of the gospel. And, in the first place, that ministers of the gospel are not engaged in their own work. The business of the gospel is the Lord’s work. Was it their own, a greater latitude might be indulged them. They might be left to take their own way, and

their own time; to be faithful, or negligent; zealous, or indifferent, as they pleased. But the gospel is a sacred appointment laid upon them, by him who has authority to command. It is a precious trust committed to them, by him who has a title to expect compliance. It is a weighty talent put into their hands by him, who has said, that he will come again to reckon with his servants. The apostle, in the text, was surely impressed with this consideration, in its full extent, when he says, "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel." Ever since the memorable day, on which he had seen this Lord in his way to Damascus, on which he had heard his words, and received the solemn charge, and appointment from his own mouth, this faithful apostle had looked upon himself, as no longer his own. His zeal and talents were no longer regarded as at his own disposal. His person, and time, talents, and zeal, and service, were henceforth all consecrated to the single work of this gospel. Now will a servant be faithful in the trust committed to him by an earthly master? Will a steward, or a minister of state be faithful in the interests of his temporal lord or sovereign? And shall not the ministers of the everlasting gospel, the stewards of the mysteries of God, the servants of him, who is the Lord of the universe, by whom earthly kings reign, and princes decree judgment, be found faithful to that trust, which it has pleased his infinite wisdom to repose in them? Shall a minister of state disentangle himself from every inferior connection and embarrassment that he may give the more full and ready attendance to the business of his Lord, and that, at whatever hour he may be called, "in season, or out of season?" Shall he look upon it, as his highest praise, that he is constantly engaged in his master's work straining every faculty, spending and being spent, for the glory of his name, and the advancement and stability of his kingdom, his head busied in contriving, his hand taken up in executing, and his heart fixed on this one thing, that he may discharge his trust, so as to merit his lord's esteem and approbation? And shall the servants of Christ, the ministers of heaven, the children of light, be outdone by the children of this world who labour only for a temporal reward, a title, a star, a coronet, while those labour for a crown, a crown of glory that fadeth not away, a crown of joy and rejoicing in the day of their Lord, when they that have been "wise shall shine as the brightness of the firmament, and they that have turned many to righteousness, as the stars for ever and ever."(a)

(a) Dan. xii. 3.

But, in the second place, the business of the gospel, with which its ministers are intrusted, is the Lord's own work; even his peculiar work. It is, (so to speak) their Master's favorite business, on which the "travail of his soul" is fixed. "When thou shalt make his soul an offering for sin," saith the prophet Isaiah, "he 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; for by his knowledge shall my righteous servant justify many."(a) And, indeed, this is a work that has cost him much travail; more than the creating the worlds, although "all things were made by him, and without him was not any thing made that was made."(b) For this he left the bosom of his heavenly Father, where he had dwelt from all eternity, and where he might have continued securely to remain, in essential, ineffable, unchangeable peace and tranquility. For this he laid aside "the brightness of his Father's glory, that he might take upon him the form of a servant;" and left the heavenly throne, putting off, (as it were) his robes of divinity, that he might be born of a woman, and put on the rags of our humanity. For this he was laid in a manger, submitted to all the hardships of a man of sorrows, and one well "acquainted with grief;"(c) betrayed by a Judas, denied by a Peter, mocked by an insulting multitude, accused of blasphemy by a Caiaphas, set at naught by a Herod, condemned by a Pilate. Nay, for this "he became obedient even to the death,"(d) "he endured the cross and despised the shame."(e) His hands and feet nailed to the accursed tree, his sacred temples encircled with the crown of thorns, he fainted not, till he could say, "It is finished;"(f) submitting to taste of death, yea though the Lord of life, consigning himself a prisoner to the grave. For this he preached whole days to surrounding multitudes, and remained whole nights in prayer to his heavenly Father. For this he overlooked the many infirmities of his disciples; He despised not the slowness of their understandings; He condescended to the weakness, and dullness of their apprehensions, and with much patience and perseverance, communicated his instructions in the form in which they were best able to bear. He at no time discovered the most distant inclination to assume any lordly superiority, but in all things commended himself to them, with meekness of wisdom; resolving their doubts, answering their questions, waiting upon the slowness of their faith, and gradually opening their understandings, that they might understand the scriptures. For this, finally, when he ascended, he assured

(a) Isa. liii. 10, 11.

(c) Isa. liii. 3.

(e) Heb. xii. 2.

(b) John i. 3.

(d) Philip ii. 8.

(f) John xix. 30.

his disciples of the coming of his holy Spirit to confirm and establish them, and of his own presence with them, in the discharge of this work; even unto the end of the world.

Blessed Jesus! almighty Saviour! adorable lover of souls! are these things indeed so? Hast thou, indeed, already done, and art thou still meditating such wonders of love, through this thy work of the preaching of the gospel? What heart can be uneffected that is honored with it? Can that minister of Christ be luke-warm and indifferent in the work of the gospel, who remembers with what earnestness and application, his gracious master was once employed in the same work? Can he grudge his best endeavours and greatest energy, in delivering the important message to a perishing world, who considers what amazing pains the Son of God was at, and with what anxious concern, and steady perseverance he went through every step of the arduous task? Can he possibly look with contempt upon the meanest of Christ's flock, for whom the chief Shepherd himself, has manifested such regard? Ministers of the gospel are therefore styled "workers together with Christ," (a) not only because he is, himself the chief worker, but to signify the peculiar pleasure he takes in this work.

Would we wish then the pleasure of our Lord to prosper in our hands? Would we wish him to see of "the travail of his soul, and to be satisfied" in our labor? Would we wish to become contributors to our Master's joy, now that he is even "set down on the right hand of the Majesty on high?" (b) O then! with what earnestness will we set about this work? With what perseverance will we hold on, animated by the example of our Master, and inflamed with love to him and his work? The noble, the exalted ambition of becoming the successful ambassadors of our Lord proclaiming peace and goodwill, from God to man, the happy instruments of serving him, in this his ministry of reconciliation, must surely banish every meaner attachment from our breasts, and make us "count our life itself, only dear to us, in so far as we may (with the blessed apostle) finish our course with joy," and to our Master's satisfaction, "even the ministry we have received of the Lord Jesus, to testify the gospel of the grace of God." (c)

But, in the third place, the advancement of the Redeemer's kingdom and glory among men, calls for the utmost activity and diligence from every minister of the gospel. This is the sacred charge imposed upon us; the precious deposit, handed down through many revolving ages, and now lodged in our hearts—the public interests of religion—the happiness and prosperity of Christ's church, which is his body—the purity of her faith

(a) 2 Cor. vi. 1.

(b) Heb. i. 3.

(c) Acts xx. 24.

and doctrine—the gospel-simplicity and moderation of her government; in short, her internal soundness and peace, as well as her external credit and reputation. And in the establishment and preservation of these, we are not only bound to the utmost fidelity, ourselves, but are under the strictest obligations of transmitting them to others, “that the generation to come might know them, even the children that should be born, who should arise, and declare them to their children, that they might set their hope in God.”(a) It is our peculiar province, by the savour of Christ’s good ointments, not only in the faithful administration of word and sacrament, but in the wise exercise of discipline and government, to make “his name” to be “as ointment poured” forth.(b) For this purpose he at first separated the twelve, that they might go forth and publish the glad tidings of his kingdom and “he gave them the keys of the kingdom of heaven.”(c) For this purpose when he afterwards ascended on high, “he gave some apostles, and 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—that we might grow up into him in all things, which is the Head.”(d) Filled with this public spirit, the apostles and primitive fathers of the church, as they were careful to “commit this trust to faithful men, who should be able to teach others;”(e) also, so they “earnestly contended for this faith, which was once delivered to the saints.”(f) Fired with the same sacred zeal, our worthy ancestors were indefatigable in the same pious work, laboring for the public interests of Zion, the spiritual comfort and edification of the church; saying, “Peace be within her walls, and prosperity within her palaces.”(g) And animated with the like generous and catholic purpose, surely every minister of Christ ought still to be casting in his mire even all that we are and have into this great treasury of the Lord’s house. “For Zion’s sake,” saith the prophet, “I will not hold my peace, and for Jerusalem’s sake, I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”(h)

But, in the fourth place, we might urge this point still farther, from a consideration of the awful and important consequences of the work, in which the ministers of the gospel are engaged. But what earthly mind is adequate to such an exhibition? What tongue can tell, what imagination can trace the unfathomable depths and consequences of eternity?

(a) Plm. lxxviii. 6, 7.

(c) Matt. xvi. 19.

(e) 2 Tim. ii. 2.

(g) Pslm. cxxii. 7.

(b) Cant. i. 2.

(d) Eph. iv. 11, 12.

(f) Jude i. 3.

(h) Isa. lxii. 1.

Higher than heaven, what can we here know? deeper than hell, what can we here perceive? One note of accented praise, transmitted to us from the rapturous hallelujahs of the saints in light; one groan of agonizing torment sent from yonder mournful prisoners, condemned to dwell with everlasting burnings, and despair, would more effectually display the importance of our work, than both tongue and pen of men and angels. Oh! is not the solemn import, the affecting meaning of these awful words, delivered by the inspired apostle, enough to make the heart to falter, and the ears to tingle, of every minister of Christ! "For we are unto God," says he, "a sweet smelling savour of Christ, in them that are saved, and in them that perish. To the one we are the savours of life unto life, and to the other, the savour of death unto death." (a) What minister of the gospel can think of this and be idle? What minister of the gospel can think of this and not tremble, even while he is pursuing his work, with the most vigorous and uninterrupted ardour? The interests of kingdoms, the fate of empires, are not intrusted to our negotiations. The interests of eternity, the fate of immortal souls, depend upon the results of our labours. Oh! the quickening, transporting thought of becoming subservient to the happiness of immortal spirits; of securing the savour of life, unto eternal life, though but of one soul; to emulate the work of angels in becoming ministers to the heirs of salvation, and their helpers on the way, till they all, all appear before God in Zion? What earthly pleasure can for one moment compare with this divine heart-felt delight. But alas! on the other hand! Alas! the dreadful agonizing reflection of becoming accessory to the ruin, and perdition of immortals! even the savour of death, unto eternal death, though but to one soul! One soul! more precious than ten thousand worlds! If a man "desire the office of a bishop," no doubt, as the apostle says, he "desireth a good work." (b) But, sure I am, he also desires a weighty work, a most responsible charge. It is, no doubt, an agreeable thing, in one respect, to behold members crowding into the office of the holy ministry, to receive the charge of souls. But, I believe, did many think seriously of this, even the everlasting consequences, that necessarily, and unavoidably, must result from their ministrations, we should have more difficulty to find a pastor willing to undertake the charge of souls, than a people willing to submit to their pastor; and might have, oftener, occasion to press congregations upon reluctant ministers, than ministers upon reluctant congregations.

These things are not said with a view to discourage any, but

(a) 2 Cor. ii. 15, 16.

(b) 1 Tim. iii. 1.

rather to stir up all. "For who, indeed, is sufficient for these things?"(a) and which of us can here say, "that he is pure from the blood of all men?"(b) "We are not sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God."(c) And "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."(d) Oh, may we be enabled to say, with the apostle, "that we are not as many, who corrupt the word of God; but as of sincerity, but as of God, in the sight of God, we speak in Christ."(e) And may we be enabled, on good grounds, to add, with the same apostle, "That seeing we have this ministry. as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God;"(f) then "if our gospel be hid, it is hid to them that are lost;"(g) "but we have delivered our own souls."(h)

Several other important considerations still remain upon this head, to animate every minister of the gospel to the most vigorous, as well as conscientious fidelity in the discharge of his sacred trust; such as,—the comprehensive nature, and endless variety of the ministerial work; the many and great difficulties, that occur in every part of it; the absolute uncertainty, as to the times and seasons, in which God may be pleased to bless our labors, and render them successful; the present satisfaction arising from a consciousness of simplicity and godly sincerity in the exercise of every sacred function; the smiles of our Master's countenance in a dying hour; and, last of all, the blessed prospect of having it to say, when our Lord cometh again, "Lord, thou deliverdest me five, two, one talent; behold, I have gained besides these five, two, one talent more."(i) But, sensible that the time allotted for a single discourse is already fully exhausted, I cannot now enter upon any of these, but just hasten to conclude.

In the third and last place with a few things by way of application from what has been said,

In the first place, then; Is the gospel a system a chain of precious doctrines and discoveries founded on the person of Christ, and him crucified, and terminating in the salvation and redemption of lost sinners? How much does it concern us all, as ministers of the gospel, 'to take heed to our doctrine.'"(j) Human systems and theories may be varied with-

(a) 2 Cor. ii. 16.
 (c) 2 Cor. iii. 5.
 (e) 2 Cor. ii. 17.
 (g) 2 Cor. iv. 3.
 (i) Matth. xxv. 20.

(b) Acts xx. 26.
 (d) 2 Cor. iv. 7.
 (f) 2 Cor. iv. 1, 2.
 (h) Ezek. iii. 19.
 (j) 1 Tim. iv. 16.

out end, and therefore human learning ever has been, and ever will be floating and variable. But the system of the gospel is one, and cannot be varied. Moralists may at one time found their system, upon the fitness, and reason of things, or they may choose rather to rest it upon a conformity to truth. At another time they may begin with the principle of disinterested benevolence; or, perhaps, by just inverting their plan, may set out from the principle of self-love. At other times they may base their system upon the principle of internal beauty, of sympathy, propriety, taste, or upon one or a thousand other principles, for which perhaps they have yet got no name; and having confuted the principles of all, who have gone before them, they may, after all, be open to as easy a confutation. But in the gospel, as we have but one goal, so we have but one starting-place; even "Christ, the same yesterday, to-day, and for ever." In human learning, there is still room for new inventions; much may be added, much may be altered; perhaps much may be taken away. But the gospel is a completed revelation of a finished work, and one only way of salvation, which we are bound. It is a Testament. It is a Covenant, of old, written by the finger of God, sealed with the blood of Jesus, and by his eternal Spirit, and, therefore, it can admit of no variation, addition, or new arrangement. This is the testimony, in his end of the book of Revelation, "unto every man that heareth the words of the prophecy of this book; If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and 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, and out of the holy city, and from the things that are written in this book." (a)

In the second place, has our church a public standard, a confession of Faith, a system of doctrines, which she holds to be the truths of God?—which she believes to be founded upon his everlasting word and gospel, and of which every one of us, as ministers of this church, have solemnly declared his faith in, and approbation of? It necessarily follows, that fidelity to the trust, reposed in us by the church; consistency with ourselves; and the dread of that God, whose truths we have solemnly professed them to be, require of us, that we uniformly preach the doctrines, and tenets of this confession. No evasions, no subtrefuges whatever can possibly disengage us from this sacred obligation, so long as we allow ourselves to remain ministers of this church. The right of private judgment, the sacred freedom of conscience itself, is no plea here. The church lays no constraint upon any to become, or to con-

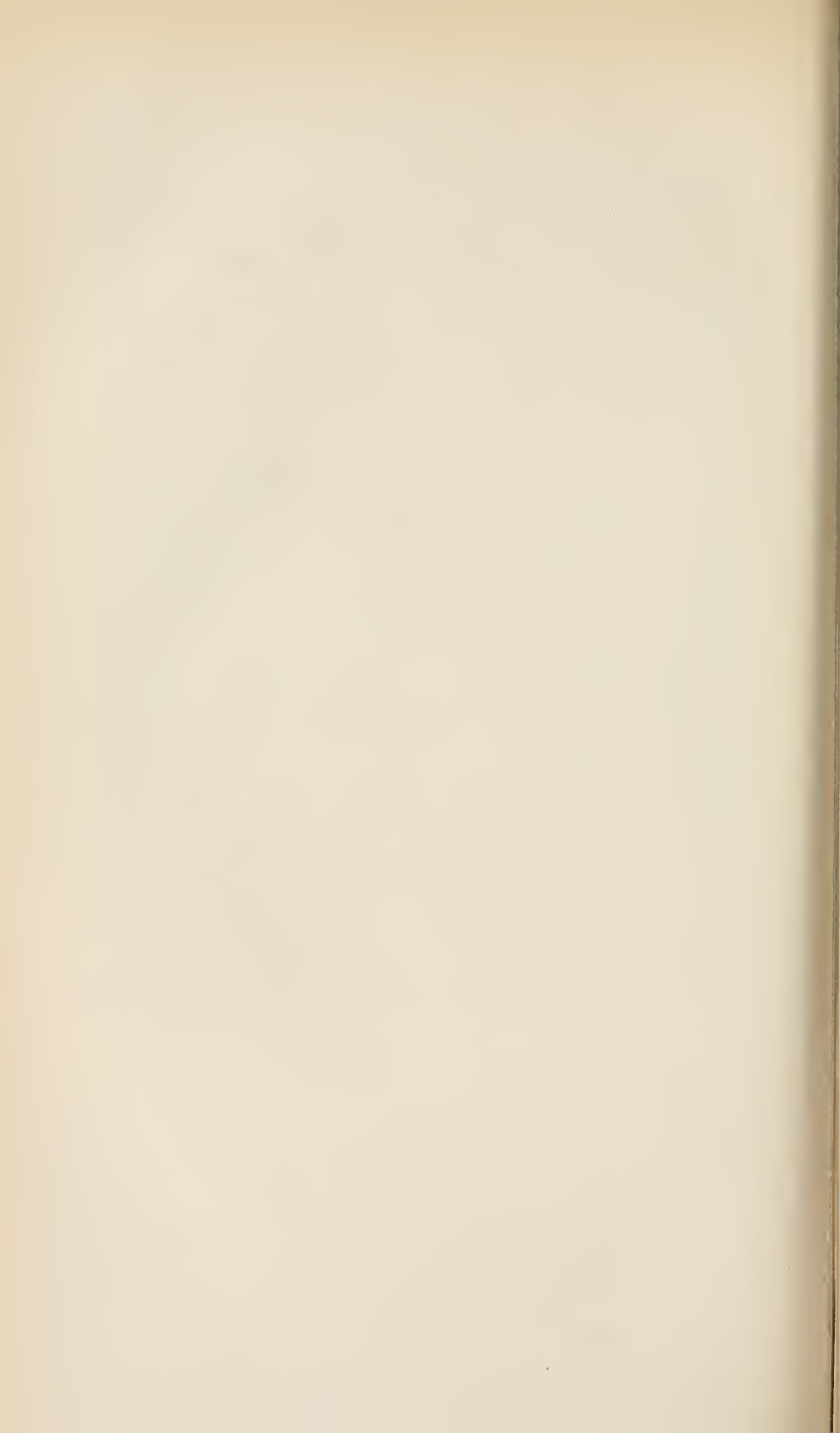
(a) Rev. xxii. 18, 19.

tinue ministers, or probationers, in opposition to their private judgment and liberty of conscience. The church only requires, that before any can be received into her communion, they do declare that they believe, and engage to adhere to her confession. In this she affects no infallibility, nor exceeds the common rights and privileges of all mankind, of every society upon earth. The liberty of conscience, the right of private judgment is still reserved to all; because contrary to their conscience and private judgment, none need ever become ministers of the church and contrary to their consciences and private judgment none need ever remain ministers of the church.

In the last place to the congregation present, O, how comfortable would it be for you, my dear brethren, hearers of this gospel, as well as for us its ministers, if every minister of Christ was enabled to say, with the good apostle, in the text, "For though I preach the gospel I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel." I have nothing to glory of. The words I speak are not mine. The work I do, is not mine. The success of the work, is not mine. The reward of the work, is not mine. Christ is the beginning. Christ is the end of my words and works; the Author of my success; the only Judge, and Rewarder. I have indeed nothing to glory of. Let Christ be all my glory, let him be all my praise. Happy that servant who finds such a blessed necessity constraining him to his Master's work. The sound of his Master's feet shall surely be heard behind him. While "some trust in chariots, and some in horses, he will" desire to "remember the name of the Lord his God"(a) alone. However others preach the gospel, he will only desire to preach it to the glory of Christ, saying with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."(b) May we preach, and may ye hear, so that Christ may be glorified in us both, and we may be one another's mutual "crown of rejoicing in the presence of our Lord Jesus Christ at his coming."(c) Amen.

(a) Psal. xx. 7.
(c) 1 Thess. ii. 19.

(b) Gal. vi. 14.



Fear as a Christian Motive.

TWO DISCOURSES

BY

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FEAR AS A CHRISTIAN MOTIVE.

Psalms 111:10, and Eccl. 12:13.

There is a common opinion that fear is an ignoble principle, and that any appeal to it is debasing to man's dignity and degrading to its author. And as such appeals to our fears are everywhere found in the Word of God, these allegations have been made on ground for rejecting and resisting it. To meet this common feeling and illustrate the true relation of the gospel and its doctrines to the principle of fear will be our object in this and another discourse. For this purpose it will be necessary to enter at some length upon the explanation of our emotions.

Of these motive principles of man's nature fear is one of the strongest. It is one of those internal affections of our minds, which are distinct from our intellectual exercises and from those affections which arise from the presence of external objects. The emotions are vivid feelings which arise from the consideration of objects perceived, remembered or imagined; and even from previous emotions. These emotions regard the present, the past or the future and are thus denominated retrospective, immediate, or prospective.

These emotions are as essential to our nature as the sensation by which external objects are revealed to us;—or as are our intellectual powers by which we are enabled to discover the nature and the causes of the phenomena around us, and to ascend through nature up to nature's God. If these capacities constituted the whole of our mental nature, then we should be only sensitive and mere abstract intellectual beings. It is to our emotions we are indebted for all that ennobles, elevates and refines our sensual capacities, by irradiating and vivifying them with the social affections and pleasures of the heart. And it is to our emotions also we owe all that adds to "the feast of reason," "the flow of soul;"—all that gives warmth and ardor and enthusiasm to our intellectual pursuits. It is to our emotions, says Dr. Brown, we must look for those tender regards which make our remembrances sacred; for that love of truth and glory, and mankind, without which to animate and reward us, in our discovery and diffusion of knowledge, the continued exercise of judgment would be a fatigue rather than a satisfaction,—and for all that delightful wonder which we feel, when we contemplate the admirable creations of fancy, or the still more admirable beauties of their unfading model. By our other mental faculties, we are mere spectators of the machinery of the universe, living and inanimate; by our emotions we are admirers of nature, lovers of men, and adorers of God.

These emotions, are therefore, not only the source of our greatest happiness, but also of our greatest misery. There are

aspects, says the same great philosopher, which they assume as terrible as these are attractive, but even terrible as they are, they are not the less interesting objects of our contemplation. They are the enemies with which our moral combat, in the warfare of life, is to be carried on; and if there be enemies that are to assail us it is good for us to know all the arms and all the arts with which we are to be assailed; as it is good for us to know all the misery which would await our defeat, as much as all the happiness which would crown our success.

In the list of our emotions of this formidable class is to be found every passion which can render life guilty and miserable—a single hour of which, if that hour be an hour of uncontrolled dominion, may destroy happiness forever, and leave little more of virtue than is necessary for giving all its horrors to remorse. There are feelings as blasting—to every desire of good that may still linger in the heart of the frail victim who is not yet wholly corrupted,—as those poisonous gales of the desert, which not merely lift in whirl-winds the sands that have often been tossed before, but wither even the few fresh leaves which, on some spot of scanty verdure have still been flourishing amid the general sterility.

It is therefore to his emotions we are to attribute everything great and good which man has done or suffered; these are the fountain from which have flowed all the streams of human energy and activity. All civil history is but the record, as all actual life is but the theatre of the passions of men. They are the wings of the soul, its limbs, its agencies, the very life by which it designs, devises and executes its various purposes.

Now, among these emotions is found that of fear, which is a very lively emotion, excited by the expectation of evil, the apprehension of impending danger, or the loss of present good. This emotion receives in the degree of its intensity, in proportion to the greatness of the evil and the certainty of its approach; and thus becomes fear, dread, terror or actual fright. The final end or purpose for which we are made so susceptible of fear evidently is to excite us to watchfulness and security. Without it man would be always a child, reckless and improvident, and while exposed to incessant danger, impotent against its attack. Fear, therefore, is to every individual man what the sentinel is to an army, what the watchman is to the city, and what government is to a country.

Nor is this principle limited in its application to mere outward and physical evils. It addresses itself with equal force and with equal advantage to moral and spiritual evils, to the soul as well as to the body, to God as well as to man, and to eternity as well as to time. Nay, it is to these it primarily and peculiarly addresses itself. It is in this spiritual region it

accomplishes its mightiest results and works out most effectually the highest interests of man. Man is a free agent. He is a moral and accountable being. His happiness depends upon his holiness and his future destiny upon his present conduct. Life and death are placed before him. Heaven and hell are unveiled to his view, and he is called upon to avoid the one and secure the other, and thus to "work out his salvation with fear and trembling."

From what has been said it is evident that fear, like every other emotion of our nature, such as love and hope, has no moral character in itself considered. It is simply a capacity to be moved by certain objects or considerations, according to their conceived importance and bearing upon our own personal interests. This capacity, we have seen, is absolutely essential to our happiness, to our improvement; nay, to our very existence.

The emotion of fear assumes a character and is denominated right or wrong, virtuous or vicious, noble or degrading, filial or slavish, just as it is actuated by proper or improper, virtuous or vicious, worthy or unworthy motives. Fear is not in itself peculiar to any class, condition or circumstances of men. It is the propriety of all men, and common to all alike. Knowledge or ignorance, intelligence or superstition, piety or ungodliness—these are the conditions of the soul which give to fear its colouring and either degrade or exalt it. When the object feared is assured and approved by the understanding—when its importance is known,—when the possibility of losing it, and by losing it of incurring other evils, is beyond controversy—then just in proportion to the probability of losing it and to the magnitude or insignificance of the object, will we, as reasonable men, cherish fear and give all diligence to avert the evil. To feel and to act otherwise, is to feel and to act irrationally, as fools or as madmen. On the other hand, where the object is unknown to the understanding, and unverified by sober reason and sound judgment; or where an evil is the only pathway to some greater good—then to indulge fear and play the coward is unmanly and unworthy of a reasonable being. The judgment and the motive therefore determine the character of fear and make it worthy or unworthy, virtuous or vicious; and determine also whether its presence or its absence is to be commended. Not to fear a real evil and endeavor to escape it, is as unmanly, unnatural, and criminal as to fear an evil when no evil exists.

Without this principle of fear the order of the household could not be maintained, nor society exist. God bases His moral government upon the same principle, and employs the sanctions of His laws to persuade to that obedience which is

life and peace, and to dissuade from that transgression which is the death of all happiness. Such fear—such self-love is, it has been said, godlike. It inspheres each angel in his bliss. It operated in the pure and sinless Redeemer and in the holiest and best of patriarchs and prophets. (Mark 14:33; Gen. 32:7; Exod. 2:14; 1 Sam. 16:2.) It is inseparable from our nature. "It ruled our innocence, it follows our apostacy, and however debased it yet supposes the desire of good and the dread of suffering—the promises and threatenings of the law being but calls to right decision."

The principle of fear involves also all human security. It is protection to ourselves, while it is restraint to others. It is the foundation of true liberty, since "the best definition of liberty is protection from wrong." The rule which binds me binds all and commands and obliges others while it commands and obliges me. It invests every man with brotherhood, authorizes every man as the keeper of his brethren, "arms him as their defender, pledges him as their security and adorns him as an example. It is the law of love—the universal regulation, all whose requirements, consequences, motives, and aims are fulfilled by love." Fear gives origin to reward and punishment, and these are not annexed to, but involved in law. By this principle, therefore, we are made capable of all the blessings and all the glory of law, "that exponent of happiness, that proper basis of dignity, that shield of freedom, inaugurating truth in its state, decking benevolence in its majesty, lifting right to its throne, and thus proclaiming that all this is but God."

From what has been said the value and importance of fear as one of the motive principles of our nature will be apparent. Our emotions are all auxiliaries and not guides; servants and not masters; helpers and not instructors. They know not. They understand not. They judge not. They determine neither right or wrong. They are neither wise nor prudent. They are wings by which the soul soars in its aspirations after what it believes to be good. They are the steam by which the machinery of our moral nature is impelled. They are the winds by which its sails are filled and it is borne onwards in its pursuit of happiness or holiness. Among these emotions there are neither higher nor lower. They are all alike natural, necessary, and useful. They are all alike the workmanship of a divine Creator and the mysterious springs by which as creatures we are kept in motion. And all these emotions are inseparably conjoined. They are the operations of one mind. They act upon the same faculties and the same objects. And they work together to the same result. What we hope for we fear to lose, and what we fear to lose we hope to secure or to enjoy. What

we love—and what gives us joy, awakens also fear, apprehension, anxiety, hope and grief. We cannot hope where there is not ground for fear, and in our present state love and joy are quickened by the contrasted emotions of hope and fear. It is amid the play of these varied emotions we live and move and have our being.

None of these emotions are low—none are mean—none are unworthy either of the creature or of the Creator. None are in themselves moral or immoral, religious or irreligious, legal or evangelical. Our character lies in our principles, purposes and pursuits. If these are proper, then our emotions are proper. If these are manly, then our emotions are manly. If these are low, trifling, and vicious, then are our love or joy or hope or fear low, trifling and vicious. And if our principles, purposes and pursuits are holy, God-like, spiritual and heavenly, then are the hopes and the fears the joys and the sorrows which are enkindled by these of the same character. The emotions are in themselves simply *natural*. Their hue and colour are imparted to them. Irradiated from above they became pure and heavenly. Reflecting the objects that are sublunary they became earthly and sensual. And reflecting the light that cometh from beneath they are devilish.

Fear is a cautionary and preventive principle. It warns, avoid, and anticipates evil and impels us to flee from and escape it. If there is danger we ought to know it, we ought to feel it, and we ought to act so as to be delivered from it. If there is a possibility of losing what we love and enjoy, we ought to use every means to prevent the catastrophe. If there is a power to whose vengeance we are exposed we ought to do all which, in consistency with truth and duty, we can do, to appease his vengeance.

To fear what is unreal is superstitious. To fear what is trifling and worthless is childish. To fear without reason and necessity, is foolish and to fear where we have in reality ground for hope and joy, is culpable weakness. It is the same with hope and joy and love and hatred and grief and gladness. The emotion in every case ought to be proportioned to the magnitude of the interest at stake and the probability of its loss or gain. There may be excess, and there may be defect.

Among all the subjects of contemplation which can enkindle our emotion, God, the soul, eternity, heaven and hell, our future destiny and our present preparation and fitness for death, are pre-eminently the greatest. All created and sublunary things, all earthly and temporal good, when compared with these are not worthy of consideration and deserve not a moment's thought. As reasonable beings, therefore, our emotions ought

to animate us in the pursuit of these heavenly and eternal realities with earnest, persevering, and concentrated energy.

Were we not fallen, lost and ruined creatures this would be the case. God would be loved, feared and desired, first, and above all other beings. All our heart and soul and strength and mind would be found directed to Him as God over all and blessed for ever. The enjoyment of God would be our chiefest joy. The desire of God would break our heart with the longing which we had after Him. The hope of God's favor would be the prize ever set before us. And the possible loss of God's presence and blessing would be feared as the one great and irreparable loss.

That such is not the case with us is because of sin which hath wrought such perversity and sin in our moral nature. And it is especially to be observed that it is because sin has alienated us from God—made us slaves to our lowest appetites and passions—and made us therefore liable to the wrath and curse of God here and hereafter, that fear has become so predominant as a motive principle within us. We are now lost and ruined. We are guilty and condemned. We are unholy and unhappy. We are poor and proud. We are consciously wrong and yet obstinate and perverse. We need salvation and yet neglect it. We need God's mercy and yet seek it not. We deserve damnation and yet "lay not hold on the hope set before us."

This is the reason why we do, and must, and ought to fear. This is the reason why we are tormented with our own distracting doubts and apprehensions. This is the reason why the Bible so constantly addresses motives to the emotional principles of our nature, and especially to that of fear. It tells us of our danger because we try to hide it from our view. It warns us of the approaching evil, because while it hastens apace to crush us we say "let us eat, drink and be merry." It holds up an angry Judge, an avenging justice, a "second death," an eternal hell—because these all await us, and because they may now "in this the day of our merciful visitation" be avoided and escaped. Until our fears are awakened we are in the condition of the maniac dancing upon the precipice; or of the infant creeping fast towards the mouth of the deep, deep well;—or of the man who is buried in sleep while the flames encircle his bed;—or of the village whose inmates are dreaming of a happy morrow while the avalanche is loosening its hold to bury them underneath its mountain weight.

"The fear of the Lord is" therefore literally "the very beginning of wisdom," that is, of all true piety. It is when our eyes are opened we see our danger and our misery. When we realize what God is as a holy, just, and righteous Judge

who "cannot look upon sin but with abhorrence," and who "will by no means clear the guilty"—then we see what we ourselves are and how unholy, unrighteous, and inexcusable we are, and how utterly unable we are of ourselves to remedy our miseries. Our souls then come to appear in their true importance. Eternity eclipses time—the future swallows up the present. And in comparison with heaven and hell all earthly considerations pass away. Thus it is "by the terrors of the Lord we are first persuaded" to "hear even in this our day before they are forever hidden from our eyes, the things that belong to our everlasting peace."

"We are" said to be "saved by hope" but it is equally true that we are saved by fear. Fear in the Old Testament and in the New* is everywhere used for true religion and for the spirit and principles of a true believer.

This deadly nature of sin is its power to stupify the soul. This makes it more fatal than the poison of the fiery serpents or the plague of leprosy. It benumbs and stupifies the soul. It blunts its sensibilities. It paralyzes all its energies. It dethrones reason. It infuriates the passions. It disorders the affections. It discolours every object of contemplation. It makes distant objects appear near, and near distant;—great little and little, great;—important trifling and trifling important. It shuts the eye of the understanding so that it cannot see danger. It closes its ear so that it cannot hear the sound of warning and alarm. It sears the conscience so that it cannot feel the tormenting of its own guilt.

Oh, sinner, what an awful case is thine. You are at ease and yet on your way to death. You are heedless and yet in the hands of an angry God. You are unconcerned and yet heaven and hell are moved for your salvation or destruction. You are procrastinating and yet even now "the Judge standeth at the door" and the voice of the executioner summons you to prepare to meet Him.

Yes, there is *wrath to come*. Multitudes deny it and try to disbelieve it, and multitudes more labor to forget it. Yet it *will come*.

"God will render to every man according to his deeds. Unto them that are contentious, and do not obey the truth, but obey unrighteousness; *indignation and wrath, tribulation and anguish*, in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2:6, 8, 9. "The *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Rom. 1:18. "Let no man deceive you with vain words, for because of these things

*See Ps. 111-10: Prov. 1-4 and 9-10: Eccl. 1-14, 30.

the *wrath of God cometh* on the children of disobedience." Eph. 5:6.

The direst calamity therefore that can ever befall a human being, is to die in his sins. Yet men live in their sins, and many die in their sins, dreadful as such an event is. How strange that men should live so carelessly and thoughtlessly, in view of such an event so certain to come, and without repentance, so direful in its consequences, so interminable in its woes. Hearer, will you die in your sins! It is a most solemn and momentous question. Let it find a lodgment and a response in your bosom before it should be too late. Die in your sins! Oh! it is better to die an outcast—to die in rags—to die in a ditch—to die in a dungeon—to die of the plague—a thousand times better to die in all the concentrated agonies of every human death, than to die in your sins. For if we die in our sins, we shall rise from our graves in our sins, and stand before the judgment seat of Christ in our sins. If we die in our sins, our sins will be shrouded with us in our coffins and carried with us to the cemetery, and interred with us, and rise with us at the sound of the archangel's trump, and then we shall be thrust down to hell with them to dwell with them forever and ever.

The believers send their sins to the grave, before they go themselves. They are dead to sin, while they live. But the sins of unbelievers go into the grave with them, and follow after them, and gather upon them and lie upon them to all eternity. Rejoice then, fellow-sinner, this is not the day of judgment, but the day of mercy. Now Jesus yearns over you to do you good. He waits to be gracious. Fly to him. He came to seek and save that which was lost. And "him that cometh unto me I will in no wise case out."

LET US, THEREFORE, FEAR.

Heb. 4:1.

We have already discoursed upon the nature of our emotions and especially that of fear. The emotions of man's nature lie at the foundation of his active powers. Without them we should be mere intellectual abstractions, devoid of social character, and destitute of all moral capacity and enjoyment. Any strong impression made upon our minds leads us, through these emotions, either to appropriate and enjoy, or to repel and avoid, what is regarded by us as desirable or dreadful.

Fear and hope are kindred emotions, both having reference to the present and the future. We fear a present or a future evil, and we fear to lose a present or a future good. We hope to preserve present good, or to secure what is yet future. And

in both cases we are incited to make correspondent efforts to realize our hopes and to disappoint our fears.

While these emotions are incessantly employed in the pursuits of every-day life, they are designed pre-eminently—as are all our power—to help us in preparing for the destinies of our eternal state of being.

Religion, therefore, must in a very especial manner address itself to our hopes and fears, our joys and sorrows, our love and hatred. It is in fact in our emotions the essence of religion consists.

Many, however, have argued against the religion of the Bible, and especially against its doctrines of a future righteous retribution—as the consequences of man's present guilt,—because these doctrines, it is said, appeal to the principle of fear, and not to that of love.

Now the reply to this objection is manifold. The Bible does not address itself directly to any emotion of our nature, either to love or to hope or to fear. It requires a "reasonable service" and "speaks" therefore unto us "as unto wise men who can judge what it says." Christianity addresses OUR WHOLE NATURE, and calls upon us, in the exercise of THAT ENTIRE NATURE to "prove all things and hold fast that which is good;"—"to search the Scriptures;"—to "examine ourselves;"—and to "taste and see that the Lord is good" and that piety is "great gain."

The emotions are awakened by such objects and considerations as are adapted to excite them into exercise. When an object is presented to our minds that is lovely we cannot but love it. When we are led to contemplate what is good, and *attainable*, we cannot but hope to get it. When we consider the probability or certainty of some evil we cannot but fear it. Fear therefore is an apprehension excited by the conviction that some evil threatens us. While this conviction remains, the fear remains. The fear can be removed only by the conviction that the evil is removed. And the very object, therefore, for which we are so constituted as *necessarily* to fear an evil is, that we may endeavour, if possible, to escape it.

To object to any doctrine, therefore, because it awakens fear, is most preposterous absurdity. The only reasonable question is, whether the doctrine is true. If it is true, and if being true, it is adapted to make us fear, then we *ought* to fear and *ought* to act upon our fear;—and not to fear in such circumstances is to act the fool or the madman. God endowed us with this capacity of fear. It is not ignoble. It is a part of angelic natures. It characterized the unfallen Adam, and the sinless Redeemer. It is unquestionably one of the greatest blessings which could be given to a creature free, moral and accountable

like man, and it is therefore most worthy of the Deity and most demonstrative of His wisdom and goodness. By fear God would deter us from sin and save us from its consequences. By fear He would secure our obedience and in this way promote our highest good, since our happiness depends upon our holiness.

This principle of fear, we would further observe, is employed in the furtherance of every institution among men that is most useful, most sacred, most honorable and noble. In the order of government of the family, in the school, in the city, the community, and the country, in every relation, office, and association among men,—in all the interests, and conditions of his man life—the principle of fear is necessarily, uniformly and most effectively in operation. It influences alike the good and the bad—the good in avoiding wrong, and the bad in fearing the consequences of an evil cause.

Religion, therefore, instead of being open to objection because it works upon our fears, could not be divine—could not be from God and could not be adapted to man—if it was not fitted to excite the emotions with which God has endowed him just so far and so powerfully, as the truths it makes known ought to enkindle fear or hope or joy.

The objection therefore to which we are replying and which is one very common and prevalent—is based upon the gratuitous and most unfounded supposition that the religion of the Bible and especially the gospel of Christ, ORIGINATES those facts which gave occasion to our fears. This, however, is not true. The Bible does not create, it only reveals. It tells us what is, it does not make what is, to exist. The Bible informs us with infallible accuracy what God is, and what man is;—what God requires and what man ought to be and to do, and not to do. The Bible addresses itself to man as moral, accountable and religious. It discloses God as a Being infinite, eternal, and unchangeable in His holiness, justice, righteousness, and truth. It holds forth God's law as holy, just and true. It announces the consequences of obedience to, and infraction of, that law. "Say ye to the righteous," is its language, "it shall be well with him. Woe unto the wicked, it shall be ill with him." It tells man, what his own conscience tells him, that sin against God's law must be punished and that one sin as certainly as a thousand involves the sinner in the guilt of disobedience, disloyalty, and rebellion.

The Bible further tells every man that HE IS A SINNER. It does not make—it finds him such. Man is consciously, universally, and always a sinner. This is as true and as evident and as assuredly experienced where the Bible is unknown as where it is. The Bible "commends itself to every man's conscience in

the sight of God," when it declares that "there is none righteous, no not one, and that the whole world has become guilty before God."

Is God then an object only of fear—a mere avenger? God forbid. God is in Himself infinitely lovely and infinitely worthy of reverence and regard. In His nature, His attributes, His works and His ways, God is infinitely wise and holy and just and good. To know God is to reverence, admire and adore Him, to confide in Him, to depend upon Him, to love Him and to enjoy Him. The very conception of God brings with it obligation to submit to His authority, to obey Him and to live to His glory. Such are the feelings and the conduct of angelic and of redeemed spirits, and such ought to be, and such was in his original condition the feelings and the conduct of man, the feelings of our race.

God has no anger towards the holy, just and good. He is to such the very fountain of bliss. But God is, however, a law-giver and law-enforcer. He is an avenger of wickedness and a consuming fire to all iniquity. He cannot pass by the guilty or look upon the sinner with impunity. Whenever therefore there is sin God is fire. Wherever there is guilt God is an avenger. Wherever there is a sinner God will and must be feared. This fear of God arises from man's consciousness of sin and man's knowledge of God as the Judge of the whole earth.

Fear of God was not, therefore, originated by the Bible, but by the sinful heart of man. It exists and has existed where the Bible is unknown. It existed among the ancients as well as the moderns. No efforts of man's ingenuity can remove or prevent this fear of God, and of God's future, everlasting and infinite wrath. Even atheism cannot screen from God's awful vision and from this awful terror. No one ever more audaciously contemned and denied the Deity than Caligula and yet none showed more dread when danger made him feel the possibility of falling into His hands. Diagoras may scorn and Dionysius scoff, but the worm of conscience gnaws within the vitals of them both. Volney and Voltaire may deny and blaspheme, but both Volney and Voltaire shall testify by their remorse and fear, that verily there is a God who judgeth in the earth.

The gospel recognizes and is adapted to this condition of man. It is good tidings addressed to the miserable. It is a pardon offered to the doomed—the convicted and condemned sinner. It is holiness provided for the unholy and depraved. Christianity assumes and takes for granted that man is a sinner, a guilty sinner, a sinner without excuse, a sinner without hope and without help, diseased and dying, denounced and despair-

ing. Christianity comes to the sick, not to the whole, to sinners and not to the righteous. And if, therefore, any man can make it manifest in the sight of God that he is spiritually whole and spiritually righteous, the gospel has nothing to do with him and he has nothing to do with the gospel. Where there is no sickness there can be no cure, and where there is no sin there can be no condemnation.

Christianity, however, affirms that "there is none righteous, no not one," and that all are spiritually diseased, sick even unto death,—covered over from the crown of the head to the sole of the feet with wounds and bruises and spiritual sores. The insensibility of men to the true nature and extent of their spiritual condition Christianity regards as a proof and consequence of sin which blinds the eyes of the understanding and stupefies the sense of right and wrong and leads men to call evil good and good evil, and to love darkness rather than light.

As the guide, therefore, who conducts men through the cavern which is intersected with fissures and deep chasms, holds forth his torch and shouts aloud with his voice, that every dangerous step may be seen and avoided, so is it with the gospel. The gospel is a guide sent by "the Father of mercies" "from whom cometh down every good and perfect gift," to conduct bewildered and lost men through the dark valley of their sin and wretchedness, and across the dark and dreary gulf of divine vengeance which lies between earth and heaven. Like a good shepherd, therefore, it points out the pitfalls, warns of the great adversary who goeth about to devour, and leads all who will hear its voice to the green pastures and beside the still waters of Redeeming mercy. Like a good physician the gospel probes our wounds and points out every dangerous symptom that it may make us willing to apply the balm with which it would heal us. And like a wise and skilful guide the gospel points out every devious and dangerous track,—exposes every device by which the deceitful and desperately wicked heart might be lured to perdition,—spreads out before us the law of God in all its exceeding breadth and its immutable functions,—warns us that the wrath of God is revealed against all ungodliness and unrighteousness of men,"—and "beseches us to be reconciled to God," to "lay hold on the hope He sets before us," and to "fly for refuge" to the Saviour of sinners.

The unpardoned sinner, therefore, *while such*, must fear God. "Who will not fear Thee," O God, "who art able to cast both soul and body into hell forever." This God *can* do, for "who can stay His hand or say unto Him, what doest Thou?" *This God will do*, for "the wicked shall be turned into all and all that forget God." "Tribulation and anguish, for ever and ever, is a part of God's wrath revealed against all who are

ungodly and unrighteous and do not obey the truth. *This God must do.* For while "heaven and earth may pass away one jot or tittle of what God has said can never fail." And He has said "the soul that sinneth it shall die"—"the wrath of God abideth upon it," and it "shall never see life." *This God ought to do,* "seeing it is a righteous thing with God to take vengeance," and "we know and are assured that the judgments of God are true and righteous altogether," and that He "cannot pass by transgression." *This God has done.* "The spirits now in prison" are monuments of God's just vengeance. The rich man, and all who like him have failed of the grace of God, "being in hell lift up their eyes in torment." And "the angels who kept not their first estate," are now "reserved in chains against the judgment of the great day" with "a certain and fearful looking" for it.

The sinner must therefore fear God. God is to him an angry God, an avenger—"a consuming fire." "His own heart condemns him and God is greater than his heart" and "will put all his sins on the light of His countenance" and "render unto him according to his deeds." "There is" even now "no peace to the wicked." He may cover over the fire of conscience with heaps of ashes. He may stifle conviction with engrossing worldly cares. He may drown it with potations of worldly pleasure, and he may hold the truth imprisoned within the iron bars of his own proud and obstinate resistance. But that fire will still burn until having consumed all "the hay, wood and stubble" thrown upon it it destroys with unquenchable flames the last wreck of possible endurance.

The sinner therefore is and cannot but be IN BONDAGE TO FEAR. His fear is slavish. The power he dreads he cannot resist, avoid, or escape. The lash he feels he cannot turn aside. He is environed by a God whom he hates, and by whom he is filled with terror. Oh, sinner, would to God you could feel and see in all its horror the dreadfulfulness of your condition. Would to God you were so filled with a sense of your sin and misery as to cry out, "Oh wretched man that I am who shall deliver me from this body of death?" "By the terrors of the Lord" which are assured by hanging over you, "we would persuade and beseech you" to "acquaint now thyself with God" "as in Christ Jesus He is reconciling sinners unto Himself not imputing unto them their iniquities,"—and "be at peace with Him." Christ has made a compensatory, expiatory and meritorious righteousness "by which God can be just and yet justify the ungodly" who avail themselves of it. The gospel holds faith and your acceptance in the hands of Christ, the two great remedies for guilty man, JUSTIFICATION AND REGENERATION.

“These blessings,” to use the words of another, “reach to all our spiritual necessities.” There is nothing which comes not under them. Justification is a qualification of title, regeneration of nature. Justification alters the relative character, regeneration the personal. Justification reconciles us to the divine favour: regeneration to the divine service. Justification removes every obstacle of law. Regeneration every obstacle of disposition. Justification destroys the incapacity of guilt: regeneration the resistance of depravity. Justification makes us one with God in acceptance: regeneration makes us one with him in will. Justification opens heaven: regeneration causes us to walk in its white. Justification furnishes the song of deliverance: regeneration teaches us to modulate it.

But it is not the sinner only who fears God. The believer in this redemption being justified by faith, hath, &c., &c., yet he fears God, but it is with the fear of reverence, of hope, of confidence and of joy. His is the fear of a child, for a beloved and indulgent parent. It is the reverence of a wife for an admired and beloved husband. It is the fear of a friend for him whom he loves even as his own soul. Hope begets fear—the fear of loss or damage. Love has for its handmaid fear, fear of anything whereby love is hindered. The more we love the more we fear. The more we fear the more we love. The more we “comprehend the love of God as it is exhibited in Jesus Christ,” the more we fear to offend against it, to sleight or to forfeit it. The more we rejoice in the peace and pardon of the gospel, the more we fear lest we should again be involved in darkness and lose the sense and evidence of God’s favor and friendship. The more God is present to our souls in all His purity and justice and mercy, the more do we fear to feel or think or act unworthily. When we stand upon the Pisgah height of heavenly vision and see from what a depth of mercy we have been exalted, the more do we fear lest by any unwatchfulness we should be again “cast down to hell.” And the more clearly we can see from that Pisgah height “with unclouded eyes” the inheritance that lies beyond the grave, beyond the mountains of sin and the swellings of Jordan, the more do we “fear lest a promise being left us of entering into that rest we should even seem to come short of it.”

“This fear of the believer has no torment” and no unworthiness. It is natural. It is virtuous. It is manly. It is ennobling. It is heavenly. “We are saved”—amid all the sins and sorrows and trials of the way—“by hope” which “reaches forth to that which is before” and while it rejoices in the present earnest and antepast of coming bliss, is “full of immortality” and pregnant with “joys unspeakable” and glorious. And in like manner we are saved by fear, which keeps us ever mind-

ful of duty and of danger, of privilege and blessing, and urges us to "work out our salvation with fear and trembling," and to "pass the time of our sojourning here in fear."

This fear of God, casts out, as Burke well remarks, every other fear. It is therefore the parent of peace, joy, confidence and courage. It disarms the law of its penalty, and conscience of its lash,—death of its sting and the grave of its victory,—time of its allurements and eternity of its terrors. It is an anchor to the soul amid trials and temptations, and a haven from all the blasts of superstition. It enables the soul to be still amid every disquietude, to wait upon God, to hope in His mercy, and not to fear though the mountains.—Ps. 46, v. 1-3.

From all that has been said we see how weak and foolish is the objection to the gospel founded on its appeals to man's fears. When the appeal is made *exclusively* to fear then it is on the one part arbitrary and on the other slavish. But where the principle of fear is addressed only as a means of *awakening* the *understanding* to consider this evidence,—the judgment to form conclusions,—the conscience to urge truth and duty,—and the affections to fix themselves upon their proper objects—then it is reasonable and proper and in every way worthy of man's nature and in accordance with his highest honor and nobility.

Now, such is the fear of God. The divine anger and mercy shine out in God at the same time. God threatens only to alarm and enkindle attention, anxiety and determination. He apprises us of our danger and points out the yawning gulf into which we are ready to fall, and then calls upon us to look to His mercy for deliverance, to His Son for righteousness, and to His Spirit for sanctification. There is love, therefore, in God's threatenings and mercy in His denunciations. He affrights that He may save, and "frowns that He may smile." The hand of Jeroboam was dried up to convince him of his sin and lead him to repentance, but the moment he turned his heart to God and asked pardon for his crime he obtained pardon and the restoration of his limb. And so were "the terrors of hell" permitted to "get and to retain their hold of David until he confessed his sins and found forgiveness and then was he filled with peace and hope."

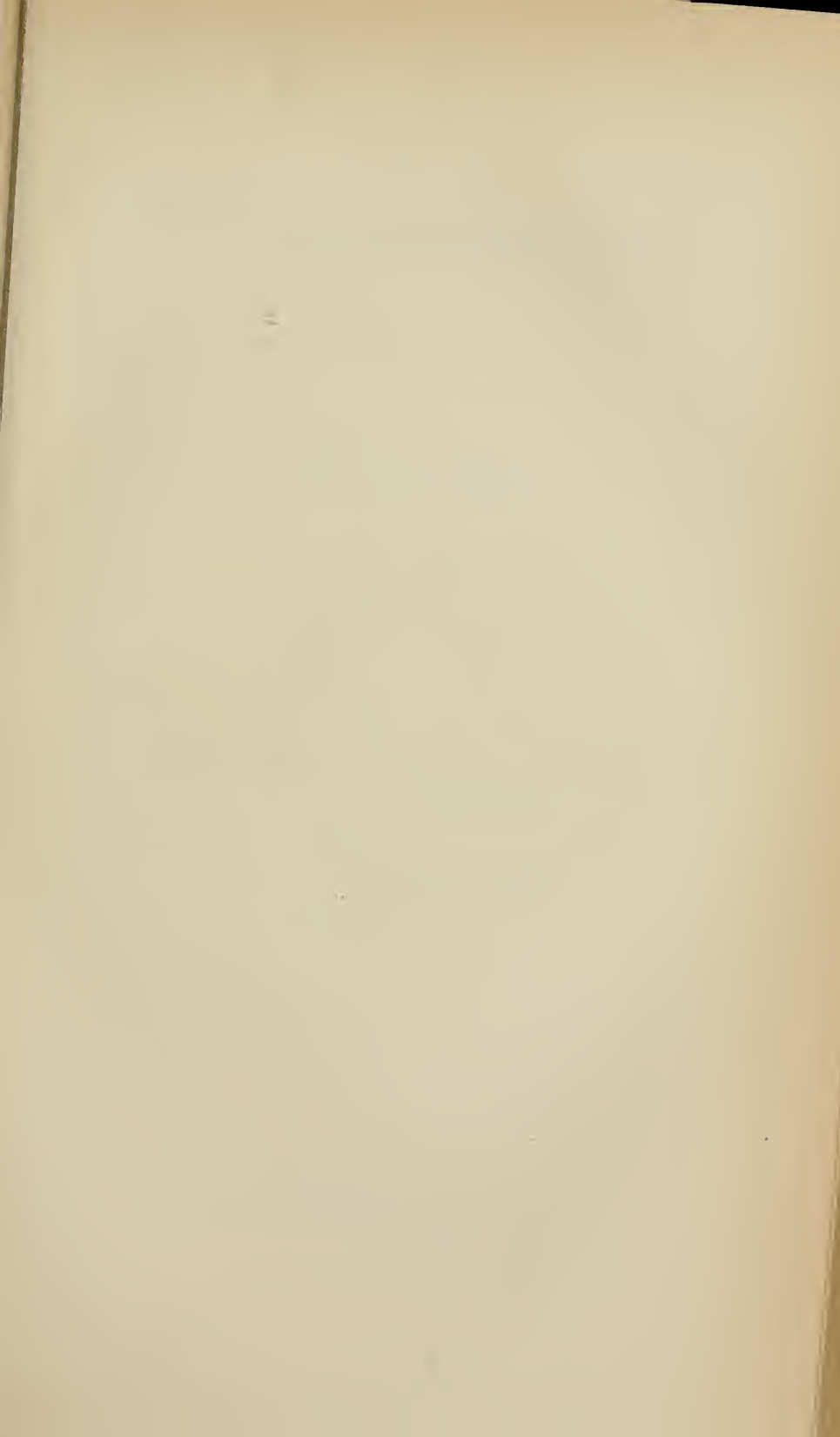
Thus do we see in the appeals which the gospel makes to our fears the greatness and the reality of its mercy. It makes us sensible of our affliction that we may have nothing else to afflict us. It would have us know our misery that we may be thereby made happy. In reproof it is kind, and in making sore it heals. In its greatest severities there is abundant goodness. Its anger is always accompanied with patience and its indignation with clemency. It kills, in short, to make alive.

We have also seen with equal clearness the essential difference between the fears of the sinner and the fears of the christian. The sinner thinks of God against his will and is as it were dragged into his presence to be there reprov'd and condemn'd. The believer seeks God's presence as a child does that of a loved and honored parent. The sinner fears God because he cannot avert that judgment he deserves,—and which he cannot possibly escape,—and which, nevertheless, he hates and dreads. The believer reverences God for his majesty, his justice and his holiness, and at the same time loves Him for His mercy, His grace and His free salvation.

And now, sinner, whosoever thou art, wilt thou not fear while fear may avail you to secure salvation? I endeavored to shew you the consequences of meeting death in your sins. I told you.

Let me now direct you to another consideration. The works of "the dead who die in the Lord" "follow them." That is, the good which is still accomplished by the good works performed by them while on earth—by the church they have established, by the parochial school or college they have endowed, by the missionaries in this shall it follow them.

Now so also shall it be with the sinner. His works shall follow him. His example as a Father and friend, his neglect of the great salvation, in his fear shall remain. These shall like seed cast into the ground like seed, take root and spring up and bear fruit unto death. These shall scatter far and wide their death-bearing seed, and thus continue in endless progression to treasure up wrath against the day of wrath. This is the reason why the day of judgment is appointed at the end of the world. It is only then that all the good of the righteous can be fully known.



Consciousness and Fright of Sin

A DISCOURSE

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CONSCIOUSNESS AND FRIGHT OF SIN.

MR. EDITOR: The deep consciousness of the body of sin and death, still cleaving to the soul that has found peace and safety in Christ, and the self-loathing on account of it, the life of inward conflict more than of outward work, the humble dependence on divine grace for preservation, and the earnest watching unto prayer,—these, as indicated in the last sentence of the following striking extract, were especially characteristic of the fervent piety of the North of Scotland during the last century, when the communion was considered to be administered for the sake of the whole country round; souls thirsting for the bread of life, both communicants and non-communicants, gathered from every quarter, and he was considered to be a very dubious professor indeed who neglected the opportunities thus afforded him of communicating several times, if not oftener, every year. Some earnest souls would come from distances of a hundred miles; and there would be such a gathering of faithful ministers to preach, such an assemblage of all classes to hear, such a company of deeply experienced and holy christians, such precious meetings in public and in private, such sweet fellowship with one another, as made the christians of the whole North feel in a very peculiar manner their unity in Christ Jesus. And indeed the whole population, with some insignificant exceptions, acknowledged more or less the power of the system; so that this country, with the neighboring one of Southerland, became, externally at least, the most religious, and, what statistics prove to be still the case, the most moral district of Scotland.

The form of this deep religion was Calvinistic; rarely indeed did it, in the best days of the North, degenerate into hyper-Calvinism; and Antinomianism, whether in doctrine or in practice, was held in such abhorrence, that, save among a very few Separatists in some remote corners (not of Ross-shire), it never dared, even for an hour, to lift its head. Nevertheless, there were extreme developments of the prevalent religious tone. Hypocrisy or cant, in any district, is sure to frame itself after the external fashion of its true piety; and just as in some other districts and churches, hypocrites and shallow imitators disgust us by their self-confident and familiar talk about their "dear Saviour," their easy assurance of the goodness of their state, and their fussy intermeddling with the external work that may be popular among religionists at the time; so, in the Northern Highlands, did hypocrites and imitators excite equal disgust by their affected convictions of sin, their ostentatious complaints of the corruption of their hearts, their self-complacent

doubts respecting the genuineness of their faith, and their fatalistic imputation of their unbelief and inactivity to God. But while such was the spurious imitation, let the following extract, one of many "notes" current in the North, from the sermons of an honoured minister, Mr. Porteous, of Kilmuir, who served his Lord between 1722 and 1775, convey to our readers an idea of the true religion of Ross-shire, as it was preached from the pulpits, as it was treasured in the hearts of the pious people, and handed down in private and public fellowship to the present day:—

"A traveller, while passing through a desert, was overtaken by a storm. So violent was the tempest, that he at last despaired of surviving it. Just as hope died within him, his eye was caught by a light that glimmered in the distance, and he hastened his steps to reach it. Arriving at the place where it shone, he sees an open house; entering which, he finds himself in an apartment, with a fire on the hearth, and a seat placed beside it. He sat down, and making himself as comfortable as possible, he felt happy at his escape from the storm that was still raging without. On entering, he had seen nothing but what has already been noticed; but about midnight, happening to look around, he saw a dead body lying in a corner of the room. The corpse having begun to rise, as he looked at it, the poor man became dreadfully frightened; and as the dead was rising higher and higher, he rushed to the door to escape from the house. But the storm was still so violent that he dared not go out, and no choice was left to him but to return to his place by the fire. For a time the corpse was at rest, but he could not keep his eyes off the corner where it lay; and as he looked, it began to rise, and now higher than before. Again he sprang from his seat; but, instead of rushing to the door, he this time fell on his knees. As he knelt, the dead body lay back again, and he ventured once more to his seat by the hearth. He had not long been there, when up again rises the corpse and now still higher than formerly; so on his knees again he fell. *Observing that only while he was kneeling the dead lay still, he rose not again from his knees till the day had broken, and the shadows fled away.*"

A weight of care once bore me down—
 "I'll try," I said, "if He be true."
 "O Lord," I cried, "come to my aid"—
 That very care a comfort grew.

A night of pain and anguish sore
 Caused my faint heart with a fear to bow;
 How can I nerve me to endure?
 "Jesus," I prayed, "stand by me now."

Through those long hours with me He stayed !
He did not take away my pain,
But for such converse with my Lord,
Gladly that night I'd meet again.

Worst weight of all, a load of sin,
I carried along, day after day ;
Vainly I strove to cast it off.
I could not lift my voice to pray.

He saw me where I knelt and wept.
Helpless and bound—without reprieve ;
And dared not even raise my eyes
To His dear face my sin did grieve.

He waited not for prayer or cry ;
He knelt beside me—yes, 'twas He.
"Know'st not," He said, "thy sins I bore,
Those very sins, upon the tree ?

"Why dost thou ever strive to bear
The burden thou canst lay on Me ?
I am thy Saviour—learn to know
What *that* doth mean ; then thou art free."

Jesus can make our burdens light ;
What He hath promised He will do ;
Would every heart on this sad earth
Might seek to know if this be true.

T. S.

Every Man Under Obligation to Believe and
Confess Christ by Union to His Church and
an Open Confession of His Ordinances

AND

The Duty and Privilege of Belief and Confession
Urged Upon Doubting Sinners.

DISCOURSES

BY

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EVERY MAN UNDER OBLIGATION TO BELIEVE.

WHAT A MAN MUST BELIEVE TO BE SAVED.

What must a man believe in order to be saved? The answer to this question must be very different from that given to the question, "How was the scheme of salvation originated, and what is its nature, and the entire system of truth connected with it; and what is necessary to constitute a true church?" Of the knowledge necessary to answer these latter questions a man may be in a great measure ignorant or misinformed, and yet be possessed of all the knowledge necessary to answer the question "What must I do to be saved?" In other words, there may be a saving apprehension of Christ and his salvation, where there is great ignorance of the manner in which that salvation was devised and accomplished; just as many things are required in order to prepare nourishing food, or some healing balm, which are not necessary in order to derive, from that food, nourishment and strength, and from the medicine restoration to health. In like manner, it is only necessary for a man, in order to be saved, to know, *first*, the extent and depth of his spiritual malady; *secondly*, his own inability to remove or to heal it—that is, to justify or to purify his soul; *thirdly*, to know the character, sufficiency, almighty power, and infinite grace of "the good Physician," "Emmanuel, God manifest in the flesh;" *fourthly*, to know what is the nature of that all-sufficient remedy by which He has provided for our guilty and depraved hearts, namely, his infinite righteousness to supply our wants of all righteousness, and his infinite satisfaction to atone for our innumerable offences; *fifthly*, to know how we may become individual partakers of these priceless blessings, namely, by a true and living faith in Christ, as able and willing to save to the uttermost, all that come unto him, according to the promise and the assurance of God; and finally, to know how this faith, and that change of heart necessary for its exercise, can be wrought within us, and that is, by the renewing and sanctifying influences of the Holy Ghost, by whom we are "made meet for an inheritance among the saints." What is necessary to salvation is, in short, to know how a sinner, AS SUCH, can be justified from all sin, sanctified from all pollution, and made a partaker of everlasting life.

Of course much less may suffice to lead a man to the Saviour, and to give him a good hope, than what will enable him to rejoice in the *assurance* of faith and hope and joy; and while,

therefore, the humble and ignorant inquirer is to be directed *at once* to a divine and all-sufficient Saviour, he is at the same time to be encouraged "to follow on to know" perfectly the whole plan and method of our salvation, that he may be built up and established in the faith of the gospel and in the comfort of piety. "Therefore," are all such to be exhorted that "leaving the PRINCIPLES of the doctrine of Christ, they go on unto perfection, not laying again the foundation of repentance from dead works and of faith towards God."

THE SCRUTINY.

NO. I.

Just as assuredly as any man desires and hopes for salvation, must he yield himself to that God who provided salvation for him—to that Saviour who has redeemed him by his own precious blood—and to that ever-blessed Spirit who has so graciously undertaken to work in our hearts to will and to do according to the purpose of God. This is the word of the gospel, that "if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart, thou shalt be saved." Thus thought and thus acted the primitive believers. They first gave their own selves to the Lord, and then to his church according to the will of God.

This, many now living have felt it to be their happy privilege to do; and this you, my dear reader, are now, I trust, about to do. Be thankful my friend, that God has heard your supplication, and that you have been encouraged to participate in such great and unspeakable privileges. Remember, however, that such encouragement is founded, not upon any fitness, preparedness, or worthiness in you, but upon the hope that you have become sensible of your own ignorance, guilt, and insufficiency, and have embraced Christ, and that you are looking to Him by prayer, and the diligent use of every means of grace, for wisdom, and righteousness, and sanctification, and complete redemption; for His Holy Spirit to renew and sanctify; and for grace and mercy according to your every need. This, and THIS ALONE can give you a well-grounded hope that you have believed in the Lord Jesus Christ, and that you have fled from morality, from duties, from resolutions, and from every other self-righteous dependence, and "laid hold on Christ as THE ONLY hope set before you in the gospel." See to it then, my dear friend, that such is your spirit, your determination, and your hope. Without this you are still without Christ, and consequently "without God and without hope in the world." Without this your profession will only be hypocrisy, and your

communicating in Christ's presence only a "crucifying of Christ afresh," by a shameful denial of the freeness, fulness, and all-sufficiency of His work and mercy, His Spirit and grace.

See to it, then, that "Christ is formed within you the hope of glory," and that you are "in Christ," "not having on your own righteousness, which is as filthy rags" in the sight of God, who looketh upon the motive and the heart, but that you are clothed in the finished and everlasting righteousness of Christ; the true and only wedding garment, "the white robe" of the spirits of the just made perfect in heaven. "Prove, therefore, your ownself; know you not your ownself, how that Jesus Christ is in you, except ye be reprobate." For if you are not in Christ—if you are not dead to any further confidence in yourself, and to any hope of salvation or of sanctification, safety, and persevering holiness, except through Christ, your "goodness will be as the morning cloud, and the early dew, that soon vanishes away;" and, "having put your hand to the gospel plough," you will be found among those "who turn back unto perdition," and concerning whom Christ will say at the day of Judgment, "I never knew you." He alone can "stand fast," who has built his hope upon the rock Christ Jesus, since He is not only an immovable rock to sustain, but also a spiritual rock to follow him all through the wilderness, and out of which flow living waters to quench and satisfy his thirsty soul. He alone is alive to God, so that he shall "grow in grace, and in the knowledge of God," who, from the bottom of his heart, can say, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Blessed is the man whose hope is thus fixed in Christ, "whose sins are covered." He shall not be moved by any sleight of men, or artifice of the devil, but shall be "like a tree planted by rivers of water, whose leaves are always green, and its fruit plentiful, and whose root fadeth never." The confession made by such a man, being rooted in the grace of Christ, will never issue in broken vows and cursed apostacy.

"Take heed then," my dear reader, "that there be not in you an evil heart of unbelief, which will assuredly lead you to depart from the living God." How many professors that once appeared "*hot*," (Rev. iii. 14-16,) have cooled down into *lukewarmness* and indifference, into worldliness and formality, and sometimes even into the icy form of ungodliness and infidelity, and having "begun in the Spirit," have "ended in the flesh." Their foundation being in themselves—their hope springing from excited feeling, and not from the word and promise, the person and the Spirit of Christ; and "having no root in them, after a time they fall away, and walk no more with Jesus."

They *never really* knew Christ and the power of his Gospel, and therefore He never knew them. And hence "they have gone out from us, because they were not of us; for if they had been of us, they would still have continued with us."

THE ENCOURAGEMENT.

NO. II.

Let not this, however, discourage you, if you realise and feel your own unworthiness; your own want of any ability or strength to "hold fast your profession steadfast to the end, or to walk worthy of Him who hath called you" by his Spirit, and his grace, unto a life of holiness and new obedience. It is, indeed, a great thing to be a christian. The christian life is a high, a holy, and a heavenly calling. Its standard is perfection; its spirit purity; its aim holiness in the fear of God; its object the glory of God and the salvation of man; and its end everlasting life. It is as high above every other order, association, and rule of action, as the heavens are above the earth; as God is higher than man; and as the Bible is more perfect than any human code. Any other calling a man may walk up to by his own ability; but to "walk by this rule," a man must be directed by "that wisdom which cometh from above, and which is profitable to direct, and thoroughly to furnish unto every good word and work," and he must be upheld and "kept by the power of God, through faith unto salvation."

Great, however, my dear reader, as is the calling, the work, and the aim of the christian, still greater is that grace and mercy which is vouch-safed by God to "work in you to will and to do;" still greater is the merit, the intercession, and the ever-living presence and sympathizing spirit of our Divine Redeemer, who "prays for His disciples that their faith fail not;" and still greater too, the almighty power of God the Holy Spirit, who can preserve the graces you have, subdue your corruptions, help you to "crucify the world, the flesh, and the devil;" "to walk humbly with your God," to "keep yourself unspotted from the world," and to wash, and sanctify, and completely redeem you, and present you faultless before the Father. Great, O sinner, are thy sins, but greater that plenteous redemption which says to you, "though thy sins be as scarlet they shall become white as snow, though they be red as crimson, they shall become white as wool." (Isa. i. 18.) Great, O sinner, are thy sins, which have abounded, so as to rise like a mountain over your head, but the Grace of Christ "has much more abounded," so that this mountain of iniquity shall be removed and cast into the sea of forgetfulness, and remembered no more for ever. Great, O though fearful heart, is thy weakness and

unbelief, but God has "laid thy help on one who is mighty" to save, who is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace,"—"wherefore He is able to save to the uttermost all that come unto God by Him." (Heb. vii. 25.) "Look then unto Me and be ye saved, all ye ends of the earth, for I am God, and there is none else." (Isa. xlv. 22.) Great, O thou weak believer, is thy proneness to wander, and to forget Christ; but greater is the love of Christ, "who will never leave nor forsake you, who having once loved you will love you unto the end, and who having begun a good work in you will carry it on till the day of Jesus Christ." Great and numerous are thy foes, thy enemies, and thy temptations; but "greater is He that is for you than all that can be against you;" "He is faithful to his promises, and cannot deny Himself;" "His gifts and calling are without repentance," and as "He is the author, so is he the finisher of your faith," (Rom. viii. 28, &c.") "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say, then, to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And while, therefore, it is true that it would be better for those who trust in themselves, and go back, "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment," yet let not this discourage you, or lead you to falter in your course. The same is true of baptism, of christian education, of prayer, of the Bible, of preaching, of alms, and of every other means of grace, since all these will aggravate a man's guilt, misery, and condemnation,

if "he fail of the grace of God," and trusts *in them* for acceptance, and does not "obey the truth." "The prayer of the wicked is an abomination, yea, the ploughing of the wicked is sin," and all the thoughts and intents of their hearts are evil, and only evil, and that continually. The only way, therefore, to avoid the curse and wrath of God against all the children of disobedience, is to enter upon the discharge of this and every other duty in the fear of the Lord, in dependence upon his grace, and looking to him for mercy to help you. And great as is the evil of coming to this duty in an improper, that is, a self-righteous spirit, vast are the advantages of a worthy reception, and blessed the consequences of a true and real communion with the Lord. Therefore, in the strength of Christ, hold on thy way. Do not disobey Christ's authoritative command, or turn a deaf ear to his melting invitation, but "do this in remembrance of Him," that being made worthy of it "by the imputation of His righteousness, which is without works on your part," you may at last be made partaker of "the inheritance of the saints in light."

Come, then, to God in Christ, and as you "accompany me with a pure heart and humble voice unto the throne of the heavenly grace, say after me:"

"O God, the Father, Son, and Holy Ghost, to whom I have now yielded myself according to thy gracious warrant and mercy, I am sensible of the treachery and baseness of my own heart; but I am also acquainted with thy power, and mercy, and faithfulness. Oh! let me not rashly take up a profession, which I shall as hastily abandon, or never fully maintain.

"Help me to understand the engagements I have undertaken, than I may count the cost, and not prove a foolish builder; help me to consider the difficulties and disadvantages that attend religion, and the troubles to which it may expose me; and may I seriously consider, that I must 'deny myself, and take up my cross, and follow Christ, if I would be his disciple.'

"Let none of these things, however, 'move' me from my resolution. O give me such near and affecting views of 'the glory that is to be revealed,' and of that 'wrath and fiery indignation' which awaits the ungodly; so set death and judgment before me, as to impress me with a sense of the worth of my soul, and the emptiness of this world, that I may be fully determined to accept of Christ, and adhere to him through evil and through good report, and 'count all things but loss for the excellency of the knowledge of Him,' (Philip. iii. 8.) And O may this be my unalterable persuasion! Let me never turn aside, nor wander from thee. Oh! let me not wander from thy commandments! let me never, like an ungracious prodigal, forsake my father's house, or count his 'meat contemptible.' O

never let me deny or forget *that* Jesus, whom I am so solemnly to remember and avouch for my Lord and my God! Let the unclean devil never re-enter, and take possession of this soul, which I consecrate as a 'temple to the Holy Ghost.' I am full of fears, and have reason to be jealous of myself, but yet I am not void of hope, nor have I any reason to distrust my God; thy grace is sufficient for me. O for 'thy name's sake, lead me and guide me; put thy fear into my heart, that I may never depart from thee.'

"Yet let me not come 'unworthily;' may I never 'eat and drink judgment to myself.' Deliver me from the dreadful guilt of 'crucifying afresh, and putting to open shame' that Jesus whom I think my soul loves, and desires to remember, avouch, and honor. Keep me from receiving poison from the richest food, and from coming for a blessing, and carrying away a curse. And to this end enable me by thy grace to commit my soul into Christ's hand, to depend on Him for all I need; and let His gracious Spirit help my infirmities, plead for me with groanings that cannot be uttered, bear witness with my spirit that I am the child of God, and strengthen me with all might in the inner man, that I may thus hold fast the beginning of my confidence firm unto the end. Which I humbly ask for Jesus' sake. Amen."

Only approach, my dear reader, in the spirit, we have described, to the table of the Lord, and all will be well. Only look to Christ, and you will not be ashamed. He will meet you there. His banner over you will be love, and his words peace and consolation.

It may be encouraging here to tell the story of Janet Fraser's gift of a site for a Free Church at Thornhill. It had its origin in a resolution which she formed at a sacramental occasion in 1812; and as she regards it as an occurrence of "too serious a nature to have one flaw in it," we shall quote from her own MS. account: "I essayed on the Friday before to devote myself to my Redeemer, soul, body, and spirit, with all I could claim as mine, to be at his service. I sat down at the Lord's table on Sabbath, when an old woman followed; and when the bread came, she took her piece and laid the rest on a plate, which was handed down the tables. But in the discourse, before distributing the elements, the minister repeated these words, quoted from Isaiah xliii. 1: "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." I thought they entered my soul, and lifted it up in joy which I could hardly contain; and when the bread passed, the fear came on me, I durst not lift it off the plate. I wished the cup might pass likewise if I did not belong to God. I tasted the cup, but

the minister observed I had missed the bread. He spoke to the elder who was carrying it back, that a person or persons had missed the bread. The elder offered it to a man who sat beside me, who said we had all eaten of it, when I replied, it was I who missed it; so he gave me a piece. I admired the providence, as much as the promise, and I have now need of them both. Lo in all these things God oftentimes worketh with man, to bring back his soul from the pit, to be enlightened with the light of the living. God is good to Israel."

Thus is God with his people. Thus is He better than their fears, and more merciful than all their hopes. Thus does the high and holy Saviour who inhabiteth eternity, and the praises thereof, look down upon those that are of an humble and a contrite heart "to revive the spirit of the humble, and to revive the heart of the contrite ones." "The Spirit of the Lord is upon me," said the blessed Jesus when on earth, "because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, and to set at liberty them that are bound. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in His name shall the Gentiles trust."

NATURE OF FAITH.

NO. III.

I have already, my dear reader, reasoned with you upon this subject, and endeavored to show what is implied in believing on Christ.

Still, however, you hesitate, and doubt, and fear to cast yourself upon the Saviour, and to look to Him for faith, and hope, and pardon, and acceptance, and the full assurance of hope, and peace, and joy. The legal spirit of the natural heart still leads you to imagine that you must be better, and feel better, and have a far deeper conviction of sin and love to Christ, before you can feel warranted in reposing upon Him, as made unto you of God, wisdom and righteousness, and sanctification and redemption.

Let me then, again show you what it is to believe on Christ, and, in doing so, I will employ the following recent account as an illustration.

"It was a dark night: a high wind was blowing without, while all the family of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumbers.

All at once Mr. H. was aroused by the terrible cry of fire. He was not sufficiently waked, at first, to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under his window. 'Fire! fire! your house is on fire!' they shouted as they pounded heavily upon the doors. Throwing a few clothes around him, Mr. H. rushed to the door; and what was his surprise and fear to discover that his own dwelling was in flames! He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might be saved. On his way he met the maid: 'Where is Charles?' said Mr. H. surprised to see her alone.

'Crying in his room,' answered the frightened girl. 'I but just escaped, and the stairs are now all in flames.'

The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost distracted, Mr. H. rushed out, and hastened to the part of the house beneath the window of his son's sleeping-room.

The window was thrown up. The terrified boy was standing there crying out in agony, 'Father! father! how shall I get out?'

He could be seen by the glare of the fire in the room; but he could see no one beneath him—it was so dark—although he heard many voices.

'Here I am, my son,' cried out the deeply moved father; 'here I am; fear not. Lay hold of the sill of the window, and drop yourself down. I will certainly catch you.'

Charles crept out of the window, and clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

'Let go, my son,' cried the father.

'I can't see you, father.'

'But I am here, my son.'

'I'm afraid, father, that I shall fall.'

'Let go; you need not fear,' again shouted the father. The flames began to approach the window—the casement grew hot—if he stayed there he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do anything that would injure him. He drew in his breath, unclasped his fingers, and in a moment was in his father's arms, overpowered, and weeping for joy at his wonderful escape."

Now here was an act of simple faith, that is of absolute trust and confidence, in the ability and willingness of his father. But let us endeavor to analyze it. Why, then, let me ask, was it necessary that the boy should make such an adventurous fall? Because he was in danger of certain death, and there was no way of escape but by the window. Why, then, did he not at *once* cast himself out of the window? Because he knew that if he did so, depending on his own strength, he would be crushed and broken. Why, then, did his father run to stand under him, and receive him when he fell? Because he so loved him as to be willing to run the risk of his own destruction. Why did the father encourage and recommend his boy to let go? Because he knew that *he* was able to hold him up when he fell, and because there was no time to lose, seeing that death might seize on the child at any moment. And why did the boy finally drop, although *he could not see* his father's arms at all? Because he believed that his father was able to receive him; that his father saw him; and that his father would not fail of his promises.

Just such, my dear reader, is faith as it regards the salvation of your soul. You are now in most certain danger of everlasting death, because of your ungodliness and sin. But Christ has secured redemption and everlasting life; and God, our Father in heaven, has so loved us as to covenant and engage that whosoever believeth in Christ shall be saved. Neither can we be saved in any other way, for "the wrath of God abideth on us." By no efforts of yours, therefore, can you escape this danger. You cannot atone for past sins. There they are, and there they cry aloud for vengeance. You are already condemned, and for aught you know, sentence of death may be passed upon you at any moment, and "eternal destruction from the presence of the Lord, and from the glory of his power," become your portion. For, says Christ, "if ye believe not that I am He, ye shall die in your sins."

Christ, however, is ABLE to save you, since he is God as well as man. Suppose the boy suspended by his feeble hands had seen another little boy like himself stretch his weak arms, and call upon him to trust to him for deliverance. He would have cried out at once, "You cannot save me. Get out of the way, or I shall fall and crush myself and you." Just so the condemned sinner feels, when invited to put his trust in a man like himself, or in any one short of an almighty Saviour. "A mere human deliverer!" he exclaims—"do you mean to mock me? What can such a deliverer do for a wretch like me? What can he do with these mountains of guilt which are pressing upon me, and with that deathless worm which is gnawing within me? What can he do with the dreadful sentence of the law which hangs over me, and with the devouring flames which are

kindled to consume me?" The sinner feels now that he needs a Divine Saviour—an Almighty Saviour—one who is able to "save to the uttermost"—one whose "blood cleanseth from all sin." He feels that no other Saviour can meet the fearful exigencies of his case, or can ever do him any good. And when he looks into the Bible, and finds that just such a Saviour is provided and freely offered; when he finds that he is a holy Saviour, whose word is truth—a glorious Saviour, altogether deserving his confidence and love; when, with the eye of faith, he sees this Saviour standing beneath him, and extending his mighty arms to receive him, and calling out to him to let go all his false dependences and hopes, and drop at once into his faithful hands; what should prevent him from doing it—from simply putting forth "the act of faith," and falling into the kind and gracious arms of his Deliverer? He obviously has all the knowledge and conviction that are necessary, and he has only now to believe in Christ, to trust to him, to fall into his embrace, and live forever.

O yes! when we find that Christ is the only Saviour known to the Bible,—that salvation or damnation are dependent on our belief or rejection of Him—that God everywhere refers us for salvation and eternal life to Him—that He is made the object of supreme love and honor, and the centre of worship in heaven and on earth, and that faith in Christ, trust in Christ, coming to Christ, living in Christ, following Christ, and glorying in Christ, are the essential elements of all Christian experience,—how can any reasonable man question whether Christ is as the apostle John says he is, "This is the true God, and eternal life?"

We can easily imagine a host of excuses which this little boy might have offered; but we also know, and you will admit, that they would all have been false and vain, and that he had every warrant and encouragement to act as he was required. We know, too, that in no other way could the child have been saved at all, and that if he had remained fearful, and hesitating, and halting, he would certainly have been lost. Now just so is it, O sinner! with you. You can frame a hundred excuses, but they are all false, and without any foundation; and if you do not break through them all, and at once, and for ever, and entirely yield yourself to Christ, and cast your soul on him, and commit it to his hands, you must perish.

CONFESSION.

NO. IV.

Have you, then, done this, and are you now in Christ, trusting to him, and to him alone, for salvation? Or are you now ready to do this? Then, if you are, it is your duty to confess Christ before men. You must make a public profession of this self-renunciation, and this devotion to Christ. You must thus put yourself under Christ's care, that he may instruct, comfort, and guide you, and that you may be useful to him and to his cause. Without this, you are told by the Apostle (Rom. x. 9-11) your faith is not right, but dead, and that you cannot be saved. St. Augustine in his Confessions, tells us of a great man at Rome, Victorinus, many of whose friends were heathen. When God in his rich mercy converted him to the christian religion, he came privately to Simplicianus, and informed him that he had become a christian. Simplicianus answered, "I will not believe thee to be a christian till I see thee openly profess it in the church." Victorinus jeeringly replied, "What! do the church walls make a christian?" and went his way. But when, in perusing the Scriptures, he came to those words of Christ, (Mark viii. 38,) "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh into the glory of his Father, with the holy angels," he returned to Simplicianus, and openly professed his faith and trust in Christ. Let this declaration, then, equally impress *your* mind; for assuredly, if even in the face of persecution and death, men were under the imperative obligation to confess Christ, no *possible* excuse can justify any man now in withholding himself from the ranks of Christ's disciples, since this is made necessary by the very relation in which you stand to Christ, and in which Christ stands to you. "He that is not with me," says Christ, "is against me." Every man, therefore, is either *the friend*, or he is *the enemy* of Christ; every man is either on the side of God, and of "the seed of the woman," or on the side of Satan, and "the seed of the serpent." And hence we find, that in the very closing page of Revelation (Rev. xxi. 8,) "*the fearful*," such as Nicodemus and Victorinus—are put in the very forefront of those "who shall have their part in the lake which burneth with fire and brimstone, which is the second death," because, like all the rest, they "reject the counsel of God against themselves," "obey not the truth," and, instead of "submitting themselves to the righteousness of God, go about to establish a righteousness of their own."

Faith to Christ will infallibly produce love to Christ, and love to Christ will make the heart willing to "run in the way of His

commandments." Hence the first cry of the believing soul is, "Lord, what wouldst thou have me to do?" and the first exclamation of all who hear his words, see his zeal, and witness his devotion, is, "Behold, he prayeth." Of this I will give you a very striking illustration, in the case of Mr. Barker, a Deist of Cincinnati, as related in Tract No. 373 of the American Tract Society. His mind being opened to the truth while on a sick bed:

"After prayer, he said that he desired to make a *declaration*. No one understood what he designed to do. The curiosity of all present being excited, they rose and approached his bed, when with the deepest solemnity he expressed himself as follows:

'I wish to make a declaration in the presence of my family and of these witnesses. I now declare before you all, that I am convinced of the error I have advocated for twenty years past. I believe there is such a being as Jesus Christ. I believe he is the Son of God. I believe he is the only name by which we can be saved.'

Referring to the uncertainty of life, although he expected to recover, he added: 'Whether I shall survive my present sickness or not, such I wish you to understand is my full belief. *I repent of my error*. I wish you, sir, to use this, my declaration, to comfort or strengthen christians as you may judge best. If there is joy in heaven over one sinner that repents, christians on earth will rejoice also. *I do repent*. Such are the sentiments I believe, and mean to support and defend while I live.'

At this time Mr. Barker was thought to be recovering; but his disease returning, he requested earnestly to have the Lord's Supper administered unto him.

"This," says the Rev. H. Norton, who gives the account, "was to me a startling request. I was fearful that he had wrong views of the nature of this ordinance, and, like many others, might think, through its influence, to obtain the pardon of sin. Some questions were proposed to him for the purpose of drawing out his views of this institution. Immediately he drew my head down and whispered in my ear, as he was unable to speak aloud without much effort and pain. He said that he regarded the Lord's Supper simply as a symbol of the Saviour's sufferings—he did not think that there was any efficacy in it to save from sin, and that he did not expect by it to receive forgiveness of his sins, for he trusted only in the blood of Christ for salvation. But his reasons for desiring to receive this ordinance were as follows:

For twenty years he had denied publicly that there ever was such a being as Jesus Christ. Had he lived, he designed to have made a public profession of his faith in him, and thus

undo, as far as possible, the evil he had done. But now he was about to die without the privilege of making a public profession of religion. He therefore desired to make as public a manifestation of his faith in Christ as he could in his situation, and once before he died, if it could consistently be done, to partake of the Lord's Supper."

We might illustrate the same truth from the history of St. Augustine. Never was man more hopelessly cut off from salvation by pride, by unbelief, by errors in doctrine, by vain philosophy, by carnal lusts, than was the young philosopher and libertine of Carthage. Oh! how he grieved and afflicted the heart of that poor, bereaved, widowed, but believing mother, who yearned over him as her only child; and oh! how dreadful his impiety which led him to fly from her to Rome; and how heavenly her hope which led her to fly after him that she might bring him to Christ.

At length, through persevering prayer, and the clear exhibitions of sacred truth, accompanied by the power of the Holy Spirit, this man of pride, of sensuality, of unhallowed ambition, and supreme selfishness, was brought low in the dust of humiliation before God; and, like Saul of Tarsus, was led to count all things but loss for the excellency of the knowledge of Christ. He now felt the absolute necessity, the infinite value of such a Saviour. He was filled with peace in believing; and in the language of the Psalmist, he delighted to pour forth thanksgivings to Him who had delivered him from the dominion of sin. In the fulness of his joy he exclaimed, "O Lord! I am thy servant, I am thy servant, and the son of thine handmaid; thou hast loosed my bonds; O Lord, who is like unto thee! I will offer to thee the sacrifice of praise continually!"

Having been admitted into the church, he resolved to return at once, with his mother, to Africa, that the theatre of his former blindness, his follies, his crimes, and his protracted impenitence, might witness the sincerity of his conversion, and the omnipotent power of Divine truth and grace; and that he might proclaim to his own countrymen that Redeemer whom he had so ungratefully dishonored. Oh! if we had many Monecas, we would still have many Augustines, and our sons and our daughters would not only believe on Christ, but rejoice to bear any and every cross for love to his name.

Do you, then, my dear reader, believe on the Lord Jesus Christ? Do you believe that he is able and willing to save you—just as you are—with your cold, unfeeling, hard, guilty, and sinful heart, and do you cast yourself unreservedly on his mercy, and trust in him alone for salvation? Then come thou and do likewise. *Confess Christ with your mouth.* Profess him before the church and the world; and observe and do in

remembrance of His divinity, His grace and mercy, and His all-atonement blood and righteousness, what He has commanded. Having given your own heart to the Lord, give yourself also to his church and cause, according to the will of God; and as a pledge of your love and devotion, come to the table of the Lord.

This is the plain and imperative duty of all who have the opportunity of doing it, and its neglect can admit of no excuse which would not equally excuse you for not believing on Christ with the heart. What fits you, fellow-sinner, to come to Christ himself, and to hope and trust in him, fits you to come to Christ's table; and as it regards both, the only fitness Christ requireth is, to feel your need of him. There is, and can be no other fitness or worthiness in any man, since we are all guilty, and since there is no ability in any man to make himself either fitter or better, seeing that it was "because we are without strength that Christ died for the ungodly." Blessed be God, fellow-sinner, *all grace* is treasured up in Christ; grace to pardon, grace to pacify, grace to purify, grace to edify, grace to sanctify, and grace to triumph by. To believe in Christ is to believe therefore that in Him is all that we need, and that we are to draw living water out of this well of salvation by the help of those means Christ himself has given us, not that we may trust in them, but be led by them to trust wholly and solely in Him to whom they refer, and on whom they depend for all their efficacy. Now, prayer is one of these means; reading the Scriptures another; attendance on the public services of religion is another; converse with christians is another; charity, liberality, and activity in well-doing, is another; public profession is another; and participation of the Lord's Supper is one of the most precious and important of these means. To return to the figure, Christ—as the well—is deep, and his riches so "unsearchable and past our finding out," that it is only by these means we can let down our faith and draw forth the living, saving, and purifying grace. Every one, therefore, who is "living," as it regards his hopes of salvation, "by the faith of the Son of God," and is daily looking to him by humble faith and prayerful reliance, for "grace and mercy according to his need," is fit and prepared to come profitably to the Lord's table. If then, poor doubting soul, thou hast laid hold of Christ, thou hast all that God can give thee, and all that God will accept of in thee. God will have nothing else, and asks for nothing else. Nothing will do thee good, or satisfy conscience, or take away sin, but Christ, who "found a ransom," (Job xxxiii. 24;) "in whom God is well pleased," (Matt. iii. 17:) and in whom God is reconciling sinners unto himself. God does all you need, as a guilty and helpless sinner, for Christ's sake. "He giveth grace and glory, and withholdeth no good thing" from them that

are in Christ. They have peace with God. He is their merciful Father, and they are the sons and daughters of the Lord Almighty. In themselves they deserve rejection, wrath, and hell. In Christ they are made worthy of acceptance, pardon, and life, and to as many as do really believe on him, Christ as really gives power to become the sons of God. They are adopted into God's family; they "are no longer strangers and foreigners, but fellow-citizens of the saints, and members of the household of God," and are freely welcome to a hearty enjoyment of all the privileges, and promises, and ordinances of this heavenly family.

THE EVIL OF SIN AND THE BLESSING OF PARDON.

NO. VI.

"Blessed," says the Apostle, "is the man whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. iv. 7, 8.

SIN IS THE GREATEST OF ALL EVILS. It is the cause and the occasion of all others. From this as a *source* and *fountain* they all flow. It is the poison which embitters and the sting which envenoms them.

Other evils are *temporal*. They affect our body or our estate. They are external, and only influence the soul indirectly and by sympathy. Amid the wreck and ruin of all outward things, the soul remains secure, unharmed, and unaffected. Sin, however, is a spiritual evil; it is internal; it acts directly and immediately upon the soul. It is a worm at the root; it blights the entire foliage; it poisons the fountain. It corrupts the disposition, blinds the understanding, depraves the affections, infuriates the passions, sears the conscience, enslaves the will, and, thus, like a moral leprosy, covers the whole soul with wounds and bruises and putrifying sores.

Other evils are *temporary*. They can, at most, last but a few years. They can, during our pilgrimage, only affect us, and as it regards the fare and entertainment of our pilgrim life. They may rob us of comforts, waste us with sickness, and at length wear out our "earthly house." But "they have nothing more that they can do." Sin, however, is an *endless* evil. *Inhering* in the soul, it goes with it wherever it goes—lives with it while it lives—and *endures while its immortality endures*. Sin can "destroy both body and soul in hell forever."

Other evils are *partial*. They are not unmingled. Mercy is mingled with judgment, and goodness with severity. Pain and pleasure, sorrow and solace, grief and joy, misery and mercy, are in this life conjoined. There is some mixture of good in every "evil under the sun," which renders *it* endurable. "A

man can therefore bear his infirmities." But "a wounded spirit who can bear." Sin deranges the soul, and introduces corruption and disorder into all its faculties and powers. It produces spiritual death; it kills the moral and spiritual being, so that we become "dead in trespasses and sins." It breeds corruption and "the worm that dieth not." *Sin lives when the body dies and all temporal evils have terminated. It outlasts the body. It survives this present life.* It goes with us to eternity. It stands with us at the judgment seat, and abides in "the second death," the "everlasting destruction from the presence of the Lord."

Other evils are *personal*, or at least *limited*. They affect an individual, or a family, or a community, or a country, or at most a single generation. So it is with war, famine, pestilence and plague, and with commercial embarrassments. But sin is the monster evil. It leavens the whole mass. It poisons the very atmosphere. It breeds corruption in every spring and fountain. Once introduced, it knows no end, no exhaustion, and no barrier. It is proof against law, against prudence, self-interest, intelligence, and every device of human policy and "man's wisdom." It began with Satan, and "when lust had commenced, it brought forth sin," in him, and in all who fell with him, and are now "reserved in chains unto the judgment of the great day." It commenced on earth in the bosom of Eve, and soon extended to Adam. From them it has descended to all who have proceeded from them by ordinary generation, so that "all have sinned and come short of the glory of God," and "there is none righteous; no, not one." It will continue to spread from father to son, and from generation to generation, until the heavens and earth shall be no more, for "the whole creation groaneth" under the curse; and "that which is born of the flesh" can be nothing better or purer than corrupt, depraved and guilty human nature. Nay, sin has overflowed the limits of earth and the boundaries of time, and poured its devastating flood into "the bottomless pit" of hell, where millions of its miserable victims "lift up their eyes being in torments."

Sin is thus an *ocean* of misery which mocks at all human strength, laughs at human suffering, and sports itself with the wreck of humanity. Upon this sea we are all tossed. Its billows break on every side. Compunction, remorse, agony, despair and death, are seen and heard on every side of us. "Hell from beneath is moved to meet us at our coming," and millions perish "without God and without hope." Oh, wretched men that we are, who will deliver us from this "awful, this eternal death?"

Sinner! Drowning, dying, perishing sinner, **THERE IS HOPE!** There is an Ark which can outride the storm and surmount the

billows. There is a life-boat which can "live" amid the fury of the elements. There is an arm that can save, and an eye that can pity. There is a balm that can heal, and a good physician who can cure. Jesus Christ is that physician, and His "blood can cleanse from all sin." "God is now in Christ reconciling the world unto Himself, not imputing their trespasses unto them."

"Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God." "For he hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him."

This is the true and only ark of a sinner's hope; the only life-boat which can save him amid the swellings of Jordan and the tempest of that dreadful day when "the heavens and earth shall melt with fervent heat."

Sinner! "Believe on the Lord Jesus Christ," and cast yourself upon God through Him, and you will be "blessed." God will love you with "the love which He beareth unto his own," "forgive your iniquities," "cover your sins," and not impute unto you your transgressions. And surely, if sin is the greatest of all miseries, THE PARDON OF SIN MUST BE THE GREATEST OF ALL BLESSINGS. It is even so. *Pardon of sin secures the favor of that God, whose "wrath burneth to the lowest hell." Pardon of sin procures us access to God.* "Being justified by faith, we have peace with God through our Lord Jesus Christ." *Pardon removes and dissipates* that fear of God which naturally alienates us from Him as an angry judge, and sheds abroad in its stead, love and confidence and joy. *Pardon of sin brings with it peace of conscience.* Nothing can make us happy while we have a sense of unforgiven sin, though like David and Hezekiah, we wore a regal crown and swayed our empire's sceptre. And, on the other hand, where there is a consciousness of forgiveness and divine ad-acceptance, like Abraham, Jacob and Joseph, we can be happy any where and in any circumstances. *A sense of pardoned sin and God's forgiving mercy will still further promote our happiness by increasing every other happiness.* It will sweeten the sweetest mercies, and double the richest joys. We may have honor, health, riches, learning, and every other outward comfort, and yet with them all be unsatisfied and ill at ease. But let God lift upon us the light of His forgiving mercy, and it irradiates what is gloomy, and brightens what is dark. Nor will this happiness decay. It is not a lurid flash that lights only to deceive. It is like the light of the sun which "shines more and more, unto the perfect day. It cheers us in adversity; it illumines the path of sorrow; it enlivens the bed of languishing and the chamber of death. And when we

“enter the dark valley,” the darkness becomes light, and “we fear no evil” because the Redeemer is with us, and “His rod and staff comfort us.”

Reader! Are you without “a good hope” of Divine pardon; then you are without that which worlds could not buy, and which, if you lose, the gain of worlds “will profit you nothing.” This is “the pearl of great price,” “the one thing needful,” “the unsearchable riches,” “the gift of God.”

And do you hope in God’s word, and rely upon His promised grace? Blessed art thou. Unspeakable is the gift imparted to thee, and priceless beyond calculation, the “exceeding and eternal weight of glory” to which you have received a title. Redeemed by “the precious blood of Christ,” made free from the fetters of sin, and introduced into “the glorious liberty of the children of God,” “gird up the loins of your mind,” and “present yourselves unto God,” in “body, soul and spirit, a living sacrifice,” a daily, hourly, and perpetual offering of praise and well-doing.

T. S.

THE GUILT OF UNBELIEF.

God commanded all men every where to repent and believe the gospel. This command requires that only which is so simple and easy that man and child may fulfil it, whereas those in authority over us on earth enjoin that which is painful and laborious. This command implies ability to obey it, and the means needful for its discharge, whereas earthly powers requires us too often to work beyond our strength and to make brick without straw. This command regards our own highest good for time and for eternity, whereas the commands of men refer to their interests and not to ours. This command is a favor, and is based upon infinite love, and stupendous mercy, whereas the will of man is founded merely upon authority and power. “How then shall we escape if we refuse to obey him who speaketh from Heaven”?

T. S.

DUTY AND PRIVILEGE OF CONFESSION.

THE DUTY AND PRIVILEGE OF BELIEF AND CONFESSION URGED
UPON DOUBTING SINNERS.

NO. I.

In the order of nature a man must *believe* before he can *confess* the truth as it is in Jesus, and must have faith and confidence in the person, work, and glorious all-sufficiency of Christ, before he can commit his soul into his hands as a faithful Redeemer, and openly acknowledge and confess Him before men. And yet, in that striking declaration of the apostle—(Rom. x. 9, 11,)—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, for the Scripture saith, whosoever believeth on him shall not be ashamed,"—we find confession is placed before believing. The reason of this apparent anomaly is found in the fact, that the apostle had more immediate reference to the judgment of man than of God. God looketh upon the heart, and can discern its thoughts and intents. He can see faith even when it has never yet been whispered to the ear of mortal. But it is far different with respect to man. He can only judge from the outward appearance, and discover the state of the heart by the conversation and the conduct. Our heartfelt belief can only, therefore, be known to our fellow-men, by our open confession and our correspondent outward devotion. A man's character is known by the company he keeps; and a man's opinions are known, *in every free country*, by the party to whom he is attached, and by his own free and constant publication of them. And, in the same way, do we judge whether a man really and at heart believes and trusts in the Saviour, by his readiness to confess Him before men, and to hold fast the profession of his faith stedfast to the end. When speaking, therefore, in reference to the judgment of man, the apostle puts confession, which is the effect, before belief, which is the cause, because it is only by the effect *we* can know anything of the cause. But there is another reason for this arrangement, and that is, that *so far as it regards others*, the open and stedfast confession of the truth is of more importance than its inward possession. For, for the same reason that we cannot see the faith of another which is in the heart, that faith can have no influence over us. It cannot afford a testimony for the truth of Christ, or the all-sufficiency and glory of Christ.

It cannot demonstrate to us the nature, efficacy, and power of the gospel, and its ability to mould and fashion the character, and to sustain the soul in every time of need. It cannot, therefore, prevail upon others to "acquaint themselves with God, and be at peace with Him," by the evident manifestation of what He has done for our souls. Our faith, therefore, to have any value—to be promotive of the glory of God—to advance the cause and kingdom of Christ—to bear an efficient testimony for Christ and his cross—and to lead to the conviction and conversion of others, must be openly confessed and manifested before men. Nay, would we reap any fruits and benefits from faith in our own souls; would we experience its power to save, to sanctify, to transform the heart, to mould our principles, to fashion our lives, and to sustain and comfort us under all our trials, we must "come out from the world, take up our cross, deny ourselves," and identify ourselves with Christ's church and people, in a profession of the truth as it is in Jesus, and a diligent observance of His appointed ordinances.

But, while all this is true, still it is equally true that a *mere* profession of Christ, a mere outward observance of ordinances, is vain, worthless, and dangerous to salvation. It cannot do good to others, it cannot do good to ourselves, and it cannot glorify our Saviour. It is, in the moral world, what a monster is in the natural world, and bears no more resemblance to real piety than a picture does to a living man, or than a scarecrow does to the human person.

Neither a profession, then, without faith, nor faith without a profession, is a complete, perfect, or symmetrical whole—a true exercise of man's glorious powers. And the reason is, that man is a compound being, possessed of a body as well as a soul—of affections as well as intellect—of active powers as well as an understanding—and of social qualities as well as of personal and selfish attributes. What he does as man, he does with ALL his powers; and what he approves in his understanding, he carries out, therefore, into action by his will and his active powers. When a man, therefore, believes in his heart, he lives, and moves, and acts, in accordance with the thing believed. There is no power which can paralyze *the will* to do where there is *a heart* to do, and *a possibility* of doing. In order to enable any man, therefore, heartily to *do*, it is necessary that he should heartily *believe*. This belief is the principle—the beginning—the fountain—the elastic spring—the ever-living power which works in us to will and to do.

" 'Tis faith that changes all the heart,
 'Tis faith that works by love,
 That bids all sinful joys depart,
 And lifts the thoughts above.

“’Tis faith that conquers earth and hell,
By a celestial power;
This is the grace that shall prevail
In the decisive hour.”

THE ESSENTIAL KNOWLEDGE.

NO. II.

Would you, then, my dear reader, be saved? Would you “be reconciled to God, and be at peace with him,” and thus be prepared for death, judgment, and eternity? Then you must believe the testimony of God concerning Christ with your heart, and confess Christ with your mouth. God has in infinite mercy provided salvation through the incarceration, life, death, resurrection, and intercession of Christ, who has made a perfect atonement for all sin, and wrought out a righteousness which is of infinite merit and sufficiency, and “whose blood cleanseth from all sin.” God is now reconciled and satisfied, so that while “he is a just God, he is also a Saviour.” “God is now in Christ.” We have no longer to do with an absolute Deity, with God as angry, jealous, and consuming as fire. God is now in Christ, and to him all judgment has been committed,—Who sits upon the throne, and ever liveth at God’s right hand, as “head over all things to His Church,” and as “a Prince and a Saviour to give repentance and remission of sins.” No man knoweth God but the Son, and he to whom the Son shall reveal him. No man can come unto the Father but by the Son. No man can stand justified before God but he who stands there covered with the imputed righteousness of Christ. No man can receive the Spirit but he to whom the Son, whose Spirit he is, imparts him. In Christ dwelleth all fulness. On Him is laid all our help. In Him are treasured up all the riches of Divine grace and mercy. God, therefore, now deals with sinners through Christ. Christ has been lifted up, as was his type the brazen serpent, in the wilderness, that whosoever believeth in him may be saved. Such is God’s plan of mercy. Such is the gracious scheme of redemption. Such the way of life.

Now this plan of redemption evidently supposes that we are dead. And to believe in Christ, therefore, we must have a *clear* conviction (I do not say how deep and strong,) but a clear and full conviction that we are “dead in trespasses and sins;” that we cannot justify ourselves in God’s sight; that we can do nothing to reconcile our souls to God; nothing to make us acceptable to Him; nothing to produce penitence, or feeling, or peace, or joy in our hearts. Oh! my dear reader, have you been brought to this state and conviction before God? Are you “sure that the judgment of God against you is according to truth;” that you are verily guilty before Him; and that you are

not only condemned, but that you deserve the condemnation which is written against you? Have you been driven from all the refuges of lies in which men naturally hide themselves from this conviction? Have you given up your vain efforts to establish a righteousness of your own: either by comparing your character with that of others, and it may be with some who are professors of religion, and taking comfort from the thought that you are as good or better than they are; or by endeavoring, in addition to your morality, to secure God's favor by praying, reading, and observing outward duties? If you have *not* done this, then, with all your righteousness, you are a miserable man. There is more hope of a fool, yea, even of the most abominable sinner, than there is of thee. To you there is not a word of peace, or comfort, or encouragement in the Gospel. To you Christ cannot be "made wisdom;" for you are "wise in your own conceit." To you Christ cannot be "made righteousness;" because you think that you are already better even than many who are "clothed with the righteousness of Christ." To you Christ cannot be "made sanctification;" since you imagine that you have a good heart, and despise others. To you, therefore, the Gospel announces no good tidings, proclaims no Saviour, and offers no salvation. You are "the righteous whom Christ never came to call." You are "the whole who need no physician." For what is it to God that you are as good or better in yourself than others, even than many professors of religion are in themselves, when God has pronounced his judgment, that "ALL have sinned and come short of the glory of God," "that every mouth may be stopped, and all the world may become guilty before God;" and that by his personal character, obedience, morality, or religion, "there shall no flesh be justified in His sight."

He is a most miserable professor who has no better foundation on which to build than his personal character, or holiness, or obedience. Verily he builds upon the sand, and when the floods arise, and the winds blow, all his vain hopes will perish. Christ, and his finished work and righteousness is the only foundation that is firm and everlasting. No goodness, or duties, or profession, or doings of ours, can make a balm that will cure the deadly plague of the soul. All the peace such hopes can give is like plaster that covers the eating cancer, which only fosters its deadly growth, and produces a more desperate disease. Poor, miserable, outcast, guilty man can never spin a garment by all his efforts, that can hide his guilt and depravity from the scrutiny of Omniscient Purity. Oh! yes, my dear reader, "unless your righteousness exceeds that of the Pharisees (who certainly excelled all other men in outward morality and religious devotion,) you cannot see the kingdom

of God." You may be moral, pure, honest, and devout; you may pray, and read, and receive the sacrament, and yet be "poor and miserable, and blind, and naked." For if it is true that a class of men who *appeared* to be righteous before God, and who had no better hope, "shall perish," where shall you, who trust to yourselves that you are as good as they are—where shall you find yourselves, and "how shall you escape the righteous judgment of God?"

THE SURRENDER.

NO. III.

Let me then beseech you to join me, even now, in making a surrender of yourself to God in Christ. Come with me into God's presence, as "in Christ he is reconciling sinners to himself," and dedicate yourself to Him, saying,

Eternal and unchangeable Jehovah! Thou great Creator of heaven and earth! and adorable Lord of angels and men, I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thine awful presence, and earnestly pray that thou wilt penetrate my very heart and soul with a suitable sense of thine unutterable and inconceivable glories! Trembling may justly lay hold upon me when I, a sinful worm, presume to lift up my head to thee, presume to appear in thy majestic presence on such an occasion as this.

Who am I, O Lord God, or what is my house? What is my nature or descent, my character and desert, that I should speak of this, and desire that I may be one party in a covenant, where thou, the King of kings and Lord of lords, art the other. I blush and am confounded, even to mention it before thee. But, O Lord, great as is thy majesty, so also is thy mercy. If thou wilt hold converse with any of thy creatures, thy superlatively exalted nature must stoop, must stoop infinitely low; and I know that in and through Jesus the Son of thy love, thou condescendest to visit sinful mortals, and to allow their approach to thee, and their covenant intercourse with thee. Nay, I know that the scheme and plan is thine own, and that thou hast graciously sent to propose it to us; as none untaught by thee would have been able to form it, or inclined to embrace it, even when actually proposed. To thee, therefore, do I now come, invited by the name of thy Son, and trusting in His righteousness and grace: laying myself at thy feet with shame and confusion of face, and smiting upon my breast, I say with the humble publican, 'God be merciful to me a sinner.' I acknowledge, Lord, I have been a great transgressor. My sins have reached unto heaven, and mine iniquities are lifted up unto the skies. The irregular propensities of my corrupt and degenerate nature

have, in ten thousand aggravated instances, wrought to bring forth fruit unto death. And if thou shouldst be strict to mark mine offences, I must be silent under a load of guilt, and immediately sink into destruction. But thou hast graciously called me to return unto thee, though I have been a wandering sheep, a prodigal son, a backsliding child. Behold, therefore, O Lord, I come unto thee. I come, convinced not only of my sin, but of my folly. I come, from my very heart ashamed of myself, and with sincerity and humility confess that I have erred exceedingly. I am confounded with the remembrance of these things; but be thou merciful to my unrighteousness, and do not remember against me my sins and my transgressions. Permit me, O Lord, to bring back unto thee those powers and faculties, which I have ungratefully and sacrilegiously alienated from thy service, and receive, I beseech thee, thy poor perverted creature, who is now convinced of the right thou hast to him, and desires nothing in the whole earth so much as to be truly thine! Blessed God! it is with the utmost solemnity that I make this surrender of myself to thee. Hear, O heavens! and give ear, O earth! I avouch the Lord to be my God. I avouch and declare myself this day to be one of his covenant people. Hear, O thou God of heaven! and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions, or give thee a certain proportion of my services, or all I am capable of for a limited time; but I would be wholly thine, and thine forever. From this day do I solemnly renounce all the former lords which have had dominion over me—every sin and every lust, and bid in thy name an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, all the members of my body, would I present before thee this day, as a living sacrifice, holy and acceptable unto God, which I know to be my most reasonable service. To thee I consecrate all my worldly possessions; in thy service I desire to spend all the remainder of my time upon earth, and beg thou wouldst instruct and influence me so that, whether my abode here be longer or shorter, every year and month, day and hour, may be used in such a manner as shall most effectually promote thine honor, and subserve the scheme of thy wise and gracious providence; and I earnestly pray that whatever influence thou givest me over others, in any of the superior relations of life in which I may stand, or in consequence of any peculiar regard which might be paid me, thou wouldst give me strength and courage to exert myself to the uttermost for thy glory, resolving, not only that I will do it

myself, but that all others, so far as I can rationally and properly influence them, shall serve the Lord. In this course, O blessed God! would I steadily persevere to the end of my life, earnestly praying, that every future day of it may supply the deficiencies and correct the irregularities of the former, and that I may, by Divine grace, be enabled, not only to hold on in that happy way, but daily to grow more active in it.

Nor do I only consecrate all that I am and have to thy service, but I also most humbly resign and submit to thy heavenly will, myself and all that I can call mine. I leave, O Lord, to thy management and direction all that I possess and all I wish; and set every enjoyment and every interest before thee, to be disposed of as thou pleasest. Continue, or remove what thou hast given me; bestow or refuse, what I imagine I want, as thou, Lord, shalt see good; and though I dare not say I will never repine, yet I hope I may venture to say, that I will labor not only to submit but to acquiesce; not only to bear what thou doest in thy most afflictive dispensations: but to consent to it, and to praise thee for it, contentedly resolving, in all that thou appointest, my will into thine, and looking on myself as nothing, and on thee, O God! as the great eternal all, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

Use me, O Lord, I beseech thee, as the instrument of thy glory, and honor me so far, as either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell: and may it please thee, O my Creator! from this day forward, to number me among thy peculiar people, that I may no longer be a stranger and foreigner, but a fellow citizen with the saints, and of the household of God. Receive, O heavenly Father! thy returning prodigal. Wash me in the blood of thy dear Son, clothe me with his perfect righteousness, and sanctify me throughout by the power of thy Spirit! Destroy, I beseech thee, more and more the power of sin in my heart! Transform me more into thine own image, and fashion me to the resemblance of Jesus, whom henceforward I would acknowledge as my teacher, and my sacrifice, my intercessor, and my Lord! Communicate to me, I beseech thee, all needful influences of thy purifying, thy cheering, and thy comforting Spirit.

UNBELIEF.

How deep and damning is the guilt of unbelief. A man will believe even his weak, fallible, and deceitful fellow-man upon his word, and yet he will not and does not believe God. A man fears and provides against the threatenings of his fellow-man, who can only kill the body; and yet he neither fears nor

provides against the threatenings of God, "who can destroy both body and soul in hell." A man will hope for and expect what man *promises*, and yet seek not and receive not that which God *proffers*. All man's affairs are conducted upon the principle of mutual faith, confidence, and hope; God alone is mistrusted, and eternal things alone regarded with sceptical indifference. Thus do men "make God a liar," and reject the counsel of God to their everlasting ruin. Unbelief is the broad road to perdition.

T. S.

THE SINNER URGED TO DUTY.

NO. IV.

And now, my dear reader, have you gone with me in this surrender of yourself to God, and are you now no longer your own, but "His to whom you have now yielded yourself to obey him?" If you have—if you are thus willingly, devotedly, and heartily "THE LORD'S," then confess that you are so before men. Let it be known in your family, and to your friends and acquaintances. Tell them of your position, and "come out from among them and be separate," and confess your faith also before the world, by "coming into the presence of the congregation, and taking the cup of salvation into your hands, there paying your vows unto the Lord." This is God's own way and plan of manifesting our confession before the world, and acknowledging that we are just what the proud Pharisee of the world says we are, weak; infirm, unworthy, and undeserving sinners, and that all our righteousness, and hope, and help, is in the Lord Jesus Christ. If, my dear reader, thou shalt thou "confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Conscience may condemn you, guilt may alarm you, and Satan tempt you to doubt and fear, but do not despair—hope still. No guilt ever exceeded the merits of Christ's blood; nor has any sin ever yet conquered the invincible power of his grace. In all thy temptations be not discouraged. These surges are intended not to draw you from Him, but to sweep away from you every filthy rag of self-confidence, and lead you to stand firm and immovable on Christ your rock. He is the temple, altar, priest, and sacrifice, to whom every sinner may come, and none but sinners can come; and to whom they are to come, not that they may offer an atoning sacrifice, but that they may trust in that sacrifice and blood "which cleanseth from all sin." Christ's blood secures reconciliation for the ungodly, (Col. i. 20;) cleansing for the polluted, (1 John i. 7;) purchase from the slavery of Satan, (Acts xx. 28;) redemption from the curse, (1 Peter i. 18;) purging from our condemning con-

science, (Heb. ix. 13, 14;) remission of all our sins, (Heb. ix. 23, 14;) the glorious liberty of the children of God, (Heb. x. 19;) a complete everlasting justification before the law and the justice of God, (Rom. v. 9;) and peace, liberty, and boldness towards God as our Father in Heaven, (Eph. ii. 13.) O how rich, how free, how all-sufficient, how unsearchable is the grace of Christ! It is, indeed, high as heaven from which it comes and to which it brings; deep as hell from which it delivers; and broader than the earth, since it not only makes propitiation for all the sins of all men, but brings life and security to angels, and "glory to God in the highest."

To believe and trust in Christ, then, is to renounce as dross all our privileges, obedience, duties, graces, tears, and efforts, and to look for salvation to nothing but Christ. It is to feel that Christ, too, is the free gift of God, and cannot be secured by merit. Faith is his gift, (Eph. ii. 8;) and pardon also is his "free gift," (Rom. v. 16.) Look to Christ then, O sinner; look to him and "thou shalt be saved," (Isa. xlv. 22.) "Believe in Christ and thou shalt not be ashamed." "Come to him and thou shalt find rest." "Abide in him" and thou shalt secure a refuge from every doubt, and fear, and trembling thought. Sinner, there is no Saviour besides Christ, no other foundation, no other hope set before thee, no other refuge. Look then to him and thou art secure; look to anything else and thou art undone. It is only "in Christ" that God is gracious, reconciling, and forgiving. In Christ alone God is "plenteous in mercy," bound by covenant grace and pledged by many precious promises to receive all that come to him, and to cast out none.

To be in Christ then, by an absolute surrender of the soul to God in dependence on his merits and mercy, and to have Christ "formed in our souls," by a heartfelt faith in the word and promise of God, and by the searching application of them through the Holy Spirit;—this is salvation—"this is eternal life."

Fear not then, O thou who art willing to be Christ's, to believe and to trust in Him, and to trust in Him for ALL thy salvation and ALL thy hope. He will restore with the Spirit of meekness. (Gal. vi. 1.) He will bear all thy burdens, (Gal. vi. 2.) He will give grace upon grace;—grace to pardon, grace to hope, grace to believe, grace to enjoy peace. "grace sufficient for every time of need." He will forgive not only once but seven times, not only seven times but seventy times seven—that is, every time we sin and look to Him for pardon.

"He that believeth shall be saved, and he that believeth not is condemned already, and must remain under the wrath of God, because he believeth not on the Son of God." But he that believeth must also confess Christ, or else his faith is dead and

profiteth nothing. Christ divides all men into the two classes—those that confess him, and those that confess him not; and he says, “Him that confesseth me I will confess, and him that denieth me, that is ashamed of me, and that will not follow me, I will deny.”

“There are few that be saved,” says one prophet; “One of a city, and two of a family,” says another. “Oh, my soul! (to use the language of D’Aubigné,) thou art, then, with God, or thou art far away from Him! Thou art converted, or thou art not! Thou dost either confess Christ, or deny Him! One of these two sides thou hast taken, and which is it? Art thou in the narrow path of life? or art thou in the broad way to perdition? Oh, my soul! this is worth consideration. Examine thyself; prove thyself; seek, and ascertain clearly what thou art.” “Examine yourselves, whether ye be in the faith.”

Dear reader! you, whose conscience witnesses that you do not confess Christ—you do not know Him—you are still in the broad way—and why, then, will you not now be saved? Why will you not be this day transported into the path of life, where the “fellow-citizens of the saints” and confessors of Jesus Christ are found? One thing alone prevents you, and that I declare to you; it is your want of faith in the powerful, the life-giving name of Jesus. So long as you do not believe in this name, by which alone there is salvation, your sins separate between you and God, and it is impossible to confess a name which has no glory in your eyes. But believe the word; this is what it tells you, (and in comparison with its teachings all else is darkness and error,) “Christ who is the brightness of the glory of God, and the express image of his person, and upholding all things by the word of his power, *when He had by himself purged our sins*, sat down on the right hand of the Majesty on high.” Understand well what the word of God here declares to you. Christ has, not by an angel, or by any of the heavenly intelligences which He created, but by Himself, purged the sins of all who believe in him; which is to say, he has purified, redeemed, and delivered them from their sins, as effectually as if they had never committed any. At the moment when Christ expired on the cross, being “made sin” for all, all the sins of his people, of every age and every nation, were blotted out. What! could you believe that the Lord Christ himself took the trouble to purify his people from their sins, and that there still remains something in them which defiles and hinders them from seeing God? To use an illustration within the reach of all—if a mother has bathed her child in pure water, and has said to him, “Go, now, you are clean,” her child believes her, and goes to his play; but if, to assure himself that it is so, he should go to behold his natural face in a glass, according to an expression in

Scripture, he would be insulting his mother, by thus admitting the possibility that she could speak falsely. Well! Christ himself, Jehovah, Jesus, says to the believer himself, "Go, thou art made clean; I have purged thy sins myself, I have made an end of all transgression; he that believeth on the Son hath everlasting life." And we will not believe this eternal word of truth! we would make our Lord a liar! Oh, my dear brother! do you truly believe that Jesus is the Saviour—do you believe it in your heart, and confess it with your mouth? Then do I declare to you from the everlasting Gospel, "You are clean." All your sins are forgiven. You have found grace in the sight of God. "There is no more condemnation" for you, says St. Paul. "You, who in time past were not a people, are now the people of God; you, which had not obtained mercy, have now obtained mercy." Listen, then, to the voice of the Lord. He summons you to quit the standard of error, that you may range yourself under that of truth. Go forth from the camp of his adversaries, and enter into that of his children and friends. Unite yourself to the holy band of his prophets and apostles—to those illustrious men of all ages, who confessed his name so nobly. There is not one of you who cannot do it, and that, too, this moment; the door is open, wide open, for all. Oh, why will you prefer the sullied and perishing banners of injustice and unbelief to the pure and immortal standard of Christ? Behold, "the fashion of this world passeth away;" already its grandeur is fading, and soon will be no more. What will then remain to you? "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The Young Man Miserable

AND

The Young Man Happy.

FOUR DISCOURSES

BY

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THE YOUNG MAN MISERABLE.

THE CAUSE OF IT—No. 1.

LUKE, CHAP. XV.

This most touching narrative the world ever heard was related some 1900 years ago to a crowd of disreputable people—a mixed assembly, however, and among whom I may well imagine there stood some who were neither better nor worse than men commonly are. The story was an extraordinary one—and its effects even at this hour are sometimes not less striking.

A man of benevolent character, an encourager of worth and industry, was living in independence and plenty with his two children. His heart seems to have rested on these children with peculiar affection. It would appear that every evil and every care was warded off and all their wants abundantly provided for. Their father's morning smile was accompanied with the provision of their daily meals. Their employment was presided over by his love and their rest was guarded by his watchfulness.

It would have been hard to guess whence the disturbance of this happiness of the children could come. Yet come it did. From an evil heart rose the thought that the plenty for which the house was known might be enjoyed without the gentle authority of the father, and one, the younger of the two, besought his father to give him wherewithal to become independent. None at that time could guess why it was. But the kind parent doubtless after his tender entreaties had been urgently pleaded in the heart of the child against the unchild-like wish, gave an unwilling consent, and with it a portion of his substance.

For a little while the young inexperienced in all but the assiduities of a father's love, was content to live near him; but not many days had elapsed before the servants saw him clearing out with all he had from the scenes of his happy childhood, and setting forth for a distant country there to follow the bent of *his own inclination*. Whatever turn that inclination took—whether in the opinion of the people of that country his way was counted prudence or folly;—judged by the rules of his father's house, his life was disorderly; and ere long the result appeared, and it was seen that he had wasted his substance and spent it all. The land he had chosen to dwell in was not happy. It was subject to frequent famines, of which at this very juncture a very grievous one arose, so that he, among

others, had not wherewithal to satisfy the want he began to feel. And as circumstances beget the image and foster the anxious contemplation of their opposites, the youth's thoughts must have often travelled back to the home he had left—his once cheerful waking, his plenteous meal, and above all, his father's smile and never absent care—and yet home-sick and heart-sick as he was, he did not turn and hasten homeward.

What could have been in the heart of the young man? He had lived in a far country among cold, hard hearts; while all at home had been kindness and affection. Perhaps he thought his father had now become cold and estranged like one of these, and taking up this hard thought against his father, he tried to forget the comforts of his youth and bound himself to service to a citizen of that country, who disregarding his religious feelings and his former respectability, sent him to feed swine in the fields. Here then he was brought low indeed. Here he had leisure to think. The riotous living was past. Or if present to his thoughts, it came only to upbraid him. He may have been very angry with himself. He may have thought that if once more he could be leaving his father's house with the same means at his disposal, he would husband them more wisely. And there may have been nothing yet to change his heart and mind, though want had come upon him like an armed man, and he would fain have filled his belly with the husks the swine did eat.

In the midst of his distress did he find in strangers the heart or the ability to help him? *Not one of all the people of that country gave unto him, or took him in, or sympathized with him.* Oh brethren, be not ye like-minded towards the strangers that are within your gates. Little do we think of the pining sorrow, the unutterable loneliness, the trials and the temptations of a young man away from home, even in the midst of a christian community. Brethren, open to them your doors, take them in, encourage and comfort them, and while in many cases you take in an angel unawares, you may in others save a soul from death and hide a multitude of sins under such circumstances.

“The Stranger's heart! Oh, wound it not!
A yearning anguish is its lot;
In the green shadow of thy tree,
The stranger finds no rest with thee.

Thou think'st the vine's low rustling leaves
Glad music round thy household eaves;
To him that sound hath sorrow's tone—
The stranger's heart is with his own.

Thou think'st thy children's laughing play
A lovely sight at close of day:—
Then are the stranger's thoughts oppress'd—
His mother's voice comes o'er his breast.

Thou think'st it sweet when friend with friend
 Beneath one roof in prayer may blend;
 Then doth the stranger's eye grow dim—
 Far, far are those who pray'd with him.

Thy hearth, thy home, thy vintage land—
 The voices of thy kindred band—
 Oh! mid't them all when bless'd thou art,
 Deal gently with the stranger's heart!"

MRS. HEMANS.

It was then that this young man came to himself. It seems to have been a sudden thought, and yet it is a melancholy truth that even then he did not with one bound of a liberated heart—and with one paramount desire, to be at one and at peace with his father after so long estrangement, commence his homeward journey. No. The poor, selfish and unworthy young man was chiefly influenced among other motives by the thought that in his father's house was bread enough and to spare. His purpose at the best still looked to self—to a peaceful sufficiency—to provision far better than the husks—but not to a joyful sympathy with his father's mind and a glad fellow working in obedience to it. Perhaps these things were too high for his hope, but not surely for his desire, if his heart had pointed true. Something, however, was yet to be done ere this could take place and that something could only be effected in a father's house. To that house therefore he must now return.

THE CURE OF IT—No. II.

LUKE, CHAP. XV.

Humbled and brought low, unable to endure his misery any longer, utterly destitute of any hope or help from any other quarter—his thoughts are turned homeward and he forms the desperate but determined resolution to go to his father, and with all the evidences of his degradation about him, to make to him an ample confession, saying, "Father I have sinned and am no more worthy to be called thy son; make me as one of thy hired servants." Poor faith! Low thoughts of his father's love! Availing, however, so far as to bring him to that father in deep self-renunciation and humility. It would surely not be wonderful from what we know of that kind father to suppose that he has from time to time received intelligence of the ungrateful child's conduct;—that he had grieved over his obstinate alienation;—that he had even sent messages entreating him to return; and had neglected no means his power could command to suggest a better mind. We might infer that he was watching for his return with all the yearning of a fond and forgiving heart. At all events he did actually see him when he was yet a far off. And how did he feel when he saw the haggard remains and tattered garments of his once promising

and favored son. To receive him with favor, approbation and complacency, he could not. His conduct had been notoriously and inexcusably bad, unfilial and ungodly. But though most wicked and undeserving, he was still his son, and he was a father. He had compassion therefore on him. Oh think of this! The very word is remarkable. He could not really admit his sin into his heart. This he could neither palliate nor excuse. But he had compassion on him. His bowels yearned over him and looking to the deep unfailing resources of his own untiring love he would still hope by goodness to lead him to repentance.

A talented writer has observed, "There is an enduring tenderness in the love of a *mother* to a *son*, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience,—she will surrender every pleasure to his enjoyment,—she will glory in his fame, and exult in his prosperity, and if adversity overtakes him he will be dearer to her by misfortune,—and if disgrace settle upon his name, she will still love and cherish him, and if all the world beside cast him off, she will be all the world to him."

The passage is an eloquent one and not without considerable truth. But it admits of much qualification and exception. Even woman's love can be stifled by selfishness and pride. Job's wife became cold towards him and unaffectionate when troubled assailed him, so that one of his sorest trials was, that not only other friends had deserted him, but that even his wife's heart was strange unto him. And, even of a mother, scripture, as well as melancholy facts testify, "she—even she—may forget."—Is. xlix; 15.

Yet did not this father forget. His love like that of David for Jonathan was stronger and deeper, and more abiding and unalterable than even that of woman. He did not therefore forget his son. He still loved him, though poor, despised and haggard and useless. His love did not live on the opinion and favor of others. It was inward, instinctive, and irresistible. He ran therefore to meet him. And before the self-condemning words of the returning penitent were uttered he fell on his neck and kissed him.

The confession of the son did not exceed the criminality of his conduct. It was all sadly and emphatically true. But the word FATHER was in the penitent's confession. And there was in that father's love resources to meet the emergencies of the case. "Bring forth," he cries, "the best robe and put it on him," not as the son had asked the garment of a hired servant—but the best robe in his wardrobe. You will remark that he

calls for a ring also, and for shoes and for the fatted calf, all of which the father said, "bring them hither." But I prefer to rest on the father's greeting of the prodigal. This is more, much more than merely receiving him. He went forth to meet him. He gave him joy to strengthen him for service, not bread enough in payment for service rendered. He bestowed upon him not the hired servants' meat and shelter during pleasure, but the son's portion with the child's security. Yea more than this, for if, while yet sinning against him he had been met, rejoiced over and brought home by his father into the house, could he ever more fear that that father's unchanging heart would turn him out of doors for infirmity or fail after so great deliverance and bounty, freely to give him all things.

Blessed child-like confidence! Nothing now in self. Every thing in his father. Henceforth would he not watch his father's ways and his looks. Entering into his thoughts and the communion of his will; obeying, not with grudging reference to rules hung up in the hall for the servants' guidance, but with the service of love as an obedient child counting it his meat and drink to do his father's will in all things.

But we must come to a close. The christian, at least the healthful christian, who walks in the fear of the Lord and the comfort of the Holy Ghost, will need no other opening of this narrative, but what the anointing which he hath received will supply. To one whose thoughts are now first engaged by the leadings of Providence in this matter, I would add a few words, some of which may possibly be profitable to his soul: I see every where in this narrative the ground of responsibility to be grace given—and something much or little committed to man's stewardship under a just and holy God. I see this responsibility before the prodigal's wandering; and I see it only far more blessed in its character after his return. And as the frame and relations of society are the things in which man's judgment passes sentence unwittingly on his own sin against God, I apprehend the fathers of our flesh will see the prodigal's sin in the light of the kindness of that father whose care it had been to fill his heart with food and gladness.

We perceive also at once that the thought which disturbed the happy family could not have been sown by the father, but that an enemy must have done this. We learn indeed that the soil in which it had been sown had no inherent power of rejecting it; for on the contrary it received it, and it grew, and appeared in the wish to quit his father's house. Riotous living, after the course of his own will, was that by which the enemy's work stood plainly revealed. But would the child's ingratitude have been less if his course had been outwardly more moral—and if, in worldly prudence, he had deliberately framed rules for the

ordering his own affairs to the exclusion of all mention of his father's name?

Consider and answer ye decent ones without God, who live only for self, and love and serve the creature more than the Creator who is God over all and blessed forever. In any case the famine was sure to come—the famine of the soul, grievous indeed to him who would live at ease in his possessions.

But there is one part of the narrative which, if our hearts were rightly minded, would fill us with astonishment. It is that the prodigal should not in the very beginning of the famine have hastened home to his father. But no. The world has a saying that nothing is so intolerable as the sight of a benefactor whom we have wronged. This saying expresses a melancholy truth. Adam hid himself when he had sinned, and the poor prodigal drew back from the thought of home and its associations. This tendency of our hearts was provided for when Samuel said to Israel *fear not*. "Ye have done all this wickedness, yet turn not aside from following the Lord, for then should ye go after vain things which cannot profit or deliver."

But among the chief causes of the prodigal's continued alienation must have been the unfeeling spirit of the evil world in which he was living and the hard thoughts it taught him to impute to the father he had left. Blessed with tenfold blessings, is the heart that encourages large views of the grace of God to sinners. Oh, is there here present, a man brought low, neglected and forgotten by the world, whom father and mother have forsaken, and who is desiring wisdom to direct his way? Let him ask of God who giveth to all men liberally and upbraideth not, (how gracious is that word,) and it shall be given him. But let him ask in faith, putting away all his hard thoughts of God and accepting with joyful confidence His gracious provision through the blood of His dear son. After that, but not before, he may go on to learn that not merely to rejoice in his own salvation but to seek the glory of his heavenly father is his proper aim—that father who is already gathering a company to rejoice in His joy over the Son who was dead and is alive again—was lost and is found.

To conclude, there is one point in which the perfect analogy of the parable fails us. It is in that where in nothing in our nature could afford a parallel. The earthly parent could do nothing more than wait and welcome from afar his son's return. The Heavenly Father can and does suggest the first thought of a return. And my dear hearer it may be that the Lord in His grace abounding above your sins may, at this moment, be depositing such a thought in your heart. If so, bless His holy name. Open your heart wide or rather look to Him to open it that so the good seed falling in soft and good ground may

bring forth abundantly to our endless joy and the praise and glory of His grace.

“Return, O wanderer, to thy home,
Thy Father calls for thee;
No longer now an exile roam,
In guilt and misery.
Return! Return!

Return, O wanderer, to thy home,
’Tis Jesus calls for thee;
The Spirit and the bride say, Come;
Oh, now, for refuge flee.
Return! Return!

Return, O wanderer, to thy home,
’Tis madness to delay;
There are no pardons in the tomb,
And brief is mercy’s day.
Return! Return!”

We are all of us prodigals. Oh, would that we were at home again! oh, would that we were with our father and our God again! Come home, all of you, come home to God! You who have wandered far—you who have forgotten you ever had a home—you who have sinned against so kind a God—you who have forgotten that you ever had a Father in heaven—you who have been degraded and enslaved by sin and Satan—all of you, come home, come home! One who has been himself a prodigal and an outcast, but who has become a penitent, and has been forgiven, freely forgiven for all, for ever, entreats you to come home to God! Oh, come, come home! You know that when the prodigal son came home, and was forgiven and embraced by his father, all his father’s friends and servants began to rejoice. So it shall be with you. Come home, and all the angels in heaven will be rejoicing over your return! Come home, and all the saints in glory will rejoice with the angels over you, and Christ will rejoice, and God the Father will rejoice, and you shall rejoice with them with joy unspeakable, and full of glory; and, at last, you shall be carried up by the angels to your Father’s house not made with hands, eternal in the heavens, and there shall you dwell amid joy and gladness, and sorrow and sighing shall flee away!

“The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home,
O Lamb of God, in Thee.

Though clad in rags, by sin defiled,
The Father hath embraced his child,
And I am pardoned, reconciled,
O Lamb of God, in Thee.

It is the Father’s joy to bless,
His love provides for me a dress,
A robe of spotless righteousness,
O Lamb of God, in Thee.

Now shall my famished soul be fed,
A feast of love for me is spread,
I feed upon the children's bread,
O Lamb of God, in Thee.

Yea, in the fulness of His grace,
He puts me in the children's place,
Where I may gaze upon His face,
O Lamb of God, in Thee.

I cannot half His love express,
Yet, Lord, with joy my lips confess,
This blessed portion I possess,
O Lamb of God, in Thee.

It is *Thy* precious name I bear,
It is *Thy* spotless robe I wear,
Therefore the Father's love I share,
O Lamb of God, in Thee.

And when I in Thy likeness shine,
The glory and the praise be Thine,
That everlasting joy is mine,
O Lamb of God, in Thee.

THE YOUNG MAN HAPPY.

“Happy is the man that findeth wisdom.”—Proverbs iii. 18.

The mind of man is so constituted that it always requires some object to pursue. There is in it that natural thirst after happiness, that restless activity of desire, that eager aspiring after something out of and beyond itself, which will powerfully prompt it to the pursuit of some object or other, and if none that is good be directly presented to engage its attention, it will inevitably attach itself to one that is evil. Not being happy in itself, nor able to find anything in itself to make it happy, it will ever be going forth, in search of, and laboring to attain, something which it persuades itself will, when attained, supply the satisfaction it craves. To rest in his own emptiness or in a state of torpid indifference to all external objects, is indeed utterly impossible to such a creature as man; it is opposed to his very nature; he must have something to aspire after, and will be ever aspiring.

From the earliest period of life we see this tendency manifesting itself, and never more strongly than in the warm season of youth, when the mind begins to expand. The child for instance (if we may be allowed to allude to such puerile things) must have his bauble coach to run after, or his bubble pipe to blow up or some attractive object to chase. The boy must have his kite or his cricket ball, to string out his mind in airy flight, or to call forth his animal energy in pursuit; and this desire for an object suitable to the developed powers of the agent, not unfrequently goes on changing with every change of years, from childhood to youth, from youth to manhood, and from manhood to old age, till at last it often happens that the folly of the man ends in the return of that of the child, who amuses himself in blowing up bubbles, which he imagines to be worlds, weeps bitterly when they burst, and with their expiring expires.

Such alas! farcical as it may seem, is but too just a picture of the usual course of human life—begun in trifling, spent in toilsomeness, and ending in disappointment. Either through not having a proper object presented to occupy his attention or from self-imposed delusion, man too often wears out his little span of existence in pursuing only deceitful shadows, which continually mock his efforts to grasp, or lying vanities which turn to ashes in his hand; and dies

at last without having attained to the knowledge of the truth predicated by our text, that "Happy only is the man who findeth wisdom."

To see that this is often the case, survey for a moment the usual pursuits of men in the different seasons of human life; even after they have attained to what are termed years of discretion.

First look at what is the common course of youth, and see in what it begins and in what it ends. In this spring-time season, when all around looks blooming and gay, and young desires begin to stir within the breast, is not the common pursuit that gilded butterfly—pleasure? Elated by the liveliness of the scene in which they find themselves and attracted by the inviting beauty of this object, they join eagerly in the chase of the seeming good; and so long as the excitement of the pursuit can be kept up, they feel perhaps a glow of sensible delight; but as soon as they lay their hand upon its fleeting form, they find its beauty gone with the first touch of their "defacing fingers."

Disappointment, however, in one form of pleasure generally prompts sanguine youth only with the more ardent eagerness to pursue another. Each sense in its turn is tried, cheated in the sight of his eyes, credulous youth seeks next what will gratify the hearing of his ears. He calls in all the sons and daughters of music; the harp, the viol, the tabret and the pipe are made to unite all their harmonies, to please his soul. He says to his heart, "Go to now, I will prove thee with mirth; therefore enjoy this pleasure;" and behold he finds that this is also vanity. The melodies of music, sweet though they be, and though they may produce for the time a trancing bewilderment in which the soul loses all power of thought and sense of pain, are, after all, but an empty sound, which must die away at last in silence, dead; and when the wrapt listener awakes from his reverie into real reflection he finds his soul is still unfilled, and therefore still unhappy.

Disappointed again, he betakes himself next, perhaps, to those other pleasures of sense which promise to afford some more positive enjoyment, and for the enjoyment of which the unblunted sensitiveness of youth is, it is represented, the only possible season. Foreseeing that if he lives—and he never thinks of death and of himself at the same time—he shall one day grow old, and that the years will then draw nigh when he shall be forced to say, "I have no pleasure in them," youth resolves to enjoy these gratifications while they are within his power, flattering himself that in them, if only secured, he shall certainly find full present satisfac-

tion. He says to his companions, "Let us fill ourselves with costly wines, and ointments, and let no flower of the spring pass by us. Let us crown ourselves with rosebuds before they be withered." He takes his fill of the pleasures of feasting, gratifies his smell with the odor of ointments, and crowns himself with the rosebuds of beauty. But alas! poor visionary youth he soon finds to his keen vexation, that sensual pleasures fail to satisfy, and that the rosebuds of beauty hide thorns of cankering care and worms whose gnawing pang never dies—that they bloom, in short at the unseen entrance to that bottomless pit, whose steps lead down to the depths of hell. Discovering his mistake, if happy he tries, though too often it is final and fatal, and indignant with disappointment, he dashes the wine cup of sensuality from his lip, and tears the garland of gaiety from his brow; and, having grown wiser by experience, though not truly wise, he assumes the sobriety of a more manly sense, and devotes himself to the pursuit of some more substantial object.

Being now arrived, we suppose, at the age of manhood, he engages in business of some kind or other, and amidst its bustle and excitement, imagines perhaps that he finds, or persuades himself that in its acquisitions he shall find, that satisfaction which he failed to realise in sensual gratifications and youthful pleasures. Accordingly, he expends his capital in the speculations of merchandize, or in the outlay of agriculture, passes days in laborious toil, and nights of anxious thought, to ensure the success of his plans, and the prosperity of his undertakings, and flatters himself that if he succeeds in this or that scheme, or when he has amassed this or that amount of wealth, he shall be perfectly content. But alas! in him is realised the declaration, that "he who loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase;" and consequently, he continues the pursuit till he sinks into the grave, encased in a coffin of worldliness; or if he retires before death overtakes him, to enjoy the supposed satisfaction which his riches will procure him, he discovers that there is still something wanting to make him happy, which wealth cannot purchase and grandeur cannot confer, and which he, alas! has never found.

Or, to take a higher range of human pursuit; our youth now shooting into manhood may be one who being endued with superior talent, or more than ordinary ardor, chooses one of the learned professions as the path wherein to gratify his ambition. He shall pursue that path, we will suppose with a health that fails not, and a labor that tires not, and

an ardor that cools not, and a perseverance that flags not, to make himself acquainted with all wisdom and all knowledge of a human kind; and he shall multiply his sources of information as the rivers, and tower above his fellows as the mountain above the hills. Yet shall he find that his pre-eminence is but the solitary sublimity of the snow-topped mountain in some cold regions to which the common sympathies of mankind never reach, and his multiplied streams of knowledge are but streams after all of accumulated sorrow; For as the wisest of men has declared, "in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." And he shall confess, if he be honest, that with all his studies and all his labors, he has never attained that wisdom which maketh happy.

But there is yet one more season in the natural progress of life to be passed. Old age is coming on; and old age is ever the world's allowed season for wisdom. But how seldom, alas! in truth does a youth passed in pleasure, and a manhood in the pursuit of worldly wealth, or of ambitious distinction, terminate in the attainment of true wisdom? How much more frequently is it passed in selfish ease! or querulous discontent! How often do we see the old man eaten up with carefulness, or tormented with perpetual alarms, having no satisfaction in himself, and distrusting all around him, and after having spent many years of toil, dying at last without wisdom and therefore without happiness! Of all states, none can be more miserable, none more to be pitied, than that of a man who has arrived at such an age as to be incapable for any longer pursuing or enjoying earthly objects; and who yet has no superior ones to supply their place. And yet this is the misery to be looked for at the end of a life spent without the attainment of wisdom.

Still, as we observed at the outset and as we have shown from a survey of human courses, since man must and will have some object to pursue, it necessarily follows that if a good one and a profitable one be not brought before him, he will be certain to fix upon one that is evil and injurious. Without something to employ its powers, the mind suffers a sort of collapse—falls into itself, languishes and expires. When thwarted in its tendencies by the unnatural suspension of its activities, it feels a sinking, a dreariness, a discomfort such as words cannot express. Hence if an object does not offer itself, the mind will create one of its own, and when this is tried, and fails, will cast it away and create another, to its repeated disappointment. How else can it be accounted for that men, who possess a full competence of

this world's goods are seen eagerly striving after something more, never contented with any present condition, changing from one object to another, till death puts an arrest upon their career?

An eminent political economist proceeding upon the principle with which we set out, that the mind of man must have some object to pursue, has defined human happiness to consist in always having a good object in view, with the consciousness of continual progress towards it, and the certainty of its final attainment. But who except the christian, we may ask, has such an object? For what besides divine wisdom can be pronounced in the highest sense good, or present an object for continual never-ending pursuit? And what other object can a man fix his eye upon with the certainty of not being disappointed either in the pursuit or in the possession? Who ever met with the man, intent only on temporal things, who could affirm that he had really attained, or felt any thing like certain of attaining; all that he desired? Who ever knew the individual who would maintain that he believed the perishable things of time and sense to be the highest and the only proper objects for men to pursue?

It being admitted, then, by all, that happiness is their desire, and that in nothing which human imagination can devise, or human ambition aim, it can be attained, the question remains. Where, and in what, can happiness be found? Our text replies: "Happy is the man that findeth wisdom."

But where can wisdom be found? And in what does it consist? In the 28th chapter of the book of Job, after a description has been given of all those natural arcana, in the study and discovery of which those called philosophers place wisdom (but which is rather knowledge than wisdom,) the inquiry is raised, "But where shall wisdom be found? And where is the place of understanding?" And after man and all the other creatures have been shown to know nothing of it; after the depth has been made to say, "It is not in me," and the sea, "It is not in me;" when it has been declared that gold cannot purchase it, nor the crystal or the sapphire; when its price has been pronounced to be above rubies; when neither the birds of the air nor the fishes of the sea can tell its locality; when destruction and death can only say, "we have heard the sound thereof with our ears;" it is proclaimed that God understandeth the way thereof, and knoweth the place thereof. And then transporting the hearer back to the time of the creation, the eternal himself is brought upon the scene speaking with sublime authority;"

and to man he said, "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

Wisdom, then, is true religion, in its essential principles and genuine actings, having its seat in the heart, and exercising a controlling influence over the life of him who is the subject. Now this wisdom is the gift of God. It must be sought for indeed, and that most diligently, if we would find it. But it is God who reveals it, and he reveals it to them who seek him. It is written "my son if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. "For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding." "If any man lack wisdom" saith St. James, "let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him." Even a heathen could tell us that God giveth nothing to man without labor. And as every object will be granted, it ought to be pursued with an ardor proportionate to its worth. Now, wisdom is the principal thing; therefore, "with all thy getting, get wisdom." This, as it is the chief of blessings it ought also to be the chief object of pursuit; that thing which above all others, we should aim both to obtain, and to impart. To the pursuit of this, all other objects should be subordinated; for with this no other will bear to be brought into comparison. "She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." In the season of youth especially, the pursuit of this should engage our attention; for this season of life both requires it most, and is most favorable to its attainment. That life, be assured, which is not begun with wisdom, can never end in happiness. It was to convey the instruction of wisdom, especially to the young that the Book of Proverbs was written: "to give," as is declared in its introductory verses "subtility to the simple, and to the young man knowledge and discretion." Let this then, my young friends, be your chief, your constant, your steady pursuit.

But while we would urge upon young men and young women the importance of pursuing wisdom, we would not lead them to suppose that all other things may be neglected. Man, it must be remembered, has a two-fold nature, and therefore must have two-fold objects to pursue—those of the body and those of the soul; the one temporal, the other eternal. These are to be pursued simultaneously and in har-

monious subserviency to each other; always, however, assigning the chief place to that which is the most exalted.

Wisdom may be defined as consisting in right views of God, of ourselves and of our relation to our fellow creatures; and in doing (not merely in knowing or approving,) but in doing our duty to Him, to ourselves and to our fellow men. These three things, simple though they may appear, comprehend truths, and principles and actions of the highest import, far transcending the power of unassisted reason to discover, or unassisted nature to perform, and which may supply topics for study not only to the utmost limits of time but through the boundless ages of eternity.

The first part of wisdom is to find the knowledge of God; to learn to know him in his triple relation, as our Creator, our Redeemer and our Sanctifier; to reverence Him as a Father, who is venerable in wisdom; to love Him as a Saviour, who is tender goodness; to submit to Him as a Governor who is glorious in Holiness. He who has found true wisdom, has had manifested to him the glory of God in the face of Jesus Christ, has been brought to know the Father as He has revealed himself in his Son—has been led to regard that Son as his only and all sufficient Saviour—as made of God unto him through the might and merciful working of the Holy Spirit, wisdom, righteousness, sanctification and redemption; has consequently renounced all other guides to truth, all other grounds of confidence, all other means of holiness, all other hopes of glory, and taken Christ to be his all in all.

In the light of God's character as unveiled in his word, he has discovered the true knowledge of himself—his own sinfulness, his lost condition by nature; his utter inability to restore himself, by his own power, to righteousness and happiness—his continual need of the help and sanctifying grace of God's Holy Spirit, the duty which he owes to his soul, to seek his own eternal salvation, to avoid the destructive ways of sin, and to follow after that holiness, which alone can qualify him for the enjoyment or secure the possession of everlasting life.

In the love which God has manifested towards mankind, in the mercy which he has himself experienced, he learns his duty to his fellow creatures, which is to love them notwithstanding the evil that is in them, or the injuries they may have done him, to forgive them even as he hopes to be forgiven of God, and to seek their good in all those ways and by all those means which will best secure that benevolent and God-like end. This, brethren, is the course of true wisdom; in these things wisdom consists; and happy is he that findeth it.

BIBLE TEMPERANCE.

FIVE ARTICLES

BY

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BIBLE TEMPERANCE.

THE IMPORTANCE ATTACHED TO TEMPERANCE IN THE BIBLE.

No. 1.

Mr. Editor.—Some of your correspondents, and Melancthon among the rest, on the subject of temperance, seem to be anxious to find the extremest limit of separation from one another. The one is as *citra* (to adopt the new coined phraseology) as the other is *ultra*. There are many that do not like the spirit of the one, while they cannot coincide with the views of the other. It may, therefore, be a seasonable time for one who holds the safe and middle path, to give his opinion also. That there is *a ground* on which the total abstinence cause may be advocated and advanced, I believe—and that there is *a more popular ground* on which it has been *most generally* based, which is unscriptural and dangerous in the extreme, I also believe. It will be my object, therefore, without any personal allusions or controversy, to shew the importance attached by the Bible to Temperance—what the Bible means by Temperance—the improper application of this term to Total Abstinence Societies, and some dangerous principles which *some* of their advocates have sustained—the christian rule of liberty and charity, particularly in reference to temperance—and the true and only ground on which as a believer in the plenary and verbal inspiration of the whole Bible by Him who knew the end from the beginning, and the present age as fully as those that are past, I can sustain these Societies.

I assume not the character of a dictator to other men's faith or practice, but that of an inquirer. These papers I drew up for my own satisfaction, as I had difficulties in my mind which have as yet prevented me from uniting with the Total Abstinence Societies, and which have not been met by Jonadab, or any advocate of the cause I have yet heard. Were these Societies, however, based upon the principles I lay down; were these principles defined in a *written constitution*, so that a member would not be responsible (*as every member now is*) for the unscriptural and false doctrines put forth by many of their advocates; and were the pledge made *temporary*, or binding only while the giver of it believed that his continuing it was necessary or useful—then do I feel assured many who are now restrained by conscientious obligations, would willingly co-operate in the furtherance of the cause of temperance, through total abstinence Societies.

TEMPERANCE.

Among those christian virtues which are to be thus carefully added to faith in Christ Jesus is that of *Temperance*. Temperance, therefore, is a christian grace, and one of those robes of righteousness with which every believer in Christ should be found clothed. With this abounding in him, the christian shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; while without temperance no man can be a true christian, or have any evidence that he possesses that faith which is unto salvation; for "he that lacketh these things is blind and cannot see a far off, and hath forgotten that he was purged from his old sins." And thus do we find the Apostle Paul enumerating among the fruits of the Spirit, temperance, (Gal. 5: 22, 23,) and affirming that "against it there is no law." Temperance, therefore, is a "fruit of the Spirit" always wrought in the heart, wherein that Spirit dwells, though in different degrees and measures. Against temperance, there is and can be no law, for it is all that the moral law, all that christian principle require. So that obedience to the moral law as a rule, and as written in the heart by the Holy Ghost, will lead to temperance, and this will constitute one of those marks by which wisdom is justified in all her children. Aiming at the glory of God and the salvation of his own soul, through fear of God's displeasure, love to his character and name, and in the exercise of that faith which seeth Him who is invisible, the christian is able to display among his other qualities, that of temperance.

Temperance is, therefore, an essential christian grace. Does any man desire the office of a bishop? he must be temperate. Does any man seek the office of an elder? he must be temperate. (Titus 1: 8, and 2: 2.) Does any man hope he is a christian, and look forward to the recompense of great reward? "every man that striveth for the mastery is temperate in all things." And does the christian bishop faithfully discharge his high calling as overseer of the flock of God? he must be heard, like Paul, reasoning of temperance, righteousness, and judgment to come.

On the other hand the most withering anathemas are pronounced in the Bible against all intemperance. The drunkard is classed with the murderer, while of both it is declared that they cannot enter into the kingdom of God. (Gal. 5: 21. 1 Cor. 6: 10.) The intemperate drinker is, therefore, to be expelled from the Church of the living God, unless he will turn from his wicked and ungodly course, for "if any man that is called a (christian) brother, be a fornicator, or covetous, or an extortioner; with such a one (we are) not to eat." 1 Cor. 5: 11.

From what has been said it is very evident that the Church of Christ is a Temperance Society, and that it should be composed only of temperance members. No intemperate man is qualified either to enter the christian commonwealth, or consistently with its discipline, to remain within its bosom. It also follows that the gospel is designed to be a system of temperance reform. It addresses itself to the poor, debilitated, outcast inebriate. It points out to him the awful gulf into which he is about to plunge. It directs him to a Redeemer who is able to save to the very uttermost all that come unto him, even the chief of sinners; and urging him, as a prisoner of hope, to flee to the refuge set before him; it plucks him, as a brand from the burning, saves a soul from death, and hides a multitude of sins. The gospel is the power of God to the salvation of every drunkard who will believe. Of its first converts, probably ninety-nine one hundredths had been intemperate men. In addressing them the Apostle could say, "and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." (1 Cor. 6: 11.) Such has been the efficacy of the Gospel in every age and country, and such must ever be its result so far as it extends itself in purity, activity, and power. The time was when drunkenness was a crime almost unknown in Scotland, in the north of Ireland, and in New England; when the doctrines of our Church were preached in fidelity; when its discipline was executed in promptitude and strict impartiality; and when its officers and members were found zealously affected towards every good work. And among that bright and innumerable throng who shall constitute the family of the redeemed, millions will be found who washed the drunkard's robes, and made them white in the blood of the Lamb.

It follows also that the christian church, its Ministers and its members, must be necessarily interested in every enterprise for the suppression or the mitigation of intemperance, whether as it regards drink, or meats, or dress, or money, or any other object which addresses itself to man's appetites and passions.

WHAT THE BIBLE MEANS BY TEMPERANCE.

No. 2.

But if the Bible is thus pointed in its enforcement of the christian duty of temperance—if it so clearly anathematizes all drunkards—if the Church is itself, in one aspect of it, a Temperance Society, organized and leagued together for the very purpose of carrying forward a Temperance reformation, and therefore most deeply interested in every plan by which this happy consummation may be brought about—then it becomes a

matter of the first importance, rightly to understand what the Bible means by Temperance—and what instrumentality it authorizes us to employ for its advancement and ultimate triumph.

What then does the Bible mean by Temperance? This term is evidently used by the sacred penmen in that sense in which it was universally understood by ancient writers on moral science. By these, Temperance was ranked among the cardinal virtues, and was very carefully distinguished from continence or abstinence. By continence they expressed the mental condition of a man who has irregular desires, but does not yield to their gratification; while by temperance they understood the condition of a man whose desires and inclinations, whose appetites and passions themselves were under discipline and control. In regard to any specific indulgence they considered that when in itself proper, it might be practiced by the most *temperate* man, though it was avoided by him who was reputed to be a man of *continence* or abstinence; and thus while a *temperate* man might or might not be *continent*, just as propriety and duty required, the most abstemiously continent man might be inwardly and in spirit very intemperate. The word Temperance means, therefore, self-government, or moderation with regard to ALL sensuous and animal propensities; the mastery over, and control of all the passions, appetites, and inclinations. The temperate man is one who is master of himself, and who is, therefore, moderate in pleasure, patient in adversity, and humble in the midst of prosperity. He holds the body in subjection to the soul; lays down laws for the subjection of all the inferior powers; and refrains from all indulgence or excess which would either disorder his reason or indispose him to enjoy the pure and spiritual pleasures of the mind.

The word Temperance occurs in the New Testament four times in the substantive form, once as an adjective, and twice as a verb. In reference to Felix and Drusilla it manifestly refers to all those excesses of which they were guilty. (Acts 24: 25.) In the other passage where it is found as a noun, it is enumerated among the graces which are the fruit of the Spirit. (Gal. 5: 22, 23. 2 Peter 1: 6.) As an adjective the word characterizes the christian Bishop, and is opposed to wilfulness, passionateness, quarrelsomeness, and avarice. (See Titus 1: 7, 8.) As a verb, it is once used in reference to sins against the seventh commandment, (1 Cor. 7: 9,) and once in reference to the passions generally. (1 Cor. 9: 27, 25.)

Temperance, therefore, as a christian grace, imparted by the Holy Spirit, is that inward power and principle of self-government by which the converted sinner is enabled to regulate his own heart; to cultivate a pure and healthy state of those desires,

affections, and dispositions of the soul, from which the external character and conduct proceed; to deny himself whatever is sinful, improper, and inexpedient; and to use the blessings and the comforts of life without abusing them, or being brought into subjection to them. His heart being purified, to him all things that are lawful are pure. His mind being sound, he sees when to indulge and when to abstain, so that whether he eats or drinks he may do all to the glory of God.

Christian Temperance, therefore, refers to the heart. It lays its foundation in the renewal of our corrupt nature. It makes the tree good that the fruit may be good. It cleanses first that which is within the cup and the platter, that the outside may be also clean. It rectifies the fountain, that the streams may be pure. To constitute Temperance, the heart must be reformed, the will changed, and the desires and inclinations of the mind all regulated by the dictates of conscience, subject to the supreme regard of the divine will. Although, therefore, every true convert is not at once perfected in temperance; yet no man can be truly and fully temperate who is not regenerate; nor can any man be truly born again, unless he be found "striving for the mastery in all things."

Christian temperance has regard, also, to the principle and motive by which the heart is actuated. This is what gives character to any action, so as to make the same external conduct virtuous or vicious. The affections and dispositions must be right towards God in order to constitute any man truly temperate. So that he alone is temperate who habitually recognizes the inspection of God's infinite purity; is regulated by a constant regard to God's holy precepts; and aspires after a conformity to God's holy will. It is not, therefore, that which goeth into a man that defileth a man, but that which cometh out of a man; for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

Christian temperance has reference also not to any one temptation or indulgence, but to all the appetites, inclinations, and desires, by which we may be enticed to sin against God. A man may thus be intemperate in meat as well as in drink; in sleep; in pleasure; in the pursuit of gain; and in the enjoyment of the most lawful gratifications. The temperate man is no more a glutton than a drunkard, no more a miser, or a spendthrift, than he is inordinate in any other desire. He strives for the mastery in ALL things. He keeps his heart with all diligence, knowing that out of it are the issues of life, and gives all diligence to add to his faith, virtue, and knowledge, and temperance, and patience, and brotherly kindness, and charity.

It will thus appear that christian temperance has reference to all the possible sources of temptation, and not to any one exclusively.

It may be violated by those who never touch, taste, or handle intoxicating drinks. A person may be intemperate, as we have seen, in different ways, by going beyond the bounds of moderation and propriety. Every excess is intemperance, whether it proceed from those lusts which are seated in our animal constitution, or from those desires such as envy, hatred, idolatry, superstition, and covetousness,—which are more nearly related to our intellectual powers. Excess, immoderation, the transgression of those limits assigned by reason, prudence, and the word of God, and the prevalence of the flesh over the Spirit—this is intemperance in its broad and christian meaning.

WHAT THE BIBLE MEANS BY TEMPERANCE.

But if this is what Scripture approves as temperance, and condemns as intemperance, then it follows that the former implies the *use*, the latter as clearly refers to the *abuse*, of that to which they refer. Both terms regard objects which are *in themselves* good, and in their *proper use*, lawful and beneficial. Our appetites, passions and desires, are not *in themselves* sinful, but become such by being fixed upon forbidden objects, or indulged in an improper manner, or in lusting after unattainable delight. Thus for instance, it is not sinful to desire or to use any proper drink, but only to desire or to use it inordinately, or to excess. The former is consistent with temperance, the latter is intemperance. And just in this same way may we argue and conclude concerning meats—money—and every other object of desire.

Both temperance and intemperance relate to objects in themselves lawful and proper. Indeed there can exist no such thing as temperance, where any unlawful gratification is in question—since any desire toward such an object or any indulgence in it, are positively and wholly sinful. Where such sources of gratification are pursued with excessive ardour, the iniquity is therefore twofold, and involves criminality, both in the object contemplated and in the inordinate passion with which it is sought. These terms, therefore, (temperance and intemperance,) have regard to any object in itself lawful, attainable, and proper,—temperance being that use of it which is healthful, proper, and contributive to the well-being of the whole man; while intemperance is that excessive, immoderate, and improper use of it, which is contrary to the laws of reason, prudence, and the Divine Word.

Such is the nature of that comprehensive grace, about which Paul reasoned, which dwells in every bosom that has been trans-

formed by the renewing of the Holy Ghost, and to attain which we are exhorted to give all diligence and to use every proper instrumentality.

The modern discovery, and general introduction as an article of drink, of ardent spirits, and the consequent increase and direful effects of drunkenness, have led the minds of men to such an engrossing contemplation of this devastating vice, as to lead them to appropriate to the article of *drink*, exclusively, the terms—temperance and intemperance. And hence there is great danger that the true and proper signification of these words, and the true nature of the virtue and the vice to which in Scripture they refer, may be lost sight of. Much obscurity may thus be thrown around the sacred volume, and a foundation laid for many schemes of infidelity and heresy.

It is, therefore, not only *proper* but *important*, that our attention should be directed to the Bible doctrine on this subject, that while doing good we may not at the same time be the unconscious agents in doing much evil. This danger is increased by the basis now assumed for Temperance Societies, to wit, the necessity of total abstinence from all intoxicating drinks, including wine. For to these Societies also, though very incorrectly, we familiarly attribute the epithet of temperance, and just so far as these are proper is the public likely to identify temperance with abstinence, and all that is said in Scripture in favor of the former as actually enjoining the latter. And yet, as we have seen, temperance and abstinence are, in the Scriptures, carefully distinguished. Many scruples have thus been already engendered, and many errors advanced, which have, in some cases, led to measures and given birth to opinions, infidel in their tendency, judaical in their spirit; uncharitable in their application; and fanatical and dangerous in their influence and results. Thus it has been held forth and publicly taught in various ways, that the use of wine is wrong, and even sinful; that there is no such thing as the temperate use of it—that even the most moderate use of wine is intemperate, and *necessarily* leads to drunkenness—that total abstinence is the only cure of drunkenness—and that it has affected a reform where even the gospel had been found insufficient—and that the use of wine, therefore, should be abolished not only on all ordinary occasions, but also at the communion table. Now the very opposite of these propositions are found to be supported by the Bible, and by common sense. The proper use of wine is not wrong, nor a sin. Temperance, or moderation in its use, is attainable. The temperate use of wine is not intoxication, nor does it necessarily, or by any *just* consequence, lead to it. And while, in many cases, total abstinence is necessary to any hope of amendment, the grace of God in the heart is the only certain, perma-

ment, and infallible cure for drunkenness; and is able to save to the very uttermost every drunkard who will lay hold upon the hope set before him in the gospel. While to attempt to interfere with the Lord's Supper would be an open blasphemy against the character, and an overt act of treason against the authority, of our divine and ever blessed Redeemer.

These propositions are, to our minds, incontrovertibly plain in themselves, and indubitably sustained by the oracles of God. The truth of our holy religion—the divinity of this blessed volume—the character of God—the conduct of the incarnate Saviour—and the standing of the Church of the living God from the days of Christ until this hour—are all involved in the truth of these statements. Believing, therefore, in God, we cannot put confidence in gainsaying man. Such views as those upon which we comment, *must be* mistaken. They must be untrue to reason, to experience, and to fact. And they are most earnestly to be contended against by all who value that faith which was once delivered to the saints. Their tendency and results must be evil, only evil, and that continually. Whatever temporary popularity they may gain, they must eventually come into disrepute. And they cannot fail to sink to the very depths of hopeless ruin any cause with which they may be identified.

THE CHRISTIAN RULE OF LIBERTY AND CHARITY.

No. 3.

The golden rule of christianity is to love our neighbor as ourselves, and to do unto others even as we would have others to do unto us. So that as it regards our fellow men, love is the fulfilling of the law. But this law must have its limitation. It cannot be taken literally and absolutely, otherwise it would mean just what each man chose to make it, and would receive a different application at the hands of every selfish interpreter, according to the state of his mind, his wishes, or his finances. It must, therefore, mean, that we are to do unto our fellow men that which we might in reasonable propriety desire or expect them, under similar circumstances, to do to us. But we are not to do to others that which, in like circumstances, it would be unjust or improper for them to do to us. So that in giving and receiving kindness, in projecting or expecting good deeds, we must take as our guide the standard of divine morality. This is to be the rule of what is due unto ourselves and others, and the only perfect and immutable standard of obligation. Where it commands we are bound to obey; where it forbids, we are restrained; and where it neither commands nor prohibits, we

are at liberty, free from the interference of any human legislation.

But there are two passages in the writings of the Apostle Paul, which have been thought to favor a different rule of christian liberty and charity. One is found in the epistle to the Romans, ch. 14. v. 21, where it is said: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak." The other passage is in 1 Cor. 8: 13. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Now, in order to arrive at any proper understanding of these passages, we must first understand their original application. The Apostle, in both cases, has reference to professing christians—to those converts who composed the churches at Rome and at Corinth. The question before him was the lawfulness, under the christian dispensation, of certain things prohibited under the law of Moses. This was the absorbing subject of controversy, in the apostolic age. Many of the Jewish converts were of opinion that the institutions of discipline of Moses, should still be observed by them. Many of them were anxious to enforce the same obligation even upon the Gentile converts. The Gentile converts had similar perplexities, arising out of their previous idolatrous customs and associations. Great practical difficulties, therefore, necessarily arose, which called forth the first Christian Council, and employed all the wisdom of the apostles. The Jewish dispensation carefully legislated upon the subject of meats and drinks, prescribing some and prohibiting others, and forbidding even what was in itself lawful, under certain circumstances. The heathen who surrounded the primitive christians, offered certain animals, and wine also, in sacrifice to their gods. These were afterwards sold,* being regarded as more holy and more nutritious, or were consumed in a feast in the idol's temple, of which the offerers partook. Now, the use of such articles was contrary to the Jewish law, while many of the Gentile converts could not free themselves from the belief that it was a real homage to idolatry, and therefore sinful. Others, however, not regarding the Jewish law as at all binding, and believing that as the idol was no real being, the food offered to the idol could not be improper because offered to what was in itself no real person, felt at perfect liberty to partake of these articles. By so doing, they gave great offence, both to their Jewish and their christian friends, who could not but think that they offended God, and patronized idolatry; or otherwise, through their example, were also led

*Augustine testifies that on this ground some, even in his day, scrupled to use wine. See in Wetstein in loco.

to mistake their duty, and thus involve themselves in sin, if not to question the whole truth of christianity. The apostle, therefore, decides that it is good, or better, not to eat such flesh, or to drink such wine, as would thus occasion the stumbling of a brother; and declares that, for his part, rather than thus lead any conscientious christian brother to fall, he would eat no flesh while the world standeth.

What, then, is the rule or principle of christian conduct supposed to be contained in these passages by many of the advocates of total abstinence societies? When generalized, it is this—"Whatever article is extensively abused, to the injury and ruin of our fellow men, ought to be abandoned by all—its further use being inexpedient, dangerous, and contrary to christian charity." It is, therefore, argued that wine is thus abused, and that all men are under a christian obligation totally to abstain from it, except when prescribed as a medicine. Now the question is, is this the principle which the Apostle here inculcates?

The Apostle's argument, as we have seen, had immediate reference to professing christians, and to the particular cases of conscience which had arisen among them, and not to men generally, or to meat and drink in their *ordinary* use—and hence in order to deduce from his reasoning any *general* rule of conduct which shall be applicable to all men, we must abstract from our view all special considerations. Whatever universal principle of conduct is here taught, must then be just as applicable to meat as to drink; and, in short, to any thing whereby our fellow men may be offended, or hurt. If, therefore, the rule which has been deduced from these passages by the advocates of total abstinence, as an obligation binding generally upon all men, and which has been currently put forth as the lesson taught by the apostle, is correct, and ought, therefore, to guide our conduct in all cases, it must be found just as applicable to every other object which is a source of injury, as to wine. Either the apostle decides only a special case of christian duty, which can never again arise, except under the same circumstances, or, on the other hand, he teaches a rule equally applicable to all circumstances, and to every thing that may be an occasion of injury to our fellow men.

This being premised, we proceed to show that the principle upon which total abstinence is made obligatory upon all men, who would imitate the spirit and conduct of the apostle, viz: that "because wine has been extensively abused to the injury of our fellow men, the use of it, therefore, is to be given up altogether by every christian,"—is not the principle taught by the apostle.

And, first, this cannot be the principle of the apostle, because it would contradict the teaching of this same apostle in this and other passages. The apostle commands his readers not to sit in judgment upon one another's conduct, so as to pronounce it to be wrong, but leaving every man to his own conscience, to avoid giving each other any just occasion of offence, in the exercise of their liberty. (Rom. 14: 1-13.) He also affirms in reference to both the meat and the wine of which he speaks, that "he knew and was persuaded by the Lord Jesus that there was nothing unclean of itself, but to him who esteemeth any thing unclean, to him it is unclean." (v. 14.) He further speaks of the use of these things as a "good," which is not the evil spoken of (v. 16.) "All things indeed," he adds, "are pure, and are only evil to those who use them with offence." (v. 20.) Nay, he even approves of the continued use of the offensive articles by those to whom their use appears to be right and proper, provided they use them when none are present to whom they could give offence. (v. 22.) In both the passages referred to, the apostle also declares that in the use or disuse of such things, we are left at liberty by God, and are to be governed by the rules of prudence and reason, only taking heed that our liberty become not a stumbling block to others (1 Cor. 8: 8, and Rome. 14: 17); while he distinctly pronounces the man who conscientiously uses such things to be the "strong" believer, and the one who scrupulously abstains, to be the "weak" christian. It is manifest, therefore, that "weakness of conscience" is opposed by the apostle to "faith." In Romans xiv. that individual is said to be "weak in the faith," who is weak in conscience, for he that has true faith "believeth that he may eat (and of course drink) all things"—while he who is "weak, eateth herbs." In the chapter in the epistle to the Corinthians, again, the apostle opposes "weakness" to "knowledge" (see 1 Cor. 8, 10 & 7.) So that a weak conscience implies one that is ignorant and ill-informed. The man who is strong, therefore, is the man who has a correct knowledge of what God has declared to be improper and sinful, and what he has left to be used by us in a proper manner, and who feels that he is both conscientious and right in thus using such things as God has not forbidden. On the other hand the man who is weak, is he who has been led, from false views, to regard those things which God has not forbidden, as unlawful; who regards them, therefore, not as things which he may or may not use as circumstances shall require, but as things which he *cannot lawfully* use at all; and who is, thus led to cherish a religious fear which restrains him from the use or practice of these things.

Thus also we find the same apostle, when he reproaches these same Corinthians for their abuse of both meat and wine at the

celebration of their agapæ, in which we are told they became drunken, anathematizing only their *abuse*, and immediately prescribing the *use* of the same wine and the same meat or bread, to the end of time, in the Lord's Supper. (1 Cor. 11.) And thus also do we find him requiring Timothy, who, from some motive, had abstained from wine, to resume the use of it, in moderation, for his health's sake.

From all these passages we infer, therefore, that the *proper* use of wine being right, is not necessarily to be abandoned, because by an *improper* use of it, it has been injurious to others—and that to regard it as in itself unlawful or forbidden by any rule of morality or religion, is to betray a want of knowledge and faith, and to become both weak, ignorant and unbelieving.

THE CHRISTIAN RULE OF LIBERTY AND CHARITY.

No. 4.

The rule deduced from the passages found in the Epistles of the Apostle Paul, respecting meat and wine, is this—"that when any thing is extensively abused, to the great injury of our fellow men, it is the duty of every christian man entirely to abstain from its use." Now this rule, we have shewn, cannot be what is taught by the Apostle. This we now proceed still further to prove.

It cannot be the Apostle's meaning that the use of wine is to be abandoned because it is generally abused, since the same rule would apply to all other drinks which have been perverted to the injury of our neighbors, and would therefore, in the opinion of many, require total abstinence from tea and coffee, since these also are abused to the great injury of many. That these things *are* in fact so abused and perverted, no one can deny, and, therefore, the *evident* absurdity of the inference, that these articles are to be totally abandoned, shews that there is an error in the exposition of those passages from which it is deduced, and that the principle upon which the *duty* of total abstinence is based is wrong.

The same absurdity arises if this principle of the total abstinence is applied to meats as well as drinks. For, it must be admitted that the evils, physical, mental, moral, and spiritual, which arise from gluttony and the worship of the belly, are, if not as great, at least not much less injurious, than those arising from excess in drinking, and therefore by the rule laid down, the practice of the Grahamites in our own country, and of ascetics in all ages of the world, should be followed in total abstinence from all kinds of flesh meat.

The Apostle, in the above passages, certainly refers to meats just as much as to wine, and declares that under certain circumstances he would just as certainly abstain from the one as from the other. The evils, therefore, which so generally follow from the abuse of meats, is just as conclusive an argument for total abstinence from them, as in the case of wine. And when the advocates of total abstinence from wine apply their principle to meats, and act upon it, we will then allow that however "weak" and mistaken, they are at least consistent.

But again, as the Apostle applies his reasoning to "ANY THING" whereby men are offended, so must the alleged rule which he is here supposed to lay down. Now how many are the things which, by their abuse, lead to the most flagrant and wide-spread evils. Of money, it is said, that "the love of it is the root of ALL evil." How incalculable are the woes to which it gives occasion. How few are there who can use it without *abusing* it, or being abused and injured by it. When we consider the falsehood, dishonesty, perjury, forgery, murder, and wars, the envy, hatred, jealousy, covetousness, and idolatry, to which it leads, we may well understand "how hardly a rich man," or the man who will be rich, "can ever enter the kingdom of heaven." The tongue also is said to be "a fire, a world of iniquity . . . that defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." What a world of evil does it daily produce. What calumny, and backbiting, and slander, and railing, and falsehood, and immorality, and blasphemy, and atheism, are constantly pouring forth from the opened sepulchre of men's throats. And who is there that can say, even as it regards any one single day, that he has not abused this gift of God. In like manner society, and liberty, and the press, and woman, and dress—are not all these things extensively *abused* to the great injury of millions? And shall we then carry out the rule, and in order to abstain from all these sources of multiplied evil, shall we abjure society, become solitary ascetic, and take a vow of perpetual poverty, and of perpetual silence, and of perpetual virginity? You cry out against such monstrous reasoning. But if the rule laid down by the advocates of total abstinence is correct, and therefore general and unlimited, such must be the conclusion to which it will bring every humane, christian, and prudent man. That is, it would require every man who would be truly virtuous, "to go out of the world," since otherwise he must be under the necessity of using many things which are constantly *abused*, to the great injury of others.

But again, this rule, which has been inferred from these passages, cannot be correct, because it would make the virtuous subject to the vicious, and reduce society to the government of

the bad. Men have only to *abuse* any common mercy and to present themselves before society in their debased character, to make it *necessary* for all others to descend to the same level, and to abandon the use of any abused mercy, however necessary to civilization and refinement. The sceptre of legislation, and the standard of duty, would thus be placed in the hands of the unprincipled, the unmoral, and the depraved. And whereas God, in his wisdom, has showered upon us gifts which to all who use them aright are blessings, and only evil to those who abuse them, we are to amend His plans and cut off all those streams of comfort which can be possibly perverted by the depraved passions of man.

Again—this rule would for ever obliterate the fixed standard of right and wrong, and render it inconstant and mutable. For what is abused *now* may not be abused at a subsequent period of time, or in some other region of the earth; and what is considered an abuse by one class of men, may be regarded as necessary by a larger class; and thus would it become impossible to lay down any rules of moral conduct, other than what arise from the *present* tendency of any course of life and conduct, to favour or not to favour those habits by which others are injuriously affected or enslaved.

Besides, this rule by requiring a concession to the weak and vicious, who *abuse* certain mercies to their serious injury, and by requiring the abandonment of such mercies and the confession that they are dangerous, would forever prevent the possibility of any real elevation in the character and principles of such "weak and ignorant brethren." For, according to the principle laid down, they must remain in their weakness, and all others must become even as they are. We are not, it is said, to endeavour to make them strong, or to convince them of their errors and of their sin in *abusing* that which in its proper *use*, is good, and thus to lead them, by our influence and example, to the attainment of self-government and moderation. On the contrary we are to come down to their present weakness, and for ever bind ourselves to act according to the same weak and erring judgment.

But not to enlarge, we would only further ask, does not this rule evidently contradict the declaration of this same Apostle. "For why," he asks, "is my liberty judged of by another man's conscience; for, if I by grace be a partaker, why am I evil spoken of for that for which I give thanks." (1 Cor. 10: 29, 30.) "Happy is he that condemneth not himself in that which he alloweth." "Let every one therefore please his neighbor, but only when it is *for his good* and *to edification*." "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him."

The Apostle here evidently claims the same liberty to use, in a proper manner, those things which God has not forbidden, that he allows to those who are "weak," and who regard them as improper and forbidden, wholly to abandon their use.

For these reasons, it must be apparent that however plausible the rule which has been drawn from these passages by the advocates of total abstinence may seem, and however clear it may appear to many when applied to the subject of wine, it is and must be fallacious, and can only *appear* sound to those who are already convinced of the propriety of their course, and who readily take up any argument by which that course may be sustained. It is however certain that a bad argument is always *detrimental*, and that a false principle, when admitted for the sake of accomplishing a present good, will be employed to establish other mischievous conclusions from which multiplied evils in the end may result.

THE CHRISTIAN RULE OF LIBERTY AND CHARITY CONTINUED,
AND THE TRUE MEANING OF THE APOSTLE IN ROMANS 14:
21, AND 1 CORINTHIANS 8: 13, EXPLAINED.

No. 5.

The Apostle's reasoning, however, on the above passages must, it is admitted, have some application, and we shall now attempt to deduce that rule of conduct which it appears to imply. The Apostle then, as we think, designed to teach us, in these passages, that when the use of any liberty may lead a conscientious individual—one who has not been able rightly to understand what is lawful and what is unlawful, and who is therefore excusable for his want of knowledge, and to be pitied for his weakness—to commit sin, then it becomes a christian's duty to deny himself such a liberty. However right and proper any such indulgence or *abstinence* may be in *ordinary circumstances*, yet if in any peculiar case it may lead such a man to sin, every christian who is convinced that such will be the injurious result of his conduct, must deny himself the exercise of his liberty. In this view of it, the Apostle's principle harmonizes with that new law given by Christ, that we should love one another; and with the golden rule already adverted to, to do unto others as we would have others do unto us. And just as both these rules require to be restrained within the limits of what is just, christian, and right, or may otherwise be made to support the wildest fanaticism, so does the language of the Apostle, in the passages under consideration, need to be explained by the whole of the Apostle's reasoning, and by the spirit of the entire word of God. In absolute literality no man can or ought to love his neighbor as himself, for he may love

himself to an extent that is sinful and unjust;—nor to do to others just as, in any given case, he might *selfishly* desire them to do to him; or to turn the other cheek to a man who had wantonly struck him on the other;—or totally to abstain from any thing by whose excess or abuse a brother is offended. For it is very evident that there is nothing whatever at which some brother might not at least pretend to be offended, and thus to avoid giving offence it would become necessary, as has been said, for a man to “go out of the world,” or at once to put an end to his existence. The Apostle’s language, therefore, just like our Saviour’s, with which it coincides, must have limitations. And these limitations appear to be plainly such as these. Before a christian is called upon to sacrifice any liberty on account of the offence arising from it to another, it must be made to appear that the person or persons so offended or injured are reasonable and conscientious men. The ground for the alleged offence must be reasonable, and must be such as to wound the conscience of the offended person. 2dly. The scruples of such persons must be honest and not assumed, or merely asserted. For in the case of the Essenes, or some similar sect, in the Apostle’s days, who abstained from many things indulged in by others, such as wine, and who proudly boasted of their superior sanctity, and required all to imitate their course, the Apostle peremptorily requires that christians should not submit to their restrictions. He says—“Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which are all to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the sanctifying of the flesh.” 3dly. The scruples of such weak brethren, in order that their honesty may be proved, must be founded on some acknowledged law of God. 4thly. Such scruples must not require at our hands any thing which would conflict with OUR CONSCIENTIOUS VIEWS OF DUTY, for if they do, then, since duty is to be measured by our obligations to God and not to man, we must in such a case obey God rather than man. And 5thly, individuals who plead such scruples of conscience, must be willing to exercise a mutual forbearance towards us, and not require any thing more than that in the use of our liberty we will avoid the wounding of their conscienti-

ous scruples. This mutual toleration is, it must be allowed, most clearly recognized throughout the whole of the Apostle's reasoning, since he who eateth is not to despise him that eateth not, nor on the contrary is he who eateth not, to despise him who eateth.

Where then these circumstances are united, and only in such cases, will the rule of the Apostle apply. Thus to illustrate. I am associated with an individual for the purpose of transmitting through the post office certain religious publications to numerous other individuals. By a given arrangement of the contents of these publications, they will, as I believe, come clearly under the provisions of the law, and materially relieve the funds of that charitable society by which they are issued—I am I not therefore at liberty to use my privilege and to save the income of the society? But my associate is of the opinion that the course suggested might be contrary to the law, and that by uniting in the plan his conscience would be defiled. In such a case it would be my duty to waive the exercise of my liberty, and not to occasion him offence. But at the same time, while I thus refrain from involving him in offence by my self-denial, it would be just as wrong for him to question my conscientiousness in believing that the course alluded to was right, and should a competent judge decide that my views *were* right, then it would be my duty to insist on the adoption of my plan, notwithstanding his objections, and his duty to abandon his weak scruples. And so in every other case, whether it has reference to meat or to drink, or to any thing else whereby a brother may be offended. Thus in the case of a copartnership in trade, one partner might regard one course of policy which is likely to be gainful as right, while his partner cannot but consider it as wrong. In such circumstances the enterprise ought to be abandoned, since it would involve one partner in guilt, and thus prepare him, in other cases, for doing even towards his copartner the thing that was not right. And just so the use of any drink, or meat, or dress, may *in certain circumstances* be proper, while *in others* it would become inexpedient and improper, the use being in itself lawful, and its propriety in any given circumstances being determined by them.

But, on the other hand, where any of the circumstances above mentioned are wanting, the rule of the Apostle does not apply, however my conduct may appear to give offence to certain individuals. For instance, should the individual objecting to my course not be reasonable or conscientious, as is the case of those who command us to abstain from meats, who forbid to marry, and who, like certain infidels, advocate a community of goods and of wives, and regard all the institutions of society as sinful,—I am under no obligation to comply with the wishes of such

an one, but on the contrary to resist and denounce them, and to give place by submission to them, no not for an hour.

Or should the scruples of any man be merely assumed, and not sincere, as in the case of one whom we had reason to believe insane, or weak-minded, or who otherwise gives evidence of insincerity, I am certainly under no obligation to submit to his folly, and to imitate his madness.

Or should the individual be otherwise reasonable, and his scruples ever so conscientious, if he can point to no divine law by whose infraction I occasion to him offence, I am certainly under no requirement to comply with his demands, otherwise it would be my duty to act as a Jew, to dress and to speak as a Quaker, to dance with the Shakers, and to avoid flesh with the Grahamites.

Neither can any man, or society of men, call upon me to avoid giving them offence, by not doing what *I consider to be a duty, or by doing what I should consider to be wrong.* I am not bound to accommodate our Secession brethren by signing in the worship of God only the Psalms of God, when in so doing I should feel that I was submitting to a yoke of Jewish bondage and failing to worship God as I ought. Neither can a freemason expect me to unite with his club, or to avoid any thing that might be contrary to the rules of his institution, while I am conscientiously opposed to the whole scheme and principles of such a secret society.

Neither can any man expect his neighbour to give up to him, while he is not prepared to yield in return, and to yield *just as far and as much* as he expects to be yielded to. Thus, for instance, our seceding brethren are very willing that they should never be offended by hearing evangelical psalmody in our families or churches, but they are quite willing to offend us by refusing to unite with us either in our own churches, or elsewhere, in singing spiritual songs unto the Lord. They are very clamorous that we should not give offence to their conscientious scruples as to the use of hymns, but they have no disposition to regard our equally strong and conscientious objections to the exclusive use of psalms, which, in their literal meaning were adapted to the former dispensation, and which never were designed to be the exclusive psalmody of the Church of God.

— And when, therefore, we consider the much agitated question of total abstinence from wine, and when we are told that by the rule of christian charity all are under obligation to abstain from any use of wine rather than give offence to all who will or may abuse it, or who think our compliance necessary to prevent them from so abusing it; we answer, that in this case the rule does not apply, since every one of the circumstances which go to determine its application are wanting. Those who abuse wine,

so as to drink it to excess, or to foster an appetite for *strong drink*; and those who say that wine is in itself evil, that it cannot be used in moderation, and that all who use it will certainly become drunkards;—such men are, *so far forth*, any thing but reasonable. Such conduct is inexcusable and sinful, and such principles essentially unreasonable, and contrary to the experience of ages, whilst they contain a foul slander upon the Word of God, upon the Son of God, and upon the whole Church of God in every age of the world. When such men, therefore, tell us that a *temperate*, that is a proper use of wine, entices them to an *intemperate* use of it, and that our example, while according to Scripture is strictly *temperate*, leads others to *drunkenness*, and involves us in the guilt of their criminality and ruin, it is the most charitable judgment we can make to believe that such scruples are *assumed* for the occasion, since there is no link of reason by which the premises and the conclusion can be united. And when we ask for any law of God by which the use of wine is to be thus criminated, can they deny that its temperate and proper use is every where in the Old and in the New Testament spoken of with approbation, and that it is no where forbidden to those who use it rightly. Do not many of those who continue to use wine in moderation, do so, as they believe, from a sense of duty, considering it to be useful to them and promotive of their comfort and health? And are not those who totally abstain from wine violating this very rule of the Apostle, when instead of bearing with those who drink temperately, and allowing that they do so from correct and proper motives, they denounce them as intemperate, or wine-bibbers, or lovers of drink? And do they not further violate this rule in requiring such a total abstinence not conditionally, or on special occasions, or for a time merely, but totally and for ever?

Wine, therefore, being in itself good—its temperate use being proper and right, and to many useful—and such a use of it being consistent with that temperance which is the fruit of the Spirit, and which every true christian may therefore confidently hope to maintain by giving all diligence to cultivate it—the abuse of wine by many who drink it to excess, who tarry long at it, who use it unreasonably, and for the mere purpose of excitement and carnal indulgence, does not lay upon the temperate drinker who conscientiously uses it, any obligation to abstain from it. The rule of the Apostle does not apply to such. Such persons as abuse wine by drinking it to excess, are inexcusable in their guilty course, and are equally condemned by the Word of God, the voice of reason, and the example of the temperate around them.

Are we then to conclude that this rule of the Apostle has no reference whatever to the conduct of christians as it regards the

intemperate use of wine by many around them, and the dreadful evils that result from it? Or are there no cases, in which, by the use of wine, this law of Christ may be violated? This law, we would reply, has reference to this subject so far as it truly applies to it, just as it has to any and to all other cases; and it may be as certainly violated in an *improper* use of wine, as in an improper use of meat, or of money, or of any thing whereby a brother is offended. When any man persuades or entices another man, under any pretext whatever, to use wine while that individual thinks it wrong for him so to use it, then he violates this law of christian charity, and is assuredly guilty of tempting that brother to sin. When any customs of society are followed by which such excess and intemperance are fostered, and men are led to *abuse* wine to drunkenness, such as wine-parties, tarrying at the table after the ladies have retired, or for a length of time, in order to drink more freely, and under less restraint; introducing it upon all occasions of visiting; and the formation of drinking clubs;—in all these ways may this law of christian charity be broken, and men become guilty of their brother's blood. And when those who do not ordinarily use wine, endeavour to make others believe the use of it at any time, and especially at the Lord's table to be *a sin*, and thus entangle their conscience and lead them to doubt if they use it, and to sin if they avoid its use; or when they would force such an interpretation on the Bible, as to lead others to question the truth and inspiration of that blessed volume—then do they most palpably and flagrantly violate this law, and act most uncharitably towards their neighbour.

THE WINE QUESTION SETTLED AS IT REGARDS THE COMMUNION.

MR. EDITOR—The following paragraph, from Dr. Brown, of Edinburgh, (See his *Law of Christ*, respecting civil obedience, p. 475,) at once and conclusively settles a question on which Mr. Delevan has already published 48 quarto pages, and proposes publishing any quantity on demand.

“But now that the law has been given forth, all such enquiries are not only unnecessary, but they are impious. As Dr. Chalmers happily says: ‘Let the principle of ‘what thinkest thou?’ be exploded; and that of ‘what readest thou?’ be substituted in its place.’ Had Jesus Christ merely stated that it was his will that his death should be commemorated in an appropriate emblematical institution, then it would have been proper to have endeavored to discover what particular emblematical service would have best gained the end, but now that he has bid us “Eat *Bread* and drink *Wine*,” in remembrance of him, the

christian who neglects *thus* to commemorate him, and the christian who would seek to commemorate him, in any other way, would equally violate the law, and contemn the authority of the Lord."

ST. PAUL'S DIRECTION TO TIMOTHY TO DRINK WINE.

MR. EDITOR—You have very deservedly commended the truly eloquent and evangelical work of Mr. Gaussen, Professor of Theology in Geneva on the Plenary Inspiration of the Scriptures. Will you give your readers the following exposition of the above passage found at page 192 of the work :

"One of the passages which we have frequently placed in the front, when they would justify a distinction between that which is inspired and that which is uninspired in the word of God, is the recommendation of St. Paul to Timothy on account of his bad digestion, and the maladies under which this young disciple was suffering: "drink no more water, but a little wine, for thy stomach's sake and thine often infirmities." (1 Tim. v. 23.)

At the same time, if you examine this passage more closely what an admirable and living revelation will you find, of the greatness of the Apostolic vocation and of the amiableness of the christian character. Remark first, that it was pronounced as in the temple of God; for, immediately before, you have these solemn words: "I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partakers of other men's sins, keep thyself pure. Drink no more only water." We see that it is in the presence of their common Master and of the holy angels, that St. Paul would speak to his disciple. Entering then into the same temple, to understand him, and placing ourselves at the same height, in arraignment ourselves as he did, "before the Lord Jesus and his holy angels;" then we shall quickly recognize how many beauties these passages reveal in the ministry of the Apostles, and in the ways of the Lord towards his own. The celebrated Chrysostom had well understood it, when preaching upon these very words, he observed with so much feeling, how little the most ardent and the most useful servants of God ought to be surprised, if it ever happens that the Lord sees proper to try them, as Timothy was tried, by infirmities in their lungs or in their head, or in their stomach; if he puts some thorn in their flesh, and if he thus buffets them by some angel of Satan, in order to increase on the one hand their sympathy, their meekness, their tenderness of heart, their cordial affections, their tender compassion; and on the other, their patience, self-renunciation, self-

denial, and above all, their spirit of prayer. Reperuse seriously, as is in the light of the last day, this beautiful passage of the Apostle; and immediately in the narrow space of this single verse, you shall admire the many precious instructions the Holy Spirit would here give us, besides those which the pious bishop of Constantinoble has remarked. How many words and almost chapters would have been necessary to say so much under another form! You will again learn there, for example, the sobriety of this young and ardent Timothy:—he had wished, like St. Paul, to “keep his body under;” he drank only water—he abstained entirely from wine. You will there see in the third place, with what tender and paternal delicacy the Apostle reproved him, either for his imprudence, or for an austerity which he carried too far. You will there see again, with what wisdom the Lord authorizes and invites by these words, the men of God to take the necessary care of their health, at the same time however, that he has thought best to diminish it by sickness. You will there see, in the fifth place, with what prophetic foresight this word placed in the mouth of an apostle, condemns in advance, the human traditions which, in future days were to forbid the faithful, the use of wine as an impurity. You will there see in the sixth place, with what tender solicitude, what sympathy, what paternal vigilance, the Apostle Paul, in the midst of his high functions, and despite the “care of all the churches from Jerusalem to Illyrium, and of those from Illyrium even to Spain,” which came upon him, was still not unmindful of the personal circumstances of his beloved disciple, of his health, of the infirmities of his stomach, of his frequent maladies and of his imprudent habits of daily regimen. You will there learn again, an historical fact which will cast for you a useful light upon the nature of the miraculous gifts. In spite of the interest of St. Paul for the ailments of his disciple, it was not possible for him to restore Timothy, even for him who had so often healed the sick, and even raised the dead; because the apostles, (and we learn it too by this verse, as by the sickness of Epaphroditus,) Philip. ii, 27, had not received the continual gift of miraculous power, any more than that of theopneusty; and that this virtue must be renewed to them for every special occasion.

But if all these lessons of the apostle are important, and if we receive them all thus in one single verse, and in the manner most calculated to affect us; oh! how beautiful they become, and how penetrating they are, for a simple and christian heart, as soon as it is assured that this is not merely the word of a good man; that it is not even that of an apostle merely; but that it is the voice of its God, who will teach it in so affecting a manner, sobriety, fraternal affection, tender interest for the health of

others, the usefulness of afflictions and of infirmities for the most zealous servants of God; and who, to give us all these precious lessons, deigns to address us by the mouth of a simple creature! For, the Lord is good; he has placed his tender compassions above all his works; the heavens are his throne, and the earth is his footstool; he counts the stars; he heals the broken-hearted, and he treasures our tears in his phials."

A DEFENSE
OF THE
ECCLESIASTICAL BOARDS
OF THE
PRESBYTERIAN CHURCH

BY

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A DEFENSE OF THE ECCLESIASTICAL BOARDS.

The tendency of the human mind is to extremes. Man, by his fall, lost that perfection of wisdom, which would ever have preserved him in the middle path, safe from the dangers of latitudinarianism, on the one hand, and of ultraism on the other. At it is, we find the human mind like the pendulum perpetually verging from one extreme to the other.

This tendency is manifested in a very striking manner when the attention has been directed with absorbing interest to some great perversions of truth. When such errors, on whichever side of the line they are found, are sustained by all the force of apparent reason, and of persuasive eloquence; and thus call forth in their refutation the utmost powers of intellectual vigour; it is not in human nature to resist that impulse by which the mind is insensibly driven to the opposite extreme.

So has it been in the recent controversies in which our church has been so warmly engaged. The truth of God as it is contained in the doctrines of his word, and the purity of those ordinances which have been established in his church, have been both assailed, and both triumphantly defended. And as the power, with which such opposing views were advocated, has been great, and is still threatening us with a renewed assault. So has it called forth a fiercer and more determined resistance. Every position occupied by the enemy has been reconnoitred, and every possible force brought to bear against them. It is unavoidably necessary that in such an attitude and spirit of hostility, we should be disposed to entrench ourselves on the most opposite grounds. That there should, therefore, be manifested in some quarters both as it regards doctrine and practice, a tendency towards extremes, every reasonable mind must have confidently anticipated. Such a tendency we must regard as the result of that internal pressure by which the spiritual machinery of our church was impelled when the heavy sea burst upon her, and threatened to impede her onward progress; and which after the storm has subsided, carries her forward with accelerated speed. Viewing it, therefore, as in itself good, and as meaning only good to the church, there is no occasion for trembling or alarm. Our present duty evidently is to look out calmly upon the present and the future, to make an accurate calculation of

our present bearings, to adjust and trim our sails, and in a confident reliance upon the propitious gales of heaven, to press forward in the glorious course before us.

The tendency of which we speak, has been especially manifested as it regards our ecclesiastical organizations. These have become the objects of the severest scrutiny, and are now regarded by some with feelings of jealousy and distrust. Rejecting, with conscientious reprobation, the arbitrary assumptions of those who would enslave the church to the despotism of merely voluntary associations, originated and controlled by men beyond the church, and irresponsible to it, and subject to no immediate and direct control of the church; these individuals are now found denying to the church the power of framing such organizations for herself, and denouncing those she has instituted as anti-scriptural, anti-Presbyterianism, and dangerous. Thus have these worthy individuals been led by their microscopic examinations into all the evils, actual and possible, connected with Boards and Agencies as found in the system of voluntary associations to impute the same deformities to Boards even when subjected to the entire control and review of our own ecclesiastical judicatories. Hitherto the controversy was between the claims of boards and agencies as existing under one or other of these conditions. The question propounded to every conscience was—not whether such means were scriptural and proper in themselves considered, but whether they were more scriptural and expedient when employed by the church or when controlled by voluntary associations. This and this alone was the dividing line by which the views so strenuously maintained by the opposing parties in our church were separated.

Both agreed in regarding such missionary operations as imperatively required by the spirit and precept of the gospel, and as of all commanding interest and importance. Both agreed in acknowledging the absolute necessity of some instrumentality by which these operations might be carried on. Both agreed that boards and agencies were necessary as this instrumentality, so as that without these, in some form, the duty, however plain, could not be discharged. But they differed, not as to the form or organization of these boards, but only as to their relations,—the one contending for their entire severance from, and the other for their perfect subjection to, the church. This position which I regard as important, on entering upon this discussion, is fully admitted. "It was not," says the author of the *Calm Discussion*, "a subject of discussion how the church could most efficiently conduct these matters in her ecclesiastical

capacity—by common consent it was admitted that societies or specific organizations for the purpose were indispensably necessary—and the church felt that she could gain her point and secure the desired oversight and control, by placing these societies or organizations under her own supervision.” —*Balt. Mag.* 1841, page 146.

It is, then, apparent, that the perfect propriety as well as the absolute necessity of boards and agencies was unquestioned during the recent agitations of our church. These things were laid down as first principles, and assumed data from which both parties started in their introductory demonstrations. The wide differences in the results to which these parties were led, arose not from any variance in the premises, but from the method by which they arrived at their respective conclusions.

This being so it is evident that the objections now raised against our system of ecclesiastical organizations are new. They “never occurred to the church” during all the period of her faithful contendings. They are, therefore, novel. They have originated with their present authors, and date no farther back than the present time. The doctrine of the church on this subject was established. That doctrine was never once questioned during the severe and scrutinising investigations to which this whole subject has been submitted. That doctrine she still upholds and upholds too as the golden treasure, which, at immense price and hazard, she has rescued from her foes. It was one of the prizes of victory for which she struggled. It was one around which her soldiers fought with most resolute bravery, and which after it had been seized by the enemy, she regained after many a hard encounter. It is therefore endeared, when by the recollections of the past, it is associated with the memory of striving times and noble exploits, while with its recovery, the recollection of the eminent firmness of some who would now restore it to the enemy, is sacredly entwined.

Still it is true that this doctrine and this system may be false. Our church, and these individuals among the rest, may have been short-sighted and mistaken. Grant that this may be so, still the presumption that it is not, is irresistibly strong. *Possibly* our church may have originated this system of means, and preserved in its approval through evil and through good report, and contended earnestly for the liberty of its full and unrestricted enjoyment—and all this time have been contending for that which is un-scriptural, un-Presbyterian and dangerous. All this is possible, but who will say that it is probable?

The presumption, then, is against these objections, and it is strongly in favour of that system against which such objectors are made. The onus probandi is therefore clearly on these objections. On them lies the burden of proof for the substantiation of each of these positions. They must prove that this system is what they thus declare it to be. It is not enough to object or to throw out difficulties. These attach themselves to every doctrine and to every system. They must establish against this system a charge of unscripturality and dangerous opposition to our standards and to our creed. Nor is this all. These objectors admit with us the absolute necessity of accomplishing that work which these boards and agencies are designed to perform. They acknowledge as fully as we do the necessity of the end. Our only difference is to the means by which that end may be best secured. The means we proposed are those already in operation. These means have been sanctioned by adoption—by long trial—and as is believed, by eminent success. Now it is incumbent on these brethren to show not merely that this means is liable to objection and abuse; or that it has been actually abused in time past. They must make it evident that it necessarily leads to such evils—and that these evils are inseparable from it. They must further provide a system of means by which the end, which, as they allow, must be attained—can be accomplished. This system of theirs, they must show, is free from all similar difficulties and objections—is not liable to similar abuses—and is in itself Scriptural, Presbyterial, and expedient. All this our objectors are under obligations to do before they can fairly call upon us to abandon the existing system, and to endanger our end of such necessary and transcendent importance.

If, then, such objectors either propose no substitute whatever for our present system, or one which is of doubtful expediency, it most clearly follows that all their objections, however plausible, fall to the ground—that our present system is to be necessarily retained—and that our church, in abandoning it, would be recreant to duty, and justly chargeable with folly. She would leave her ships and disarm her forces because chargeable with some deficiencies, and that, too, while the enemy was in sight, and she was under positive command to put forth to sea and war a good warfare against the powers of darkness.

I will therefore proceed to take up the difficulties in the objector's plan—and by showing its untenableness—construct a negative argument against his position. It is incumbent upon him to give us some system which will meet all the difficulties of the case, and failing to do this,

we are left to conclude that all his objections are vain. The very fact—if it is a fact—that while the necessity of this duty is admitted on the one hand—he utterly fails to provide a system adequate to the wants of the case—is conclusive evidence against him. Allowing, then, the existence of many incidental evils in our existing system, which nevertheless commends itself substantially to a large portion of the church, we will proceed to show there are difficulties as great, if not actually insurmountable, connected with the proposed substitute.

What, then, I ask, is the case where difficulties are to be met? It is simply this: The world is given to our church, in common with others, as a field to be cultivated for the Lord of the harvest. The heathen world is, according to our ability, to be provided with the preaching of the gospel, and all other things necessary to its full success. The present wants of our own country also, are to be met, by a continually increasing supply of good and faithful ministers. These claims require for their fulfilment, the education of candidates for the sacred office—and the sending forth and sustaining them when ready to enter upon their various fields of labour. For the accomplishment of this work which is of such evident greatness, the co-operation and assistance of every church is required to supply the men and the means—and in addition to this, some agency by which these men and this means may be disposed of to the best advantage, and by which all the operations involved in carrying out such a plan may be conducted under the most watchful responsibility, and with the greatest possible economy. Let any one for a moment consider the details implied in the prosecution of this entire work—the extent of the field to be overlooked and accurately surveyed—the number of the ministers to be sent forth—the number of candidates to be brought forward—the incalculable difficulties connected with their preparation, the sending forth, the locating, and the supervisions of these labourers in the vineyard—the indisposition of our churches to exercise liberality, and yet the absolute necessity of an unfailling supply of means—the wisdom, prudence, and toil, involved in the management and out-lay of the funds—and the daily and hourly demands which are made upon the church by these innumerable calls from all quarters for immediate direction, assistance and co-operation. Let any one fairly consider these things in connexion with the department of education, or of domestic missions, or of foreign missions—or of publication—or of our seminaries of instruction, and he will at once perceive how vast is the end to be attained, and how

wisely adapted must be the means for its attainment. Let it also be remembered that all these claims come upon the church in every period of the year—at all times—and in urgent demand for their immediate consideration and provision. Let it also be borne in mind, that the change of circumstances continually requires a change in the arrangements of the benevolent operations of the church. It will be thus most certain and evident that for the wise management of these operations, a permanent body of some kind, entrusted with discretionary powers, is absolutely necessary. If, therefore, as is admitted, the church is imperatively required to carry forward these enterprizes, then are some ecclesiastical bodies separate and distinct from the ordinary courts of the church not only occasionally and for a short term indispensably required.

Now, what is the system proposed as a substitute for our existing one. "It has been frequently admitted," says our objector, "that while everything connected with the spiritual aspects of domestic and foreign missions falls appropriately within the province of the Presbytery, there is no adequate arrangements in our book for conducting the pecuniary matters of the various stations with efficiency and success. This we apprehend, is a great mistake. In the first place, the Constitution expressly provides that the judicatory sending out any missionary, must support him—(Form of Government, chap. 18.) In the second place, the book provides that our churches should be furnished with a class of officers for the express purpose of attending to the temporal matters of the church, and these deacons might be made the collecting agents of the Presbytery in every congregation, and through them the necessary funds could be easily obtained and without expense. For transmission to foreign parts, nothing more would be necessary than simply to employ some extensive merchant in any of our large cities, who for the usual percentage would attend to the whole matter, or a committee of deacons appointed by the Assembly for the purpose. So far, then, as the collection and disbursement of funds are concerned, our Constitution has made most abundant provisions."

"We know of nothing which more strikingly illustrates the practical wisdom of the Divine provision of the deacons as collecting agents in each congregation, than the fact, that after long and mature experience, the American Board has recommended the appointment of similar agents in each congregation contributing to its funds as the most successful method of increasing its resources. Our book, however, does not confine deacons to particular congregations. There

should be a competent number of them in each particular church, but we insist upon it, that Presbyteries, Synods and the General Assembly should also have deacons to attend to their pecuniary matters. Those ordained at Jerusalem were not confined to a specific congregation, but acted for the whole college of apostles. By entrusting all pecuniary matters into the hands of men ordained under solemn sanctions for the purpose, our spiritual courts would soon cease to be, what they are to an alarming extent, at present, mere corporations for secular business. If all our boards were converted into mere benches of deacons, commissioned only to disburse funds under the direction of the spiritual courts, there would be no serious ground of objection to them; but in their present form they are lords and masters of the whole church. They are virtually the head of the church—their will is law—their authority irresistible; and they combine what God has separated, the purse and the keys.”—p. 151.

Such, then, is the system which after a year’s agitation of this subject—after the fullest discussion—and the maturest reflection of one of the most capable minds—is to be substituted for our present ecclesiastical organizations. I have given it in his own words and in its full development, and would invite for it the most careful and impartial consideration. Let it be supposed unobjectionable and free from all censure on the ground of its innovating character. Let it be estimated simply in reference to its adaptation to the difficulties of the case. Bring, then, before your mind the outline already given. Contemplate all the interests involved in our missionary enterprizes foreign and domestic; in our education of the youth of our church who are destined to the sacred ministry; in the preparation and publication of works suited to the wants of our ministers, churches, and the community at large. And when you have spread out before you, these various portions of the one great field of labour which it is the duty of the church to exercise, then contrast with the work to be done the means here provided for its accomplishment.

In the first place, none are to be sent out into any department of this field but such as are deputed by some particular judicatory, to which and to which alone they are to look for their support. In the second place, as the instruments for procuring these necessary funds, no other collecting agents are to be allowed than deacons. In the third place, for the transmission of these funds to foreign parts, nothing more is to be permitted than some expensive merchant in some large city. In the fourth place, as standing bodies, “commissioned only to disburse funds under the direction of the

spiritual courts," we are to have "benches of deacons" instead of our several boards. In this form, says the objector, "there would be no serious objection to any of our boards."

I fearlessly stake the issue of this controversy upon the single question—Is this system of means adequate to the wants—or does it in any measure meet the difficulties of the case? Would any merchant in this mercantile country, entrust to such an agency the accomplishment of such ends, involving such interests, and requiring for their management such continual oversight, such deliberative wisdom? Would any sensible and prudent minded christian man commit the affairs of our missionary boards, with their hundreds of employed missionaries—their numerous churches—and their continually increasing openings for enlarged usefulness,—or our board of education with hundreds of young men in its watch and care—or our board of publication, with all the responsibilities it involves—during the twelve months that intervene between one meeting of the Assembly and another—to "a bench of deacons commissioned only to disburse funds," which funds are to be raised only by deacons within the bounds of each several congregation? I will venture to say there is not a man to be found who believes in the necessity and importance of the ends to be attained by these several boards, and who is anxious for its accomplishment, that would adopt the system here proposed as in any measure adequate to such ends.

It is maintained by the objector, "that our Saviour constituted his church with a special reference to missionary operations," (page 157,) therefore the church is under obligation to carry on such operations by the best and most effective agency. But is this system such an agency? Are all the responsibilities which are inseparable from the conduct of these several departments of benevolent effort to be thrown upon a bench of deacons who are by the very supposition limited to the single object of disbursing funds? Most plain it is that these operations cannot sustain themselves. Money—the funds requisite for their support—these, however important, are not the moving principle—the life or soul of such enterprizes. They require supervision, direction, and control. These moral influences are even more necessary than the physical resources. The latter may exist and yet may the enterprize fail, just as there may be machinery and water and yet no motion where there is no superintending mind to bring these elements into such a combination as to produce and preserve that motion. Let, then, our several operations be committed to such a bench of deacons,

restricted in their powers to the mere supply of funds, and they must run down in a single year. Confusion must ensue. They will be inevitably paralysed.

There is to our minds, no adaptation in the system here proposed of the means to the end. It is perfectly chimerical. It bases a system of practical operation upon a mere theoretical hypothesis. It assumes a self-controlling, self-perpetuating principle, to exist somewhere or somehow within these operations. It attributes to our several judicatories a foresight and wisdom which can provide for the thousand contingencies which may arise during the course of every year, and that they could make all those provisional arrangements in the course of a brief session which now occupy busily during the entire year, our several officers and committees. It assumes that the funds will be voluntarily forthcoming from all our churches in every portion of the church. It seems to imply that such benches of deacons, and such general treasurers can be found to devote themselves to such agencies and duties, and to do so gratuitously. The whole scheme is built upon hypothesis and the most utopian and gratuitous assumptions. It sets at defiance all consequences—all the calculations of prudence—and all the lessons of experience. It would pull down, subvert and destroy existing institutions, before it has erected others to supply their place, and while there are no materials and no workmen by which such buildings can be possibly erected. The question then being whether our present system of agencies shall be suspended or this scheme be adopted—the alternative most assuredly is—the rejection of this hypothesis, or the suspension of all the benevolent operations of our church.

As early as the year 1802, the General Assembly found it impossible during the term of its sessions to devote to these operations the time and attention demanded for their successful prosecution. The Assembly therefore appointed a standing committee, to whom was entrusted the proper management of all their missionary affairs. For similar reasons in the year 1816, this committee was succeeded in their own recommendation by a board, to whom this whole business was handed over. That board has continued in succession until the present time, while the particular fields of education, of foreign missions, and of publication, have been respectively entrusted to the special oversight of special boards. Against this whole system, our objectors protest. They are, therefore, evidently bound to provide a substitute of more certain efficiency and power. And having, as we have just seen, utterly failed in this attempt, their objections fall to the ground, and our church is under obligation to con-

tinue her present system for the accomplishment of her necessary work.

Such is our conclusion on the supposition that the system here proposed is scriptural and proper. We now proceed to show, however, that this is not the case, and that this scheme is not only a novelty—an innovation—inexpedient—and destructive of all our benevolent operations—but that it is also unscriptural and unconstitutional. It is unscriptural. It cannot be traced to the scriptures directly. It cannot be deduced from them by necessary inference. It is therefore to be “denounced as a human invention.” But still, if it could be made to appear the wisest means to secure an end which the scriptures do make necessary, and for securing which no exact system of means is there provided in detail, it might be expedient and proper. But it is not only unsupported by positive scripture enactment, it is, we think, clearly contrary to scripture. The scripture teaches us that deacons were instituted officers of particular churches and for the single purpose of taking care of the poor, and of distributing among them the collections which were raised for their use. That deacons are recognized in scripture only as the officers of a particular church, we never before heard questioned. Nor is it at all necessary to establish this fact until some plausible evidence can be produced against it. Our objector does, indeed, affirm that “those ordained at Jerusalem were not confined to a specific congregation, but acted for the whole college of the apostles”—p. 151. We can hardly think this writer was serious when he made such a declaration. Does he mean to say that these deacons were appointed as ministers to the apostles, so as that when they left Jerusalem and were dispersed throughout the world, these deacons acted for the whole college of apostles? Did they accompany the apostles in their missionary tours as their attendant deacons? Manifestly not. They remained with the church at Jerusalem, to whose interests they were devoted. And doubtless as the churches increased in that city, other deacons were appointed to take charge of the poor connected with them. There is not a particle of evidence in the New Testament to support the idea that deacons were officers in the church Catholic and not officers of some particular church. There is positive testimony to the contrary, since they are enumerated among the officers in particular churches—(Phil. i. 1; 1 Tim. iii.)—and since the specific duty devolved upon them is only consistent with such a special change.

To make deacons, then, the officers of Presbyteries and Synods, is to create new officers unknown to scripture, and

to constitute benches of deacons for the purpose of disbursing funds for missionary and other operations, however proper such employment may be in itself considered, is nevertheless to assign to them duties not given in the word of God; and for which nothing like a precept can be any where discovered. The Bible knows nothing of deacons but as officers appointed in each particular church, for the single purpose of taking care of the poor, and distributing among them the collections raised for their use—(Acts vi. 1, 2.) This scheme, therefore, is wholly unsupported by scripture.

It is also unconstitutional. It contravenes the letter and the spirit of our standards. It assigns to deacons a character and duties which are unknown to those standards. What are deacons, according to our "Form of Government?" In chapter sixth it is taught—"The Scriptures clearly point out deacons as distinct officers in the church, whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use. To them also may be properly committed the management of the temporal affairs of the church."

In chapter thirteen it is said, "Every congregation shall elect persons . . . to the office of deacon . . . in the mode most approved in that congregation. But in all cases the persons elected must be made members in full communion in the church in which they are to exercise their office."—(§. ii.; see also §. vi.)

Dacons are thus expressly and repeatedly denominated the officers of a particular congregation, and they are never recognized in any other character throughout our entire standards. They are limited to a particular church, and they are not known beyond it. They are to act only under the direction and control of the session. They are not even empowered to raise funds, certainly not by their own independent authority. They are to "distribute the collections which MAY BE RAISED for their use." Our standards very judiciously add, as an inferential conclusion from the preceding, that "to them may be properly (tho' not as enjoined by any explicit scripture or as in itself necessary*) committed the management of the temporal affairs of the church." That deacons are not empowered of themselves to raise collections is farther evinced by the declaration in chapter vii., (Form of Gov.,) where "making collections for the poor and other pious purposes," is ranked among the ordinances of a

*Therefore does our church allow each congregation to manage its temporal affairs according to its own wisdom.

particular church, and of course under the direction of the session or the ministers and elders of that church.

To appoint deacons, therefore, "as collecting agents of the Presbytery, in every congregation," is to interfere with the established authority and duties of church sessions, through whom alone any such appointment can be constitutionally made. And to institute "a committee of deacons appointed by the Assembly" for "the transmission of funds to foreign parts," would be an interference with the provisions of the constitution, and as it regards the nature of the office thus assigned—the officers to whom it is given—and the body by which the appointment is made. No such duties can be constitutionally assigned to deacons, as deacons, nor by the Assembly as such, since it cannot remove from particular churches their particular officers without their full consent.

"If all our boards," therefore, "were," as this writer desires, "converted into mere benches of deacons . . . there would be" the most "serious ground of objection to them" on the score of constitutional propriety. Such boards or benches would be as certainly an innovation—a new court, or office in the church—as they would be utterly insufficient with the limited powers entrusted to them, for carrying on her operations. Our present boards are objected to because unknown to scripture and to our standards, and therefore as implying a defective constitution. But in framing a substitutionary system of agencies for the accomplishment of the necessary work, we have the creation of not less than three new officers unknown to scripture and to our standards. We have first in every Presbytery an order of permanent agents for the purpose of collecting funds in every congregation. To call these deacons, is a perfect misnomer and founded on the most gratuitous assumptions. Secondly, we are to have several merchant officers in our large cities, "who for the usual percentage would attend to the whole matter" of transmitting funds, and with whose accounts, salary, expenditures, defaults, &c. &c., our ecclesiastical judicatories are to be regularly occupied. And thirdly, we are to have boards consisting of men here called deacons, but which might be as well called aldermen, "commissioned only to disburse funds under the direction of the spiritual courts." As described on page 158, it does not appear to be even necessary that such a board of finance should consist of ordained officers at all. "The funds thus raised could either be transmitted by mercantile agents of the Presbytery, or by a central committee of the Assembly, consisting of *business men* charged only with executive duties," &c.

Here, then, are three new officers alike unknown to scripture and to our standards. Here we have provision made for the monetary department of our benevolent operations, a department which requires indeed, as much authority as any other, while it communicates to its managers more influence; but for the superintendence and direction of the spiritual and moral interests involved we are to have no provision whatever. These are to take care of themselves. It is not possible for our judicatories to arrange the monetary concerns of their several operations for a year, without several new offices and officers, while it is possible for them to provide every contingency affecting the moral bearings of their missionaries, their missions, their young men and their publications.

I confess the whole scheme appears to my mind preposterous in the extreme. It is, as I view it, altogether visionary, and in no degree adapted to the necessities of the case. And since our objectors have been again and again required to produce some substituted agency more conformable to scripture and more likely to secure the ends in view than those already established, and this is the only result of long and frequent meditation—our conclusion is that no such system, can be devised, and that while our existing system may be open to objection and may be susceptible of many improvements, it is notwithstanding necessary, proper, and to be faithfully preserved.

Sufficient has been said in order to expose the untenableness of the ground taken against our ecclesiastical organizations. Every reasonable mind will resolve against their destruction until some better system, free from the objections urged against the present, can be devised. Every such mind will conclude that since our benevolent operations must be sustained and carried forward, the existing agency must be maintained, unless it can be shown that those operations can be carried on by other means, and with increased energy and zeal. Our argument, therefore, might be here closed. But we are willing to meet the objections against our existing system, face to face, and sure we are, they will be found invalid, or altogether inapplicable.

What, then, is the real object of attack on the one hand and of defence on the other? Let our objector answer. "We do not," he says, (p. 146,) "object to this system" of ecclesiastical organizations, "on account of any slight or accidental evils which wisdom and experience may remove without affecting the essential elements of the system itself. Such evils or rather abuses exist. They are to be found in those regulations by which honorary membership is pur-

chased for money, an enormity similar to the sin of Simon Magus, for which he met the rebuke of the apostle; in their tendency to perpetuate themselves; and in the very partial amount of real investigation to which their proceedings are ever subjected. These are objections to the present plan on which our Boards are organized, but they lie not so much against the system itself as against partial and accidental abuses. The objections which have influenced our minds are radical and fundamental. We believe that the system in its essential principles is directly subversive of the Constitution of our church, unknown to the word of God, and unsupported by any arguments of expediency or necessity which can commend it to the understanding of a christian man."

So also in his introduction, the writer speaks of "this system of measures which certainly has no surer foundations than that of prescription;" while in his conclusion he says, "we can have no reason to expect the assistance of the Lord, when we have trampled his institutions in the dust."

That, therefore, against which objections are now raised, and which we undertake to defend, is not our present ecclesiastical organizations in all their details, but only in their essential principles or elements. We do not, therefore, say that every part of our present system ought to be, or that it is necessary, it should be retained. The regulation by which honorary membership is purchased for money, may be safely abolished. To this we should not object. The tendency of our boards to perpetuate themselves, may be checked by any reasonable regulations. Their proceedings may be made the subject of a closer investigation until every one shall be abundantly satisfied. The boards and their committees may be merged into a single body—responsible directly to the Assembly—and in every respect subject to its control. And if there be any other evils, or defects in the present system, we are abundantly willing that they should be rectified. None of these things constitute the subject of our present controversy. We demand for our ecclesiastical agency no powers inconsistent with the supremacy of the Assembly or the spirit of our standards. The single question is whether for carrying on her missionary and other operations, the Assembly may scripturally and constitutionally appoint any body to whom shall be entrusted the management of these various operations during the intervals which elapse between the yearly sessions of that judicatory. This is the single question. That the Assembly has such power, is the only point for which we contend, and it is as plainly the principle against which the objector utters such a withering

condemnation. That the Assembly has such authority he denies—and we affirm;—“whatever, therefore,” he says, “is not done by elders and ministers, assembled in some one of the courts above mentioned, is not done by them as *Presbyterians*. It is only in these courts that we recognize the church as an organized body. Here, and here alone, do we find Presbyterianism. Now, we maintain that the system of boards gives us a set of officers and a set of ecclesiastical courts entirely different from those of the constitution.”—(See p. 147.)

The evils, abuses, or defects attributed to our existing boards, but which are separable from them—are not therefore to be considered in the present argument. These are fair matters for a separate discussion. But the propriety and necessity of boards or committees of any kind for the management of the various benevolent operations in which the church is engaged, with power to carry into execution any plans which it is competent for her to undertake—this, we repeat, is the question before us. We are thus earnest in calling attention to this point, which is so clearly laid down by the objector himself, because in a subsequent part of his discussion, he argues against our organization on the ground that the boards as distinct from the committees, are unnecessary. This question is, however, very different from the general principle, and one which is to be decided on very different grounds.

Such an agency, call it either a board or a committee, as he maintains, is “directly subversive of the form of government embodied in the constitution of our own church.” “These courts (i. e. Sessions, Presbyteries, Synods, and the General Assembly) are treated in our constitution as abundantly adequate to meet all the exigencies of the church, and to do all that God requires her to do in her ecclesiastical capacity.” It is, therefore, argued that since these agencies or boards are neither Sessions, Presbyteries, Synods, or General Assembly, the Assembly in appointing them transcends the powers given to it by the constitution.

Now, in contrariety to this, we affirm that such boards, agencies, or committees, with such powers, and for such ends, are necessary to carry out the purposes for which the Assembly itself was organized, and are therefore constitutional; and that some such agency is contemplated by our standards, and is, therefore, to be considered as in unquestionable accordance with them.

We lay it down as a universal principle that the imposition of any duty implies the correspondent right to use such means as are necessary to its discharge. Where any

constitution, civil or sacred, requires from its officers the discharge of any functions, or the attainment of certain ends, it at the same time gives the power necessary to carry such provisions into effect. This principle has been admitted in our political controversies by the strictest sect of our most rigid constructionists. Upon this principle our church also, acted in her late crisis, and with its certain propriety must all her famous acts and the present reformation of the church stand or fall. Now, our church courts, and especially the General Assembly, are, as is admitted, under certain obligation to secure those important ends which are contemplated by our several benevolent operations. They are most assuredly bound to the utmost of their ability and in the very best manner possible, to provide for the education of young men for the work of the ministry—for the instruction of the people generally—and for sending the gospel where it is not enjoyed, as well in our country as in foreign lands.—(See Form of Gov. ch. xviii.) Such, then, being the duty imposed upon the General Assembly in particular, as the organ of the church, that body is necessarily empowered to order all the details of her plan of operations guided and restrained by the general principles of the Constitution. But as the General Assembly remains in session but for a very short period, and the necessity for continuous direction, supervision and assistance continues during the whole year, it is most obvious that either these operations must be wholly abandoned, which would be on the supposition sinful, or else some board, committee or agency must be entrusted with their management under a responsibility to that body. And as the supply of funds constitutes only one object for which such a body is necessary, and a general superintendence and control are still more necessary and important, this body must be entrusted not only with the power of disbursing funds, but also with the power to carry into execution all the plans of the Assembly, and with the entire management of its various operations. Now, whatever may be found in the constitution of our several boards which can be shown to be unnecessary for these ends, for any such features in their organization we do not contend. They are fairly open to discussion, and may be retained or abandoned as shall be thought most conducive to the peace and prosperity of the church. But to dissolve our several boards, and to limit the power of direct control over the various benevolent operations of the church, in all their details, to the single periods of the sessions of any ecclesiastical judicatory, is at once and utterly to destroy them. It is to render their maintenance an impossibility. And since their

vigorous prosecution is imperatively required, the argument which leads to such conclusions must be fallacious, and our boards in their essential and radical principles must be constitutional.

This reasonable conclusion is forced upon us not only by the consideration of those necessary ends for whose attainment the Assembly and our other judicatories are held responsible, but also by certain provisions which are expressly contained in our written standards. The power to organize such boards for the better accomplishment of required duties, is implied in the very constitution of the General Assembly. The Assembly is to "constitute the bond of union, peace, correspondence, and mutual confidence among all our churches," and this it does by organizations for the wise conduct of those benevolent operations in which all the churches are equally interested. The Assembly is "to superintend the concerns of the whole church" and "to promote charity, truth, holiness, through all the churches under their care"—and this it does by such plans of benevolence as will best cultivate these christian graces, and open up to them the freest, the sweetest and the most economical channels for the communication of their gifts. The organization of such boards or agencies is in so many words, referred to the Assembly in our Form of Government, and in the chapter "of missions" (xviii). In this chapter, every needy congregation is taught that it is proper for it to look to the General Assembly, for such assistance as it can afford, to enable that congregation to enjoy the frequent administration of the word and ordinances. But to meet all such claims—to examine into them—to provide the men and the means—and to do this effectually and throughout the year, the Assembly must devise some plan by which she can discharge these all-important duties. And thus will that body be necessarily required to organize some board in all essential principles equivalent to the present Board of Domestic Missions, nor is it possible to meet the wants of the case without such a standing body.

Further. It is here taught that "the General Assembly may of their own knowledge, send missionaries to any part (or to any country) to plant churches or to supply vacancies, and for this purpose," &c.—*See Form of Gov.*

Now, in this provision of our book, there is given to the Assembly, as will be at once apparent, all the powers requisite for the formation of a distinct agency for the management of its foreign missions. For the field being the world, and the obligation being limited only by the ability of the church, there is evidently no assignable boundaries to the

extent of our missionary operations. There may be under the care of the Assembly, hundreds of churches and ministers in various parts of the world. And how, in the name of common sense, is the Assembly, during one brief session, to provide for all the interests involved in such operations for a whole year. The very statement of the case makes palpably demonstrative the constitutional power here given to that body for the organization of a board, appointed by itself for the effectual oversight and management of such extensive operations.

This is made further evident by the concluding declaration of this chapter of our constitution, which applies generally to Presbyteries, Synods, or the Assembly. It is competent to any of these bodies to send missionaries, "provided always," &c.—*See Form of Government.*

It is thus determined that our missionary operations shall be sustained by the body conducting them, which is here required to make every provision necessary not only for their support, but also for that more generous recompence which is implied in the word reward. The Assembly, therefore, is thus obligated to provide for all the wants of all her missionaries and missions. But this it cannot do by its own direct agency, or during its own sessions. As, however, "qui facit per alium facit per se," the Assembly can appoint a board to whom it can entrust the supervision of this work, which is nothing more nor less than our Board of Foreign Missions, in its essential principles. That board, however, implies great labour and responsibility. It requires the continual and toilsome efforts of most trustworthy and pious men—and since the church is equally bound to bear the expense necessary to secure the result as that which is involved in the result itself, so is it most just and reasonable that the Assembly should "provide for the support and reward" of its own agents (call them secretaries or any thing else) "in the performance of this service."

The same reasoning applies with equal force to the other branches of that benevolent enterprize which it is the sacred duty of the church to carry on with ever increasing energy.

That it is competent for the Assembly to organize such an agency, may be further argued from the admissions made by our objectors themselves. "The temporary agency of a pastor for a specific purpose," says the author of the *Calm Discussion*, "we acknowledge to be Scriptural." Now, suppose the necessity involved in that specific purpose to continue and to press its claims with increasing weight upon that minister—and upon the church. Suppose those claims are entitled to be heard and attended to by the authority of

Christ's commission given to the church. What, we ask, is the church to do? Is she not bound to continue such appointments so long as God in his providence presents to her the same wants to be supplied, and the same necessity to be met? If such an appointment for such benevolent ends, when the demand for it is temporary, is Scriptural, then assuredly a similar appointment, when the demand for it is permanent, cannot be unscriptural. The church has a certain duty to discharge, and she must therefore see that it is discharged. And if it is in any case scriptural and proper to appoint pastors to certain fields of labour as most suitable for its successful cultivation, then it is as plainly scriptural to continue such appointments until the work is done. And as in the present state of our country and the world, the work to be done, is beyond the utmost capacity of our church, and requires incessant labour, there must necessarily be those in office whose duty it is to labour continually in it.

Again, this writer tells us that the funds raised for these benevolent operations, "could either be transmitted by mercantile agents of the Presbytery, or by a central committee! of the Assembly, consisting of business men, charged only with executive duties and not entrusted with discretionary power." He has also given us a scheme of his own for the accomplishment of these ends which we have already examined. Now, here the principle for which we contend, is certainly admitted. It is granted that some agency is necessary. It is granted that that agency must be distinct from the Assembly,—and it is granted that the Assembly may and of right ought to institute such an agency. But while he would confine it to the management of funds merely, we would extend it to the far more important and moral interests involved in these glorious enterprizes, of christian charity. While he would make it a committee of finance, we would clothe them with spiritual and moral responsibilities becoming the work for whose prosperity they are needed. While he would invent a new class of officers, called deacons of Presbyteries, and deacons of Synods, and Deacons of the Assembly, and combine these into new bodies and assign to them extra constitutional duties; we would construct such important bodies out of constitutional materials, and select ministers and elders who are by divine right spiritual governors and overseers of the interests of the church—to whom the powers necessary for such a management of these operations are given by our Constitution—who are fit and proper members of our ecclesiastical courts—and to whom, therefore, such weighty responsibilities may be fitly given.

I will now notice as briefly as possible the several objections urged by this writer, against the Presbyterian character of our existing boards.

And, first, it is said they "give us a set of officers and a set of ecclesiastical courts entirely different from those of our constitution." Now, to say nothing of the inappropriateness of such an allegation in the mouth of one whose proposed substitute implies the creation of "a new set of officers, and a new set of courts," we deny the truth of the representation. Our corresponding secretaries—our general agents—and the members of our several boards are not new officers. They are not inducted into any new office. They are not clothed with any new character. They receive no new commission, nor any repeated ordination. They are the ministers and elders of our churches. They are chosen as such, and because they are such. Because they are officers of the church, they are placed in responsible situations by the church, and called upon to manage the most important operations which are conducted by the church. Neither do they cease to be elders or ministers by becoming officially related to our Boards. On the contrary, while the elders are still at their several posts—the ministers are expected and required, in the furtherance of their duties, to preach with frequency. They are most properly called ministers, since they serve the church and the cause of Christ by furthering their highest interests. It is hazarding nothing to declare that the ministers who have occupied these responsible situations, have fulfilled the work of the ministry in the proclamation of the ever blessed gospel and the edification of the churches—as effectually, as they could have done in any particular change, or as is done by our ministers generally. Besides, the objection would apply equally to all ministers who are professors in our colleges or theological seminaries,—at any rate, since it proves too much, and is founded on the mistaken supposition that when removed from a ministerial charge, such officers are removed from ministerial employment, or to some other work, than the work and duties of the church which she is under obligation to discharge—it proves nothing at all, and must be thrown aside.

But it is also objected that such boards are new ecclesiastical courts which come "in direct and unavoidable collision with the authority of the courts acknowledged by our standards." Now, by an ecclesiastical court, I understand "an assembly of those who have the original and inherent power or authority of executing laws and distributing justice according to the constitution, and "in general, to order

whatever pertains to the spiritual welfare of the churches under their care."* But as thus defined, our several boards are not ecclesiastical courts, but merely agencies for those courts already established. They neither claim nor possess original and inherent powers. They do not pretend by virtue of any such authority to execute laws and distribute justice. Nor do they assume any such prerogative as the ordering of whatever pertains to the spiritual welfare of the churches. These boards have no such powers whatever. They have no original, inherent or independent existence at all. They are the offspring of our highest ecclesiastical court—created by it—responsible to it—existing only at its will—performing only its work—and restraining in every thing by the code of by laws sanctioned by that body. And as they have no original authority, so neither have they any final powers. Their business is unfinished until it receives the imprimatur of the Assembly, by which it *must* be reviewed, and by which it *may* be reversed or altered. They are merely the agents—the hands—the organs of the body, by which it wields its own power. Such an agency our standards recognize and our objector allows. In short, these boards, reviewed in their essential principle, are precisely what the writer defines to be committees. "They are appointed for two purposes, to prepare and arrange business for the body which appoints them, and to execute specific trusts by the order and direction of that body to which they are responsible." They every year submit to the Assembly plans for future operation—and the record of their transactions according to the trust reposed in them during the year preceding. Our boards, therefore, are just such committees. They are and they ought to be no more, nor do we ask for them any greater power. That the board and the committee are now separate, is a feature in their organization which might be easily changed, and their identification with this definition of a committee be made as perfect in form as it is in fact.

But, says our author, "the possession and exercise of power distinguish a court." But this clearly is not the case. This cannot be the definition of a court. These attributes may characterize a thousand things besides a court. They are descriptive of all Committees appointed either by our Presbyteries, Synods, or Assembly—and of our Boards of Directors. A court must have original and inherent authority appertaining to the laws of the society, and which are administered by it. And therefore are we forced to the conclusion that our boards are committees of a peculiar organization, and for objects of permanent necessity, and that they are not ecclesiastical courts.

*See an Ecclesiastical Catechism of the Presbyterian Church, chapter iv.

It is objected further, that "these institutions have the whole matter of preaching the gospel to the destitute and ignorant at home and abroad, entrusted to their charge"—"in other words, the power and jurisdiction granted by the constitution to the Presbyteries and vested by the Assembly in its own creatures."

That our boards may not possess some powers which ought not to be committed to them, we do not affirm. If they do, let them be deprived of them, and at once reduced to constitutional limits. But that this representation is entirely visionary, we are perfectly assured. Our objector himself allows that our boards do not lay any claim to many of the chiefest branches of ecclesiastical jurisdiction. He allows that they cannot ordain—and that they cannot institute actual process for crime or heresy. But they are authorized "to *appoint* all missionaries and agents, and to designate their fields of labour." Most certainly this is the very work which they are designed to do, in trust for the Assembly, and responsible to it. But let it be observed, these boards (we speak now of the missionary boards) have nothing whatever to do with such individuals until they are already tried, licensed or ordained by their respective Presbyteries. From the hands of these Presbyteries are they received by the boards, and unless so commissioned and authenticated, neither of the boards could receive them at all. Let it also be observed that when thus presented to them, our boards only *appoint*—they do not examine, license, or ordain as do our ecclesiastical courts. They *appoint* them as already ministers, and not in order to their becoming ministers. And this *appointment* of the boards refers merely to their field of labour, and not at all to their qualifications for the work of the ministry. The Assembly contemplating these numerous missions, requires its boards, in its name and by its authority, to act for it in this important matter. In this there is no infraction whatever of the rights of Presbyteries. Their authority remains undiminished. The boards can receive no man until the Presbytery has sealed his fitness by the impress of its solemn consecration, and in designating individuals so commissioned to their fields of labour, these boards only comply with the wishes of every Presbytery, through their common organ, the General Assembly. But should any Presbytery commence a mission of its own, it is at perfect liberty to select its field, and to appoint its men in entire independence upon either of these boards. As to domestic missions, each Presbytery may superintend its own field, and while acting through the Board, have the most perfect control of its entire management. And as it regards the foreign field, it is to be remarked that this field, lying beyond the limits of any Presbytery, cannot of course, be under their jurisdiction. It is hence incumbent upon the Board, on behalf of the church,

to take the oversight thereof, until a sufficient number of missionaries have been sent out to constitute a Presbytery. In this event, that distant territory is assigned to the newly erected Presbytery, and comes under its ecclesiastical jurisdiction.

Equally inapplicable is the objection that our Boards interfere with the parity of the clergy, and invest their officers with a control over their brethren, and a power in the church just as real and just as dangerous as that of a prelate!! That undue influence may be exerted by the officers of our boards, we grant, that is, their trust may be abused for their own personal aggrandizement. But would this influence be lessened by the appointment of benches or boards of deacons, and financial dictators under the style of treasurers, with unlimited control of the funds? Or would it be in any great measure removed, were this work to be conducted through the year, as it must be by some body or other, by a commission of the Assembly, instead of a board of the Assembly? Let, then, this power be guarded and restrained in every possible and proper manner, but let not an evil which is incidental, be made a sufficient ground for the abandonment of a most necessary office. It is perfectly idle to frighten us with the imaginary picture of new orders in these ecclesiastical functionaries. They are and can be no other than simple ministers or elders, nor is any individual subjected to their personal authority, or excluded from the privilege of presenting any symptoms of arbitrary conduct for the reprobation of the General Assembly.

It is further objected that by the organization of these boards for the management of these benevolent operations, the church ceases to conduct them in her appropriate character as required by her divine Head. But is not our church represented in her General Assembly? Does she not empower this body to conduct these operations? Does she not now in fact, leave their entire management and supervision to its legislative wisdom, in dependence upon the separate co-operation of all the churches, Presbyteries and Synods within her bounds? And is it not plainly impossible for the Assembly, or for all our courts together, to enter into all the details involved in the management of these operations, during their annual and brief sessions? But still they must be attended to, and by the Assembly in its appropriate character. The Assembly, therefore, appoints an agency to attend to these matters during its adjournment, and to report in full at its next sessions. This appointment is annually renewed—the reports heard—and all needful directions given. These agencies or boards acting for the Assembly—and under its authority—and for the accomplishment of its work, which could not otherwise possibly be done, are properly in the eyes of the constitution and of reason,

the church, by her Assembly fulfilling the trust committed to her by her glorious Head.

Our ecclesiastical boards are, therefore, necessary to carry out the provisions of the constitution—they contravene no principle or law of our standards. Being the creatures of the Assembly, and dependent upon its yearly appointments, and subject to its entire control, they may be in every thing conformed to the wishes of the church, and are, therefore to be regarded as eminently Presbyterian in their character, and worthy of the most entire confidence, and the most zealous support of every one who loves the church of his fathers—the true model of primitive and apostolic christianity.

If the ends contemplated by our ecclesiastical organizations are necessary and all important—if to secure these ends some agency besides the authoritative legislation of our ecclesiastical courts is also essential—if the system of means proposed by the objectors to our present Boards is wholly insufficient to meet the difficulties of the case, and in itself seriously objectionable—then are our present Boards, in their essential principles to be retained, however they may be modified. That our standards empower the General Assembly to engage in those benevolent operations whose management is entrusted to our Boards, has been made apparent. That some such agency as our Boards is absolutely required by the Assembly, for their oversight and direction, has been also proved; while the futility of all objections against their constitutionality has been briefly exposed.

These Boards are, however, objected to on the very serious ground of their unscripturalness. “Now the total silence of the word of God in regard to such contrivances, seals their condemnation. Nay they are virtually prohibited by those plain directions of the Scriptures in regard to church government, which lead directly to a different system.” “The church is to add nothing of her own, and to subtract nothing from what her Lord has established. Discretionary power she does not possess.”

It is necessary, therefore, to show that such ecclesiastical Boards are in accordance with Scripture, and that in urging this objection, its authors proceed upon an entirely mistaken view of the real question in debate. In making this position clear, we might take two different methods. As we argue with those who acknowledge the perfect Scripturality of our standards, we might at once shut up the question. For as we have established the accordance of these Boards with our Constitution, they must necessarily be conformable to the word of God. This reasoning the objector himself admits. Or we may at once appeal to the word of God, and by exhibiting the con-

formity of these Boards with that word, thence conclude that they are certainly right, and must be supposed accordant with our ecclesiastical institutes.

Now that the Scriptures explicitly lay it down as the imperative duty of the church, to secure those ends which are contemplated by our several benevolent operations, we may assume as fully admitted. Indeed the furtherance of these objects, for the glory of God and the salvation of souls, is the one great design of the church as a visible and organized body. We may also assume that this commanded duty, for which our church (that we may bring home our illustration) is responsible, can be best performed through that General Assembly which is her highest ecclesiastical court—in which all her churches and Presbyteries are represented—with which all can most conveniently cooperate—and to which the powers necessary for this purpose, are explicitly given in its Constitution. Our General Assembly, then, being, as the objector will admit, scripturally authorized and required, as the organ of the church, to prosecute to the utmost of its ability, these several branches of christian benevolence—the only question is whether this work can be done at all, or at least done to any advantage, by the Assembly in tis own person, or whether it is necessary by the Assembly, as supreme director, guide and legislator, and several boards or agencies, which may outlive the sessions of that body and continue in vigorous operation when that body is defunct and incapable of action.

Now we unhesitatingly affirm that our general principle is as applicable here as it is to any human constitution. God having imposed upon our General Assembly, as the organ of the church, and by the desire of the church, these necessary duties which it may not neglect, but must see performed, and not having prescribed in detail the plan and measures by which these duties are to be discharged, has most certainly empowered that body, under the guidance and control of the general rules laid down in Scripture, to make use of every proper means for the successful prosecution of these christian enterprizes. This principle we must affirm to be undeniably certain. Its rejection would lay the axe to many a fair branch of our ecclesiastical polity, and leave a bare and barren trunk behind it. It would tie up the hands and feet of our sacred polity and deprive it of all power of motion. It would emasculate it of all its strength and vigour and reduce it to a helpless and exanimate system. That which the church is required to do, she is empowered to do by all means not expressly forbidden, or implicitly countermanded, and it will not surely be pretended that the Assembly being scripturally ordained, an agency for the certain and efficient prosecution of its necessary duties, is any where so

forbidden. The church is the converter of the heathen—the regenerator of our waste and ruined world. But as represented in her General Assembly, she can act in this matter only for a few days, and therefore most imperfectly. She must, therefore, employ in subserviency to this court, subordinate agencies or boards which are therefore as plainly sanctioned by the divine word.

That “the total silence of the word of God in regard to such contrivances seals their condemnation,” or that “whatever could not be traced to them either directly or by necessary inference, is to be denounced . . . as mere will-worship, which God abhors”—this principle, we say, taken in its unrestricted and absolute nakedness, would subvert the foundations of every church on earth, and leave not a wreck behind of church polity, order or arrangements. It would wipe out, as with a sponge, nine-tenths of all that is laid down in our Form of Government and Discipline. These Standards declare that this form of Government, as there delineated and drawn out into all the details of management and business, rests on the adoption of it by the church, as amended and ratified by the General Assembly in May, 1821—(See Form of Gov. B. 1, c. 1.) This whole form our church only claims “to be expedient and agreeable to Scripture,” but not so as to be exclusive of those which differ from it.—(F. of Gov. c. viii. §. 1.) For many of its specific regulations, our Book claims no express testimony from the word of God; it bases them upon the fact that they are accordant with its general principles. This we might illustrate at any length, from a consideration of the provisions respecting church Sessions—(See Form of Gov. c. ix.)—Presbyteries—(c. x.)—Synods—(c. xi.)—the General Assembly—(c. xii.)—Ruling Elders—(c. xiii.)—the Forms of Licensure, Ordination and Installation—and numberless other points. To every one of these the “total silence of the word of God” might be objected, and their condemnation sealed. The objection is evidently untenable—unsound—and utterly subversive of all liberty of action beyond the mere letter of the law. It is Judaical. It would overturn the glorious liberty of the gospel dispensation. It would again subject us to the bondage of the law—when as the objector states, “nothing connected with the worship or discipline of the church of God was left to the wisdom or discretion of man, but every thing was accurately prescribed by the authority of God.” But from this yoke of rules and ceremonies the Son of God has emancipated his church. She is now under a dispensation of principles and not of rules. The church has passed from a state of pupilage to the age of maturity. God now speaks to her as to a full grown, reasonable person. He has given to her, general laws and great funda-

mental principles. He has enjoined upon her certain great and glorious duties. By those laws she is to be restrained and guided in the exercise of her own wisdom, in devising the ways and means for the accomplishment of the greatest good in the best possible manner. This is most assuredly the doctrine of our Standards, as has been already practically demonstrated, and as may be preceptively declared. In the opening chapter of our Confession of Faith, and while treating on one of the most essential points in the whole Book, the following principle is maintained: "There are some circumstances concerning the worship of God and government of the church, common to human actions and societies," as, for instance, the detailed plan by which any prescribed duty shall be best accomplished, "which are to be ordered by the light of nature and christian prudence, according to the general rules of the word which are always to be observed"—(ch. 1, §. vi.) So also in treating of Synods, which include our General Assembly, our Confession teaches us that "it belongeth to Synods . . . to set down rules and directions for the better ordering of the public worship of God, and the government of the church"—(ch. xxxi. §. 2.)

Such, also, was the view taken of this matter by all the reformers—and by the non-conformists even, the most strict constructionists among them. Our objector is here certainly mistaken. He confounds things which differ. He confounds that which is necessary as an article of faith—or as a means of grace—or as an important and enjoined part of the worship of God—with that which is necessary as a means for the accomplishment of a duty which is confessedly required in God's word or included under the general provisions of the church. The imposition of the former, the Reformers—the Puritans—the Non-Conformists, and our Presbyterian fathers, steadfastly resisted as a treasonable usurpation of the kingly prerogatives of the Head of the church. They contended against the assumed power authoritatively to interpret the Bible, and declare what is truth, and to decree rites and ceremonies as a necessary part of the worship of God—and to make forms and orders essential to the being of the church, in opposition to both Romanists and prelatists, when needs were—even unto blood. And right sure we are, that their spirit has not died with them, but is even now burning in the hearts of their honoured successors, who would exultingly bear testimony for this liberty of God's ransomed church, even on the scaffold or at the stake. But the framing of articles of faith—and the imposition of means of grace, with rites, orders and ceremonies, as parts of God's holy worship, is one thing, and the power to carry out the acknowledged provisions of the gospel and the commanded

duties which are imposed by divine authority on the church—by the wisest and best means, is another and a very different matter. Did our church undertake to declare that her ecclesiastical organizations were of divine right—were in all their detail instituted by Christ—were to be received as his, and to be implicitly obeyed—and that they were a necessary part of her divine polity, and thus binding on the conscience of her members, not as a good means toward a necessary end, but as in themselves necessary?—then indeed would she jeopard her authority and prelitize the church—and call forth from every true-hearted Presbyterian the strong language of indignant rebuke, and stout and unyielding resistance. But when our Assembly, for the certain and successful accomplishment of duties devolved upon her by the Head of the church, and by us, its members—appoints these bodies, as in her wisdom, the best instrumentality through which she can achieve these purposes—then indeed we are at liberty to point out deficiencies, and to correct mistaken policy, and to adjust the system to a perfect accordance with the general rules of scripture and of our standards—but to say that the appointment itself is unscriptural and un-Presbyterian, is preposterous in the extreme.

Power may be attributed to the church in several aspects. Without going into particulars, we may observe that an original, inherent, or legislative power over the house of God, we as consistent Protestants, utterly deny to the church. But a power ministerially to declare the will of God, and to carry out the requirements of heaven, in accordance with the general rules of God's holy word—this the whole church in every age warrants; this, reason itself demands; this the scriptures certainly allow.

Such were the views of the immortal Calvin, as expounded with consummate skill, in his inimitable Institutes. Turn to his lengthened chapter on "The Power of Legislation," (—B. iv. ch. x.) and these principles will be found fully developed. "This power," says he, "is now to be examined, whether the church has authority to make laws which shall bind the consciences of men." "Against such laws we contend, and not against the holy and useful constitutions of the church which contribute to the preservation of discipline, or integrity, or peace." "I only contend for this one point, that no necessity ought to be imposed upon our consciences on things on which they have been set at liberty by Christ." "If human laws tend to introduce any scruple into our minds, as though the observance of them were essentially necessary, we assert that they are unreasonable impositions on the conscience. For our consciences have to do not with men, but with God alone." "A second consideration . . . is, that human laws, I mean such as

are good and just, whether enacted by magistrates OR THE CHURCH, THOUGH THEY ARE NECESSARY TO BE OBSERVED, are not on this account, binding on the conscience, because all the necessity of observing them has reference to the general object of laws"—as in the case before us, the accomplishment of the work of missions—"but does not consist in the particular things which are commanded. There is AN IMMENSE DISTANCE between laws of this description and those which prescribe any new form for the worship of God, and impose a necessity in things that were left free and indifferent." Again, in section xvi., he says, "if any one wish to have a simple statement of what are the human traditions of all ages which ought to be rejected and reprobated by the church and all pious persons, the direction we have already given is clear and certain, that they are all laws made by men without the word of God, for the purpose either of prescribing any method for the worship of God, or of laying the conscience under a religious obligation, as if they enjoined things necessary to salvation." And now hear him speak in section xxvii.: "But, as many ignorant persons, when they hear that the consciences of men ought not to be bound by human traditions, and that it is vain to worship God by such services, immediately conclude the same rule to be applicable to all the laws which regulate the order of the church, WE MUST ALSO REFUTE THEIR ERRORS." Under this head, which is all in point, he remarks, "The laws, therefore, which promote this end, (order,) we are so far from condemning, that we contend their abolition would be followed by a disruption of the bands of union, and the total disorganization and dispersion of the churches. For it is impossible to attain what Paul requires, that all things be done decently and in order, unless order and decorum be supported BY ADDITIONAL REGULATIONS," &c. Thus clear and evident was this distinction to the mind of this illustrious reformer. We are the more full and particular in the exhibition of his opinions, because we have reason to know, that the force of the objections urged against our Boards, is based upon the principles developed in this very Book of the Institutes of Calvin. Here, however, it is expressly taught, that while the church has no authority to impose new articles of faith, or new laws, binding on the conscience, she has power for the attainment of prescribed ends, to devise such laws and regulations as shall best secure them, restrained only by the general rules of God's word.

This distinction, and this power and liberty of the church we might, if necessary, further illustrate.* But enough has been

*This principle of Protestantism is thus laid down by Dr. Owen, in his Answer to Stillfleet, (Works, vol. 20, p. 282,) and he might be supposed to present it in its strictest form: "The first general principle the Protest-

said to detect the fallacy of the objection—to clear this obscure subject from that cloudy mist in which it is involved—and to present the conformity of our ecclesiastical Boards, in their essential principles, with the word of God, in a light so clear as not to be resisted.

Where Scripture requires any thing to be done, without specifying the manner in which it is to be done, we are of necessity left to the guidance of its general rules and right reason. So where our Standards enjoin, or imply, any duty, but do not specifically declare the way in which it is to be discharged, here also, are we left to select such means as are best adapted to compass the end in accordance with its general rules.

Thus far are we, as christians and as Presbyterians, at liberty to consult expediency, in carrying out any measures of christian duty. Only it is to be carefully observed that just where expediency begins—there does the power of binding the conscience cease. So that it were spiritual despotism to enforce as necessary, that which is enjoined only upon the ground of expediency.

We will only further notice the allegation, that under the existing system, there is no security whatever for the dissemination of the truth. This is a most grave and serious allegation—involving the deepest interests—and demanding for its substantiation the most satisfactory evidence. “Those who contribute to our Boards do not, it is said, know, and cannot know, whether they are sustaining Arminians, Semi-Pelagians, or Presbyterians. They do not know, in other words, whether they are building up or pulling down the kingdom of the Redeemer.” Now when the magnitude of our missionary enterprises is considered;—when the responsibilities under which our Boards, and through them our General Assembly and the whole church, are already laid, are realized—and the pressing necessities of the future are taken into account; when it is remembered how intimately associated are all the hopes of all our missionary stations, and of an unregenerated world, so far as the agency of our church is concerned, with our missionary Boards;—when these things are seriously contemplated, we

ants pleaded, was that the Scripture, the word of God, is a perfect rule of faith and religious worship; so as that nothing ought to be admitted, which is repugnant unto it in its general rule or especial prohibitions, nothing IMPOSED that is not prescribed therein, but that every one is at liberty to refuse and reject every thing of that kind.” And in illustrating the evils which arose from the neglect of this principle, he says, “this persuasion in some places made further progress, namely, that it was lawful to impose on the consciences and practices of men such things in religious worship, provided that they concerned outward order, rites, rules and ceremonies, as are no where prescribed in Scripture, and that on severe penalties, ecclesiastical and civil. This almost utterly destroyed the great fundamental principle of the reformation, whereon the reformers justified their separation from the church of Rome.

cannot but deplore the utterance of such sentiments as these. Is it in truth so? Are these criminations borne out by the facts of the case? Then is it high time to abandon operations which instead of conveying the glad tidings of salvation to men perishing for lack of knowledge, are only channels through which the bitter waters of pestiferous and soul-destroying error diffuse their baneful influences. We cannot but say, that there is a most heavy responsibility involved in the publication of such bold and confident denunciations. Charity at best, is a feeble and sickly grace. It is so rooted in the soil of selfishness, and so surrounded by all the blighting influences of earthly passions, as to attain, in the large majority even of christians, but a stunted growth. It requires little to repress its budding desires, or to wither its opening blossoms, or to dry up its ripening fruit. And when any argument is offered which wears any semblance of holy zeal, by the admission of which some excuse may be given for the withholdment of liberality, it is, alas, too easy, for the very best of us to yield to its influence. Now to hold up to the view of our churches, that system of benevolent operation through which its bounty is conveyed to the objects of its sympathy, as "fraught with nothing but mischief and disorder"—as what is to be "denounced as a human invention—as mere will-worship which God abhors so deeply that an inspired apostle has connected it with idolatry or the worshiping of angels"—as affording no security to their supporters, "whether they are sustaining Arminians, Semi-Pelagians, or Presbyterians"—or "whether they are building up or pulling down the kingdom of the Redeemer"—what is this, but at once to make it the duty of every truth-loving man, to withdraw his charity, and to shut up his bowels of compassion? Is there, then, that sufficient ground of terror and alarm for the truth as it is in Jesus, which could alone excuse denunciation so unqualified, and consequences so disastrous as these? We boldly say, that no such ground for any reasonable fears, on this account, can be pointed out. We confidently affirm that our Boards increase, and may be made still further to increase, and that they cannot possibly decrease, that security which would be afforded to the church for the orthodoxy of her missionaries sent out by their respective Presbyteries. Respecting, as we do so highly, the eminent talents of our objector, we wonder with an increasing amazement, at the strange and paradoxical conclusions to which he has been led. When missionaries are sent out by our Boards of Missions, we have no means, it is said, of knowing whether they are Pelagians, or Arminians, or Presbyterians, but when sent out by a Presbytery, or even by a neighbouring Presbytery, then we "have full security for the

soundness of the man whom (such Presbytery) was called on to assist"!!

What then is this infallible security? What can it be, in the first case, but the examination of the party by such members of his Presbytery as happened to be present? and in the second case, the report of such an examination, as made by one Presbytery to another. But our objector has himself told us, "*that Presbyteries are sometimes as mischievous as any other bodies.*" What if the majority of such a Presbytery are disposed to countenance error, or are incapable of discovering its latent springs? Or what if any individual is inclined to disguise his sentiments, and to assume a character of temporary orthodoxy? Absolute security we never can have, by any conceivable process, for the perfect correctness in every necessary doctrine of our licentiates or ordained ministers. And even if such certainty could be attained to day, by what means is such a condition of perfect orthodoxy to be perpetuated, in every such individual? It is perfectly idle, as our objector would say, to tell me that as a member of a Presbytery, I would have perfect security for the soundness, and for the continued soundness in the faith, of every missionary sent out to foreign lands, by that or by any neighbouring Presbytery. I would have no such thing. Probable and sufficient grounds of confidence I would have, but full and perfect security I would not possess, since even our objector teaches that "*we must have no confidence in the flesh, and that Presbyteries are sometimes as mischievous as any other bodies.*"

But as the matter now stands, there is, I contend, every security given, for the character and views of our various missionaries, that could be obtained by the limitation of their appointment to a single Presbytery; and an additional security, which on the plan proposed, never could be given. That the former proposition is correct, is evident from a moment's consideration of the facts of the case. Every missionary, employed either by the Board of Domestic or Foreign Missions, before he can come before them as a suitable candidate for any appointment whatever, must give evidence that he has been received and licensed or ordained, by some Presbytery in good standing in our church. This is a first principle in the organization of the Boards. They know nothing, as such, of the trials or licensure of candidates for the ministry. This whole business remains in all its entirety with each several Presbytery. Every Presbytery, therefore, and every neighbouring Presbytery, has, as it regards every employed missionary connected with either of our Boards, precisely that "full security from their position for the soundness of the man whom they are called on to assist," which the objector demands. This is, and

must be the fact, in every single instance. And if our objector cannot extend the limits of this security beyond a single Presbytery, and its neighbouring associate, then our Boards render it perfectly open for any one or any two Presbyteries to unite in the particular support of any one, or of any number of men, in whose soundness they have this full and sufficient confidence. Thus to illustrate: the Presbytery of Charleston sent forward to our Board of Foreign Missions, a year ago, a very worthy and esteemed young brother, who received an appointment as missionary to China. Now I ask the objector whether during all the stages of his progress towards the ministry—or in his final examinations, trials and licensure—any member of that Presbytery was in any measure hindered from attaining that “full security, which from his position he might easily possess, of the soundness of the man whom he should afterwards be called on to assist?” Most assuredly not. Of his soundness and qualifications, therefore, every member of the Presbytery of Charleston, and so also, of the Presbytery of Harmony, on the one hand, and of the Presbytery of Georgia on the other, had the “full security from their position.” Such, also, as our objector teaches, is the case in reference to other missionaries belonging to that same honoured Presbytery, which has representatives in China, and in Asia, and in Palestine, and in Persia. What then, is to hinder these Presbyteries from contributing their funds through the Board, supposing these missionaries all to be connected with it, and for the special support of such beloved brethren? Nothing whatever. Our objector, then, is evidently mistaken in his apprehensions of the real state of the case. Whatever the Boards have to do in the matter, they can, in no way, interfere with that full security which our objector requires, and which certainly should be possessed.

But there is, we contend, in the organizations of our Boards, a security for the perfect propriety and soundness of our several missionaries, additional to that which is enjoyed, in undiminished fulness, by every separate Presbytery. It is a very possible and supposable thing, that any single Presbytery might be itself lax in its doctrinal views, or that it might be mistaken in its estimate of any given man. Now in this case, the Board may have come to the knowledge of the facts in the case, and while it cannot institute any process against the party, it may dissuade him from the work—it may impede his immediate entrance upon it until the Assembly shall have been consulted—and the church shall have an opportunity of preventing the commissioning of such an unworthy herald of the cross. The Boards, as far as their authority extends, act not for any particular Presbytery, but for the entire church, as the organ of the Assembly. They leave, therefore, to each Presbytery, and

to the church, the full security given by our constitutional provisions, and they superadd to this a further measure of security in that vigilant circumspection they are required to exercise for preventing the introduction into any field under their care, of any unworthy candidate. These Boards, being representatives of the General Assembly—which is itself the annually delegated representation of every portion of the church—and being annually elected by, and subject to, the entire control of that body—cannot be supposed so likely to be generally corrupt as any single, isolated, independent and permanent Presbytery. And while it is very possible that in any given case, these Boards may err, and may transcend the bounds within which they should be certainly confined, their mis-management can, at most, extend only to the period of a single year. For whatever may be the present arrangement as to the term of office of each member, the whole matter, in all its bearings is in the hands of every single Assembly, and subject to its unlimited control.

Our objector, then, has allowed himself to be deluded, by an ignis fatuus in his just zeal for the purity of the gospel; and while seeking for the church greater security, would actually deprive her of that which she now enjoys. Most certain it is, that no warrantable pretext has been afforded him, for publishing such a sweeping condemnation, on such serious grounds, of these appointed agencies of the church. He has inflicted a wound, it may be very difficult to heal, and whose festering sore may long continue to give uneasiness and pain to the body spiritual. The objector and his colleagues in this work of opposition, have talents, influence, and power. They may carry their views with irresistible force to many minds. They may thus alienate the resources of the church, while she is but commencing her glorious course of heavenly charity. We would beseech and entreat them as brethren, to pause, before they advance further in this career, and not to hazard the peace, union, and prosperity of the church, and the successful prosecution of our benevolent operations.

That the ends contemplated by these brethren are holy, we believe. That their aims are high and christian, we also rejoice in admitting. With these aims we desire to sympathize, and for these ends we would also strive. The glory of God in the salvation of men, through sanctification of the truth—let this be our only object. If in our present instrumentality, for the accomplishment of this purpose there be aught superfluous or wanting, let it be retrenched or added. We advocate no abuses. We patronize no existing evils. We may be found uniting with these very brethren in many of their proposed amendments. But in their responsibilities in thus publicly holding up

to reprobation, the whole machinery by which every benevolent operation of the church is conducted, we would not partake. And in the spirit of the most affectionate kindness, (and towards one, of the most respectful deference and regard,) we would entreat them to remember that while it is easy to destroy, it is most difficult to restore, and that over the ruins of our present noble charities, we may all have cause to weep in bitter lamentation.

The lawfulness and scripturalness of ecclesiastical Boards, have, we trust, been now demonstrated; and the untenableness of all objections urged against them exposed. There are many things in this "Calm Discussion," to which we might advert, but as we have no wish to cavil or oppose, we pass them by. Neither is it necessary for us at any length distinctly to consider the objection against the expediency of such organizations. This subject has been already necessarily considered in its principle, and the true source of the objector's difficulties pointed out. Expediency is unquestionably a necessary and lawful guide—not to the discovery or the determination of duty—but to its accomplishment, in every case where a detailed plan has not been prescribed. The duty of the church is, in the case under discussion, imperative. The specific mode in which that duty is to be carried into full effect, is not laid down—and therefore, while any wise plan which is accordant to the general rules of Scripture, is lawful, experience and prudence must determine which is most expedient.

Were any thing wanting to confirm the truth of these conclusions, it might be found in the fact, that while the Presbyterian church has ever been accustomed, both in this country and in Scotland, to the appointments of commissions, of more or less extent, with the full powers of the body constituting them, and for the execution of given trusts; so have the Presbyterian churches in Ireland and in Scotland been led to the organization of similar Boards or Committees for the very same purposes as our own, and with substantially the same powers. The church of Scotland has now her several committees, (who are not benches of deacons,) for the entire management of each of those five great schemes of benevolence in whose prosecution she is embarking with such commendable zeal and liberality. So also has the Presbyterian church of Ireland her Educational and Missionary Committees or Boards for the management of all the business connected with these several objects of christian philanthropy. And while it is true of our own branch of the church, that her zeal and activity in all the departments of benevolent enterprize have been increased a thousand fold, by means of her various Boards, it is not less certain that with the stirring impulse of enlarged

charity, our sister, or rather mother, churches in Ireland, and Scotland, have been at once, and without hesitation, led to the organization of substantially similar agencies. And what, I ask, has been the teaching of experience as delivered to our own churches? I will refer to the case of the Southern Board of Foreign Missions, with whose operations I am most familiar, and which may be taken as a fair criterion in drawing our conclusions. During the past two years, no general agency has been in the field. The churches were fully apprized that no agency might be expected, and that they must voluntarily put forth their strength. Our Synod passed resolutions encouraging such liberality, and our ministers made willing promises of co-operation. And yet during the last year, out of some one hundred and seventy churches, within the bounds of that Board and of the Synod of S. C. and Geo., not more than twenty, did any thing at all for foreign missions, and a still fewer number observed the monthly concert for prayer, at all. Strange, too, as it may appear, yet it is a fact, that the amounts raised in even these few churches were in more than half the number, collected through the assistance of some extraneous agency.

The perfect consistency of such ecclesiastical Boards or Agencies, therefore, with Scripture, and with our Standards, and their absolute necessity to the conduct of such extensive schemes of christian charity, are thus made to rest upon the certain ground of universal experience—as well as upon the most clear, evident, and irrefragible arguments. Such Boards and Agencies are absolutely required for the furtherance of such benevolent operations. The one cannot exist and thrive where the others are wanting. They are, in the present state of the church, correlative the one to the other; so that where the one is necessary, the other must be introduced, and where the means are wanting, the end will never be secured.*

*We think it probable that the author of the "*Calm Discussion*," &c., whose paper has been so elaborately discussed, in this "*Serious Review*," &c., now completed—will reply to the reviewer, in due time, through our pages; on which account we have not thought it necessary to add any notes to this, or the two preceding parts, pointing out, as the argument progressed—what appeared to us inconclusive, what unsound, and what Scriptural and Presbyterian. A great deal that has been said, we agree with; a good deal has appeared to us fully to sustain our views, while apparently adduced to confute them; a portion, has seemed to us devoted to points purely speculative, and not going to the gist of the question; and some things, we have been obliged to dissent from entirely. Thus much, with all respect for the excellent and able author, we feel it our duty to say.

In regard to the questions of practical interest, put at issue, in these and similar discussions—our own opinions have been deliberately made up, upon careful, and long continued observation and reflection. We consider our system of Agencies an absolute failure—in every view of it, whether reference be had to our individual or to our organized operations,—to Agents, properly so called, or to Boards as agencies for the church. We look on this as matter standing in *proof*—and not in *argument*; and are ready to maintain our opinion by *facts*—of the most complete and dis-

troubling character—covering a period of years. We are convinced, moreover, that the whole operation is founded on principles which it is extremely difficult to reconcile with the true nature of Presbyterianism and with the grand system of the gospel; and that a reform is equally obligatory and practicable. This is matter standing in argument, and to be made good by the word of God, and by our standards, as contrasted with the principles, the powers, the acts, and the influences of our Boards and Agents; and we are ready to maintain our convictions—by what appears to us a conclusive demonstration of the evils to be corrected and the method of cure.

Meantime, our pages are free for the full discussion of the subject. A discussion, the importance of which they alone can appreciate, who believe that the Presbyterian church has a great and glorious work to perform; who remember that after years of effort, not more, perhaps, than one-third of its congregations have ever been reached at all; who reflect that on the present plan, it seems nearly if not absolutely impossible ever to reach them all steadily, and rouse them to regular and zealous effort,—even if the plan itself was otherwise unobjectionable; and who consider, that from the enormous expensiveness of this decrepit plan, from the scruples of many as to the principles on which it proceeds, and from various other difficulties, which we cannot here enumerate, its hold on the churches, instead of strengthening daily, is scarcely and with great difficulty maintained *in statu quo*.—[Ed.]

The World-Reaching Sound

AND

World-Preaching Sound.

A SERMON.

BY REV. THOMAS SMYTH, D. D.,
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THE WORLD-REACHING SOUND.

"But I say, have not they heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."—Rom., x. 18.

These words are cited by St. Paul from that magnificent Psalm, in which David describes how the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead. "The heavens declare the glory of God, and the firmament sheweth his handiwork." The inimitable excellency of the creation displays the perfection of the Great Creator. The sun that rules the day, the moon and the stars that govern the night, are all but faint emblems of the Uncreated Light. The majestic circuits of the heavenly hosts, bearing with them fruitful seasons from Him who fills our mouths with food and our hearts with gladness, are an evidence to all the dwellers upon earth of the existence and beneficence of God. Thus, independently of Revelation, is the World left without excuse if it knows not God, for this testimony to his being and his nature must evermore be borne while sun and moon endure. "Their sound is gone out into all worlds, and their words unto the ends of the earth."

Such was the primary import of these words, as they occur in the 19th Psalm. But the apostle in my text, instructs us to find in them a higher sense and a more extended application. He extends the words written by David to describe the proclamation of God's power and glory by the voice of the celestial luminaries into a prophecy of the preaching of the Gospel throughout the world by the divinely commissioned ministers of Christ. "Their sound is gone out into all lands—and their words unto the ends of the earth." As the God of Nature He was declared by the works of His fingers, the Moon and the Stars, which He had created; as the God of grace, He was to be proclaimed by the messengers whom He sent forth to preach glad tidings of Salvation throughout the world. When our Divine Master was about to ascend from the infant Church which he had founded upon earth, to His seat at God's right hand, He leads the Apostles, the seventy, and all his disciples to the hill of Bethany. He instructs them how they were to carry on the work which He had commenced—and gather His elect out of every nation under Heaven. He gave to them—and to their successors, a commission co-extensive with the limits of the globe—and lasting as the endurance of the world itself. "Go ye therefore and teach all nations, baptizing them in the

name of the Father and of the Son, and of the Holy Ghost—teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world.”

Such was the Saviour’s commission to go forth into all the world and preach the Gospel to every creature. This was the deeper significance of the Psalmist’s declaration, “Their sound is gone forth into all lands and their words unto the ends of the World.” When their Lord was taken up, and the cloud received him out of their sight—when as they gazed unto Heaven after Him—they mused upon His parting command—to go forth into all the world, and all that world arrayed in arms against them, well might they have sunk upon the ground—terror stricken at the dangers which threatened and the difficulties which surrounded them on every side. Who are we? they might have said that we should go forth into all the World to subvert time honored institutions—to dethrone established creeds, and to substitute in their place the worship of the despised Prophet of Nazareth? Even in this our native land, our message will be rejected with scorn and derision. Our Master has died a malefactor’s death; and all our assertions of his Divinity—our allegations that he has arisen from the dead—and ascended into Heaven, will seem to the learned Scribes and Pharisees, but the ravings of enthusiasts or the figments of designing impostors. And even supposing that Judea was in our favor, instead of all in arms against us, yet from this remote corner, how are we to go forth into all the world? How shall we find access to Imperial Rome, or shape our unpolished tongues to the fastidious ears of lettered Greece? How are we to steer our path through the deserts of the East, or wing our way to the scattered Islands of the Sea? Surely then, this is a hard command, so hard that our Spirit faints within us, and all our energies are paralyzed and unnerved.

Thus might the first christians have reasoned, and so doubtless they would have reasoned had they permitted rationalism to intrude upon the province of Faith. Had they estimated their prospect of success according to the doctrine of chances, they could have arrived at no other conclusion. Had they compared, by a prudent calculation, the humble means at their disposal with the vastness of the work to be accomplished, they must have abandoned as a hopeless chimera the very notion of evangelizing the world. But they conferred not with flesh and blood. To them it was enough that the mouth of the Lord had spoken it. At the word of Jesus, however impossible the command might seem,—yet at the word of Jesus, all objections and fears and doubtings vanished, like clouds before the rising sun. They knew in whom they had believed, and they were per-

suaded that though heaven and earth should pass away, not one word of His could ever fail. Even a hostile world could not affright them, though they went forth as lambs in the midst of wolves, for what could all their persecutors' rage effect, but cut for them a shorter path to the crown of glory? And so, many of them left fathers and mothers, brothers and sisters, and severed every tender association which gathered round their homes. With the same all-trusting dependence as the Father of the Faithful, they went forth not knowing whither they went, and soon the words of my text were fulfilled in their wanderings, and their sound went forth into all lands and their words unto the ends of the world. Like the celestial luminaries, the glorious company of Apostles, and Presbyters, and Evangelists, and faithful brethren and holy women, circled the earth, diffusing through their various orbits the light and warmth of the Gospel. "In journeyings often, in perils without number, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And yet in all they were more than conquerors, through him that loved them. They counted it all joy to suffer tribulation for His name's sake, who for them had endured the Cross. They rejoiced to testify the sincerity of their love by a fellowship in suffering, by a life of painfulness, and by a death of martyrdom.

It is good for us, my brethren, in these days of established christianity, to set before our minds what it once implied, even nominally, to be a Disciple, much more a Minister of Christ. It is good for us to test our own sincerity by looking back to those early days, when to be a christian, required a man to resign every worldly prospect, except death in its most appalling forms; required the convert to take up his Cross in earnest, and really meant that he was to be crucified unto the world and the world unto him. It is indeed almost impossible for us, in our present circumstances, to believe practically that there was once a time when if we would have been christians, we must have resolved to "wander about destitute, afflicted, tormented"—must have been prepared at any moment to be "stoned, to be sawn asunder, to be slain with the sword." And yet such was the life, and such the death of the first preachers of the Gospel and disciples—men, women, and young men and maidens. Thus it was that at the sound of their preaching and talking the Gospel went into all lands; thus, even though dead, they still spake, for their blood became the seed of the Church. Only a few years had elapsed since their Lord's ascension, when they had so far obeyed his parting mandate that the Gospel was preached by apostolic and self-sacrificing christian lips from the farthest India to the shores of Western Europe—churches were planted in the most flourishing cities of philosophic Greece,

converts were supplied even by the palace of the Cæsars. The fierce barbarians of the north unlearned their bloody acts and bowed before Christ. In less than thirty years after our Lord's departure from the seventy, or perhaps five hundred sorrowing disciples who then formed a portion of his visible Church, we are informed by Tacitus that in the Imperial City there was a vast multitude of christians; and about fifty years afterwards we find the younger Pliny apprising the Emperor Trajan, that Bithynia was filled with the new religion.

Such were the mighty results effected by an agency in human eyes so feeble and inadequate, that Paul declares that it pleased God by "the foolishness of preaching, to save them that believe." To the reflecting mind, this wide diffusion of the Gospel by such instrumentality, bears convincing evidence of its Divine Original. Its triumphs were won by the preaching of the Gospel of Christ. And was this doctrine of a crucified Saviour and a daily Cross—was this a doctrine adapted in itself to overthrow the proud systems of human philosophy, and to subvert the established religions of the world? On the contrary, it is impossible for us to conceive any teaching more abhorrent to the prepossessions both of the Jew and of the Gentile. But such it was, both to the heathen and to the Jews whom they were commanded to convert by this very preaching, though in their eye the Cross was the punishment of the vile malefactor and the slave. And yet, brethren, to this Cross of Shame whole nations soon turned, from deities invested by imagination with every attribute of power and dignity. The pride of philosophy, the pageantry of pagan worship, were forsaken for the worship of the Man of Sorrows, the Scorn of Men, and the Outcast of the People. And what then was the real, efficient cause of this mighty revolution in thought and worship? Hear the voice of the Word: "All power is given me in heaven and earth. Go ye therefore and preach the Gospel in all nations." "Lo, I am with you alway."

This, then, brethren, was the secret of the success which attended the first preachers of the Gospel, that Jesus whom they preached was "Lord of all." They conquered by the mystic power of his Cross, because he that had been crucified thereon had now gone up on high, and led captivity captive, and received gifts for men. It was because the Lord had given the word unto the company of the preachers that kings with their armies did flee and were discomfited. The weapons of their warfare were mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. The gospel which they preached was an instrumentality framed by

him who had formed, and therefore knew what was in man, and made by him the power of God to regenerate his corrupted nature, to raise his perverted affections, and satisfy the aspirations of his immortal spirit. To preach the Gospel was to renew the ancient amity between man and his offended Maker. It was to offer to the guilty a perfect atonement for all their sins, and to open heaven to all believers. It was to supply a remedy for every spiritual disease, a balm for every wound. It was to give rest to the weary and consolation to the mourner. It was to give victory over this world by a faith substantiating things hoped for, and evidencing things not seen. It was to make the dry and barren wilderness of life to blossom with the fruits of Paradise, and to transfigure the sorrowing earth into the vestibule of heaven.

Such, my brethren, was the Gospel which the first disciples were sent forth to preach. But when we speak of that preaching which Paul declares was God's chosen instrument for the salvation of the sinner, we must take care to understand the term as it was used by the translators of the New Testament. The term preach, in our current phraseology, is now taken to denote the delivery of sermons, &c., to a congregation. But the preaching spoken of in the New Testament has a far wider significance than our present use, which applies the term only to the delivery of Sermons. The word PREACH is used in our version, as authorized, to render a variety of Greek terms, which denote various modes of publications. The preaching of the Gospel, then, in its Scriptural use, is a general term, comprehending equally all the various modes by which the christian faith is made known; and any public ministration, therefore (such, for example, as catechetical instruction or reading of the Scriptures) is preaching, no less properly than the delivery of sermons. "Sermons are not the only preaching which doth save souls," saith Hooker. The term PREACH is indeed expressly applied to the *public* reading of the Scriptures (Acts, xv. 21):

"For Moses of old time, hath in every city, them that *preach* him being *read* in the synagogues every Sabbath Day." And so again says Hooker: "The Church as a witness *preacheth* God's revealed truth by reading publicly the Sacred Scriptures." Whenever, then, and however the ministers and disciples of Christ, proclaim the truths of his Gospel in reading the inspired Word, in catechetical and Sabbath school instruction, when they receive young children by baptism, reminding every man present of his own profession made to God (Acts, viii. 12) at baptism, or when in the Lord's Supper they continue a perpetual memory of Christ's precious death until his second coming,—in all these solemn acts they must be understood to preach

in the Scriptural sense, just as properly as when they address the words of exhortation from the pulpit, and daily in the temple, and in every house the Apostles ceased not to teach and to preach Jesus Christ (Acts, v. 42.)

Philip also, though only a deacon, went down to Samaria and preached Christ unto them (Acts, viii. 5); and he was found also at Azotus, and passing through he preached in all the cities till he came to Cesarea, (Cor., v. 42), in which passages the original has different words. "They also who were scattered abroad" by the persecution of Saul "went everywhere, preaching the Word" (Acts, viii. 4). And in Acts, xi. 19, we read again that the disciples who were scattered abroad traveled as far as Phoenice, and Cyprus and Antioch, preaching the Word, where the Greek word (*la lountes*) means talking the Word. "And the hand of the Lord was with them, and a great number believed and turned unto the Lord." And again we read in Acts 18, 26, that when a certain Jew named Apollos came to Ephesus he both "spake" or talked, and in a more formal way "taught diligently the things of the Lord," and he began to speak or argue (another word still) boldly, to whom Aquila and Priscilla expounded (another word still) the way of God more perfect.

And, my brethren, there is yet another kind of preaching to which the whole body of the Church is called, the humblest believer as much as the most exalted Divine, the preaching not of the lips, but of the life. Every one who names the name of Christ is a member of a holy priesthood, and by his profession is bound to testify to an ungodly world, following the steps of his Master, and being made like unto Him. He is set apart to preach, by exhibiting the fruits of Christianity, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned. He is commanded so to let his light shine before men, that they may see his good works, and glorify his Father which is in Heaven. Such preaching, indeed, requires no endowments of intellect, no acquisitions of learning—but it is more powerful than all the excellency of human wisdom. The love and peace, and joy, which are shed abroad in the humblest dwellings of the righteous, the blessedness of the poor in spirit, and the pure in heart, the beauty of well ordered affections and regulated passions, the happy contentment which, under all the trials of life, still rejoice evermore. Sub-silent preaching of the life is often God's chosen instrument to touch the heart with a desire to be joined unto the people of the Lord—to exchange the wages of sin, for that whose present fruit is unto Holiness—and the end thereof everlasting life.

And oh, when we look back upon the past history of the Church of Christ, shall our faith faint when we look forward to

the future? What though some dark clouds are pending—though open enemies are assuming a front of unprecedented boldness, and saying of Jerusalem, “Down with it—even to the ground,”—though superstition and infidelity are laying aside their mutual antipathy, and combining in unnatural union against the Church of the Redeemer, which they alike detest, because it is the pillar and witness for the truth. Let us, as believers, repose our unwavering confidence in Him who through the flames of Pagan persecution, the subtle snares of succeeding heresies, and the dark superstitions of the middle ages, still preserved her undestroyed, and brought her forth arrayed in the beautiful garments of reformed Truth.

And is the arm of the Lord now shortened, that He cannot save? What He has promised, is He not able to perform? There may be many trials to our faith—there may be difficulties and dangers; but of the final issue we may be as confident as that God’s promises are true.

All efforts, from whatever quarter, to overthrow the Church and the Gospel, however for a short time they may seem successful, will eventually but display the Sovereignty of God, the impotence of rebellious man, and disclose the rock of her foundation, unmoved amidst the waves which conceal it only while breaking themselves in pieces over it. Meanwhile it is our duty and our glorious privilege, in our several spheres, to be fellow workers with God in bringing about the final triumph of His Church; for it is the very scheme of the Gospel that each christian should, in his degree, contribute towards continuing and carrying on; all by uniting in the public profession and external practice of christianity—some by instructing, by having the oversight, and taking care of the souls committed to their charge.

Let us then, individually, supply one living stone to this heavenly building. Let us give all diligence to make our own calling and election sure. Let us live, mindful what manner of conversation their’s should be, who have been made members of Christ and children of God by the quickening and regenerating power of the Holy Ghost. Let us strive to improve the several talents committed to us even as servants “who wait for their Lord,”—that so when He cometh again, and presents to His Father His glorious Church, without spot or wrinkle, we may be found amongst the band who have washed their robes, and made them white in the blood of the Lamb—whom the Lamb, which is in the midst of the Throne, shall feed—and lead them to living fountains of water; and God shall wipe away all tears from their eyes.

Our Election Made Sure.



A DISCOURSE

BY

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OUR ELECTION MADE SURE.

To ascertain our election of God we must ascertain our regeneration by the Spirit and our union to Jesus. These last-mentioned attainments are two posterior terms in the sequence of spiritual causation; but it is from their existence alone that we can warrantably argue that the prior or anterior term of election has taken place. We have no means of knowing our election but by its effects. We cannot fathom the deep things of God or explore and investigate the secrets of the book of life which the Father hath kept in his own power. We may attempt to discover the Divine purposes by endeavouring to be wise about what is written; but it is a vain and fruitless attempt, for none hath known the minds of the Lord, and his ways are past finding out. But there is a more excellent method by which we may come to know our election of God, and the certainty of our approaching and everlasting salvation, by believing and obeying the Gospel. Let us betake ourselves to this patent and accessible path, instead of bewildering ourselves with obscure and mysterious speculations; and, whilst shadows, clouds, and darkness rest, and must ever rest, upon the adventurous inquirer who would explore the designs of the Eternal by an act of immediate inspection into his secret decrees, our path will prove that of the just, which shineth more and more unto the perfect day.

If we would make our election sure, we must make our calling sure. We cannot arrive at the highest term in the series but by beginning our ascent at the lowest term. It is true, indeed, that the eternal electing and predestinating love of God is the first term from which all the others originate, but God has so constituted and arranged the economy of grace, that we can know nothing of his everlasting decrees but by their actual fulfilment and verification upon our persons. Unless we find that we are the subjects of a renewing process of the Spirit—unless we are born again—unless we have fled for refuge to lay hold of the hope set before us in the Gospel—unless we are bringing forth the fruits of righteousness in our life and conversation, we have no reason to conclude that we have been chosen to everlasting felicity. This is the only legitimate way of reasoning out our election. We cannot fetch our knowledge of it from afar, from the unfathomable depths of a past eternity. We may imagine or conjecture it; but this can only be a delusion. It is not faith; it is but fancy. And this fancy, if indulged in, the want of evidence will leave the soul in utter spiritual desolation at the hour of death. It is one of those

refuges of lies which the rain shall sweep away and the hail shall destroy.

Of the designs and decrees of God we can positively know nothing as regards ourselves by any direct insight or intuition. We can only know them by inferential deduction from unquestionable facts which occur in our history and in our personal experience. But we do know, assuredly, that all who are chosen unto salvation are so chosen through sanctification of the Spirit and the belief of the truth. The former is the end, and the latter are the means. And ere the end can be attained, even the salvation of the soul, the means must be diligently employed. It is hence we are so strenuously exhorted to work out our salvation with fear and trembling. We cannot, by any penetration which we possess, arrive at the conclusion that we have been elected to everlasting life, irrespective of that intermediate process which the Bible tells us must be described ere we are translated from the kingdom of darkness into the kingdom of God's dear Son. But, if that process has been described—if we have entered into the kingdom of grace by the strait and narrow gate of regeneration—if we are walking by faith and not by sight—if we are giving diligence to the full assurance of hope unto the end—if we are desirous to be found in Christ, not having our own righteousness, we carry the evidence of our eternal election upon us. And we need not an angel from heaven or a voice from the upper sanctuary to testify to our blessed predestination, for we have a more sure word of testimony in that authentic record which declares the characteristics of the children of God, and betwixt which and our personal experience we can discern a marked and manifold and minute correspondency. He that believeth hath the witness in himself that he hath passed from death unto life by the virtues and graces of christianity which are now graven upon the tablet of his inner man, and which demonstrate that old things are done away—that he is a new creature—that he is dying to sin and living to righteousness.

It is thus that one may know his election of God and his predestination to a blessed immortality by sure and satisfactory evidence. And that this is the proper order of procedure seems to be indicated in the conversation which the Saviour held with Nicodemus, in which it is very remarkable that the Great Teacher began by instructing his visitor in the nature and necessity of the new birth, and then went on to speak of his own atonement, which he was about to accomplish, and finally referred to the Father's everlasting love, which is the original fountain of human redemption. This is the order in which we may attain to the assurance of a personal interest in Christ. Though the electing love of God be first in the order of time,

yet it is last in the order in which it is made known to us; and the work of the Spirit, which is last in the scheme of redemption, is the first thing of which the renewed soul is assured. But if it be ascertained on Scriptural grounds that an individual is a subject of the work of the Spirit in regeneration, it necessarily follows that he is one of those for whom Christ died, and that he was chosen unto salvation ere the foundations of the earth were laid. That we may know our election of God, the way is not to imagine this for ourselves, or to attempt to discover it by obtaining a supernatural revelation, but we must begin by endeavouring to ascertain whether we have been born again, and whether we be in the faith. Regeneration and faith are the sure stepping stones to future glory hereafter, and they constitute now the sure evidences of an interest in the eternal love of God. If we love him it is because he first loved us; and if we keep his commandments it is because we were chosen from the beginning that we might be holy.

There is a chain of concatenation in the Divine decrees reaching from the eternity that is past to the eternity that is to come with reference to all who are chosen to everlasting life. And of this chain, election may be considered as the first link, and salvation as the last. But the new birth and faith in Christ and personal holiness of character are so many intervening links betwixt the election of God and eternal salvation. Now the only way in which we can take hold of the salvation of God on the one hand and eternal election on the other is just by apprehending those links of the chain which are within our reach. Let us only make regeneration sure, and faith sure, and our personal holiness sure, and we may then rest assured both of our election in the past eternity and of our salvation in the coming eternity. If there be a stream of grace struck out in the heart, sweetly constraining us to all holy obedience, it is living water from the upper sanctuary; and, though we may not be able to see either the fountain from whence it hath emanated, or the ocean to which it tends, yet may we be fully persuaded that it had its origin, and will have its termination, in the love of God which is in Jesus Christ. All ignorant as we may be both of God's everlasting purposes and of our own everlasting destination by any reasonings which we can institute on these profound and unfathomable subjects, we may know if the Spirit of God work mightily in us both to will and to do of his good pleasure, and if this be the case we may look back to election retrospectively and forward to our salvation prospectively, being confident of this one thing, that He who hath begun a good work will carry it on to the day of redemption. As election, the new birth, faith and holiness; and eternal salvation are inseparably joined together, so by taking hold of the

intervening terms in this succession, we secure both the first and the last terms of the series. If upon scriptural evidence we find that we have been renewed and sanctified, we may confidently conclude that we have been elected by God, and so will inherit everlasting life. Let us only endeavour to apprehend and to keep fast hold of those links of the chain by Divine predestination which are let down to earth, and they will conduct us by a safe and infallible process to the Jerusalem which is above. But if we have recourse to any other means to ascertain our election we wander out of the way of understanding, and shall remain in the congregation of the dead.

T. S.



The Peculiar Song and Service of the Redeemed.

A SERMON

BY

REV. THOMAS SMYTH, D. D.,
of Charleston, S. C.

Published in the Southern Presbyterian.

THE PECULIAR SONG AND SERVICE OF THE REDEEMED.

REVELATION XIV. 3.

“And they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.”

The special object of the present exposition will be to inquire into the nature of the service which the redeemed from the earth will be qualified for rendering in a future state:

The great end, for which we were created, and are placed for a time in this world, so far as we can discover, is that we may be prepared for rendering a peculiar service to God, and for being happy in the enjoyment of him, THROUGH THE ENDLESS AGES OF ETERNITY. And if you consider the subject with ATTENTION you will soon be convinced, that THE SERVICE, which the redeemed from the earth will be qualified for rendering, when they reach the kingdom of their Father, is such, as could not be performed by any order of being, how perfect soever who have continued in a state of innocence from their creation.

The angels, who never sinned, may venerate the holiness and power of God; they may admire his wisdom, they may adore his goodness, they may confide in his faithfulness; but they cannot be grateful for his mercy, because, having never been involved in guilt and misery, they never stood in need of mercy. Hence gratitude for the divine mercy, and the peculiar praise, which that sentiment in the heart must produce, appear to be the new song, which no one can learn but the redeemed from the earth.

And when we consider that mercy is an essential perfection of the divine nature, we will at once perceive that as it was most fit, that there should be a race of rational beings to celebrate the praises of divine mercy, with songs of gratitude, that race must previously have been the object of that mercy. Nay, if it was fit that such an order of beings should be produced, as the redeemed from the earth will be, when they reach the kingdom of their Father in heaven; an order of beings qualified to extol for mercy received from him, who sitteth on the throne, and the Lamb, for ever and ever, there must have been a race, previously circumstanced in all respects, as we now are; exposed to ruin through their own fault; but rescued by the very means, which has been appointed, and applied to us. The least difference, either in the original circumstances of the

race, or in the means employed for their recovery, must have produced a corresponding difference in the order of beings produced. These might have been more or less perfect than the redeemed from the earth will be; but they must have been different from them, in their experience, their sentiments and their feelings.

Gratitude to the Father of mercies, who loved us, and "sent his Son to be the propitiation for our sins," and gratitude to the Lord Jesus Christ who also 'loved us, and gave himself for us an offering and a sacrifice to God, for a sweet smelling savour,' and gratitude to the Holy Spirit will be the prevailing sentiment in the redeemed, when they reach the kingdom of their Father. But were the same sentiment to possess the breast of an angel who never sinned, and hence stood in need of mercy, it is evident that such a sentiment in him would be a mere deception, and could not be a suitable or acceptable act of homage to the God of truth.

When the key of mercy, therefore, is touched in the mansions of bliss, the angels may, from sympathy, join in the chorus, but the redeemed from the earth alone, or such as they, if any such there be from other worlds, must be the chief performers. "These things," saith the apostle, "the angels desired to look into." They may perceive the effects of redeeming love. None except the redeemed can feel them.

As gratitude to redeeming love can have place only in the breast of the redeemed, how much must that sentiment be diversified, when the outward sound ceaseth to be regarded, and the real feelings and affections of the soul alone constitute praise. Considering the diversity of situation, in which we are placed upon earth; there may not be two perfectly alike, in all respects among the spiritual seed of Abraham, though numerous as the sand on the sea shore. When therefore they reach their Father's kingdom, mercy will be the subject of all their praise, but mercy diversified in its effects beyond conception.

The redeemed alone, therefore, can be qualified for celebrating the praises of divine mercy with songs of gratitude. That, I apprehend, will be the most striking peculiarity in the praises of the redeemed, to distinguish them from those of the angels who never sinned. But I conceive there are other respects in which they will differ from one another and of these I shall briefly mention a few.

The angels, who never sinned, cannot but be humble, when they consider their absolute dependence, and their comparative weakness in contrast with the divine perfection. But the redeemed will have other grounds for humility, even the recollection of what they were, while they sojourned upon earth, how ignorant; how thoughtless; and yet how insensible of their

real state; before the divine light of truth dawned upon their minds, and the hope of mercy through a Saviour encouraged them to flee from the wrath to come. The angels must also very clearly understand that sin is both hateful, and dangerous. They saw its fatal effects on some of their own order who kept not their first estate. They have often also seen its fatal effects on the human race. But they have never felt them. The redeemed have come to hate sin with a perfect hatred, in consequence of having tasted the bitterness of that accursed thing, which the pure and righteous Spirit of God abhorreth.

Again, as the angels have always persevered in their innocence, their temptations must have been few, or their original convictions so strong, as almost to constrain their obedience. But the redeemed, having run the dangerous round of experience, have by severe discipline attained the conviction, that to fear God and keep his commandments, is the whole duty of man, not his duty only, but his wisdom, his happiness, the perfection of his nature. And carrying that conviction to the other world, their services will be the free-will offering of the heart, and will rise up as incense before the throne of God for ever and ever.

Once more. The security, which the angels have always enjoyed, must like uninterrupted health, be comparatively little perceived. But a state of security to the redeemed will be like the restoration of health after sickness, which will enhance its value and render it manifold more delightful. It will be perfect security after the most imminent danger. Nay, while we are in this world, we do not know, we cannot comprehend the full extent of our danger. But when the redeemed have reached the mansions of bliss, and behold that gulf of misery, which they have escaped, after they were on the very brink of it, we have neither language to express, nor minds to conceive the transports which they must feel.

What a rapturous song
When the glorified throng
In the Spirit of harmony join!
Join all the glad choirs,
Hearts, voices and lyres;
And the burden is mercy divine.

Hallelujah! they cry
To the Father most High,
To the great everlasting I AM;
To the Lamb that was slain
And liveth again—
Hallelujah! to God and the Lamb.

Other observations might be made to the same effect, and no doubt there are many particulars in the case, of which we cannot now have the least conception, while we are in this world. 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. But from what hath been said, I trust it is obvious to you, that the redeemed from the earth will be capable of rendering a peculiar service to God in a future state, for which even the angels who never sinned, cannot be qualified.

O Lord, thy love's unbounded!
 So full, so sweet, so free!
 Our thoughts are all confounded,
 Whene'er we think on thee:
 For us thou cam'st from heaven,
 For us to bleed and die;
 That, purchased and forgiven,
 We might ascend on high.

Oh, let this love constrain us
 To give our hearts to thee;
 Let nothing henceforth pain us,
 But that which paineth thee?
 Our joy, our one endeavor,
 Through suffering, conflict, shame,
 To serve thee, gracious Saviour,
 And magnify thy name!

What an important and affecting view do the observations which have been made, give of the counsel, and plans of the Almighty. It is the province of wisdom and goodness to fix on the noblest ends, and to appoint the best means for accomplishing them. Now the noblest end, for which we can conceive mankind created, is to furnish an order of rational beings, qualified for rendering a peculiar service to God in a future state, and for being completely happy in the exercise of that employment in his presence for ever. This is an end, worthy of every conception that we can form of the perfections of God. We can form, conceive nothing greater, or more important. We desire no object beyond it. In the attainment of that end we see the maturity of our being the perfection of our nature, the completion of our happiness; the great design of our creation accomplished. That end shall certainly be attained, for the counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

When we look on mankind in the present life, we behold nothing but a scene of confusion, passions and follies, and vices domineering; the wicked often triumphing, and the righteous as often suffering. But when the great harvest shall come, the Son of Man will appear with his fan in his hand, and with unerring certainty make a final separation of the chaff from the wheat. Then shall the righteous shine as the brightness of the firmament, in their kingdom of their Father. They will then appear in their true character, as a new order of beings introduced into the mansions of bliss. Gratitude to the divine mercy, and to the Lord Jesus Christ, the voluntary dispenser of that mercy to mankind and to the Holy Ghost, will be the

prevailing sentiment; and the wonders of redeeming love, and the glories of the Lamb, the subject of their eternal praise.

God having determined to form such an order of beings, as the redeemed will be in a future state. How admirably are the appointed means adapted to accomplish that great end?

The first step in that divine process, so far as has been revealed to us, was to create the human race, a race capable of high attainments; but liable upon the slightest departure from the laws of rectitude, to involve themselves in guilt, and become obnoxious to punishment. Accordingly when man was created, he was placed in circumstances that exposed him to danger; and the temptation proved too strong for him. Notwithstanding the clearness of the command, and the threatening, by which it was sanctioned, our first parents disobeyed God and involved themselves in a state of guilt and misery, from which they could not be delivered by any efforts of their own. They must then have been ruined for ever, if they had not been rescued by the mercy of God. But no sooner was man become an object of mercy, than it pleased God to signify his kind intention by promising that the seed of the woman should bruise the serpent's head. We must perhaps think that in the order of relation the appointment of a Saviour take place, AFTER man fell from a state of innocence. But the Scriptures intimate with sufficient plainness, that it was a part of the original plan; though not revealed to mankind, till their necessity required it for their support. Hence the apostle speaking of eternal life, says "God promised it before the world began."

All the dispensations of Providence, so far as we can trace them, from the fall of man to the coming of the promised Saviour, were steps to prepare the world for that most important of all events. They appear all graciously intended to convince mankind of the purity, and perfection of God; of the evil nature, and dangerous consequences of sin; and of our necessity for a Saviour to deliver us from the wrath to come.

At length, in the fullness of time, the Son of God appeared in our nature, and did, and taught, and suffered, what had been foretold of him; "He was delivered for our offences, and was raised again for our justification." He ascended into heaven, and sat down on the right hand of God, being invested with all power in heaven and on earth, and "made an high priest forever after the order of Melchizedec." He sent down the Holy Spirit to apply the benefits of that redemption, which he had purchased with his blood. Then a new scene was opened; a new dispensation was given; a dispensation of favor and mercy intended, and fitted, to reclaim mankind from their sins, to renew their hearts, to exalt their views, and to perfect their nature, that they may be at least prepared for singing before

the throne of God in heaven, that new song which no one can learn but the redeemed from the earth.

From the view, which has been taken of this subject, we may perceive the propriety of insisting so frequently, as the Scriptures do, on *the necessity of regeneration*. "Except a man be born again," saith our Saviour, "he cannot see the kingdom of God." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature;" or rather, a new creation. For man cannot attain the ultimate perfection, and happiness of his nature, but by a double creation: first, a physical, or natural creation; and next, a spiritual or moral creation. By natural creation we are brought into being, and endowed with powers and faculties which make us capable of moral discipline. By moral creation, we are reclaimed from iniquity, renewed in the spirit of our minds, and made partakers of a divine nature. By natural creation we bear the image of the first Adam, who was of the earth earthy. By moral creation we bear the image of the second Adam, the Lord from heaven. We must therefore be born again.

What an affecting view does this subject give of the importance of the present life! While we are in this world, imperfect are the services which the very best of us are capable of rendering to God. Yet it is while we are here that the foundation of our future happiness must be laid, and the capacity acquired for rendering the most exalted service which our nature can admit. During the present life, we are training for that divine employment. We are formed, but still confined, as it were, within the shell. Death will soon break that shell, and set us free. We shall then spring forth with joy, having attained the maturity of our being: or we shall stand abashed, and be confounded, when we appear as monsters in the moral creation, deformed and debilitated by guilt and corrupted; and fit only to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Lastly, while we adore the goodness and mercy of God, in preparing a rest for his people; and in appointing such astonishing means to prepare, and qualify them for performing the peculiar service there; it is impossible for a benevolent heart to keep from deploring and regretting the blindness and folly of those, who "neglect so great salvation," and "by hardness and impotence of heart, treasure up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God." The Spirit of God will not always strive with man. Those who will not be persuaded to accept the grace and mercy of God in Jesus Christ, and to bring forth the fruits thereof, must of necessity at last render the homage that is due to

abused goodness, despised mercy, offended justice, and irresistible power. Oh, that they were wise, that they understood this, that they would consider their latter end!

Let *us* then, who have been blessed with the knowledge of the truth, carefully consider the talents, with which we have been entrusted; and habitually keep in view the great end, for which we were created, and sent into this world. Leaning on the grace and mercy of God through Jesus Christ, and confiding in the gracious aid of the Holy Spirit, let us "give diligence to make our calling and election sure." Let us faithfully employ the means of improvement afforded us; and persevere in God's commandments, without turning aside to the right hand, or to the left; that having while here, attained the full stature of perfect men in Christ Jesus, we may, when removed hence, be duly prepared for the joining in the new song which no one can learn, but the redeemed from the earth.

How divinely full of glory and pleasure shall that hour be, says Dr. Watts, when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory of that day, when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to their Redeemer! With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in his presence!

Glory to God on high!
 Let heaven and earth reply,
 "Praise ye his name!"
 His love and grace adore,
 Who all our sorrows bore;
 Sing loud forever more,
 "Worthy the Lamb!"

While they around the throne
 Cheerfully join in one,
 Praising his name—
 Ye, who have felt his blood
 Sealing your peace with God,
 Sound his dear name abroad,
 "Worthy the Lamb!"

Join, all ye ransomed race,
 Our Lord and God to bless:
 Praise ye his name!
 In him we will rejoice,
 And make a joyful noise,
 Shouting with heart and voice,
 "Worthy the Lamb!"

Soon must we change our place,
 Yet will we never cease
 Praising his name:
 To him our songs we bring;
 Hail him our gracious King;
 And through all ages sing,
 "Worthy the Lamb!"

T. S.

The Question of Psalmody

A SERIES OF ARTICLES.

BY REV. THOMAS SMYTH, D. D.,
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Published in the Charleston Observer.

THE QUESTION OF PSALMODY.

No. I.

MR. EDITOR,—I was led to notice the subject of Psalmody previous to our last Synodical Assembly, in order to bring the subject before that body, in accordance with the wishes of our brethren of the Associate Reformed Synod. A writer under the signature of "W. F." understood to be the Rev. Mr. Flanniken, having inserted a communication on the subject, I was then led to propose that our Seceding brethren either by a published discourse or through your paper, should present to us the grounds of their faith in this matter. We have no doubt as to the liberty, expediency, and propriety of singing proper and scriptural Hymns. They affirm that in so doing, we are wrong, and that the Psalms of David are the only ones which it is lawful to use in the worship of God. I therefore requested Mr. F. to give some proofs for this position, when if we could not give our answer for the reason of our conduct, we would acknowledge the truth of theirs. To this opening for a temperate and calm discussion, Mr. F. replied by declining to prove any thing in the premises, and by calling upon me to shew reason to a very small body of Christians, for the course pursued by ninety-nine hundredths of the whole Christian world, in every age.

Since that time, I have remained silent, and why! Because, as you Mr. Editor well know, the negotiation of the Synod on this subject was on hand, and it was thought inexpedient to arouse any controversial feeling on the subject, until the Synod had taken action upon the question. You, therefore, undertook to close your columns to any present controversy, and in your decision, I fully acquiesced, however awkwardly I might appear.

And why do I now break that silence? To this I answer.

1. The Synod has acted upon the subject. Its committee have also held conference. Now, our views in the case, are very partially known and entirely misconceived, and it is therefore, I believe, expedient publicly to notice the subject.

2. It is now a time to speak, because our silence is altogether misinterpreted to the injury of our cause, and to the destruction of any hopes of compromise or union. This will be evident from the fact, that in a letter to the chairman of our Synodical Committee, Mr. F. actually adduces this silence, and his own retreat, as a proof that our system is indefensible and that we can say nothing in its support.

“One of the Ministers of Charleston,” he says, “came out in the Observer and pledged himself to give a reason for his hymning and singing, and then when asked to do so, he ingloriously retreated and in jockey phrase, ‘backed out.’ Now, the interpretation which we put on such conduct is, that “Charlestoniensis” *could not* give any scriptural authority for this part of his practice.”

Was ever man so wise in his own conceit! Did he not himself decline, when kindly asked to do so, to give any reason of his custom and for manacling the free born church of Christ with the fetters of Judaism? And what right had he to call on us for reasons, until he had given some ground for impugning our course? Did not Mr. F. know that his brethren glory in being able to establish the exclusive authority of the Psalms of David? This is attempted in every defense I have seen. And in a conversation with the Chairman of the Secession Committee he fully acknowledged that I had a right to demand this proof, and that they certainly were bound to give it. Mr. F. therefore, had small grounds for triumph when he left the whole field and declined the combat. His victory is like some of the late Indian triumphs, where some scattered foes were seen at a distance, and the troops gallantly maintained their posts without a motion or a shot.

3. But thirdly, I have lately received, I suppose from the author, a discourse in defense of the opposite system, by the Rev. W. R. Hemphill, delivered before the Secession Synod and at Bethel Church, Laurens district. This is sent to me as “Charlestoniensis,” and of course as a challenge to reply. I have also received one other copy of the same sermon, with an earnest request that I would review it in your columns.

These, then, are my reasons first for remaining silent so long, and for now breaking that silence.

With your leave, therefore, I will proceed in my next, to notice the arguments presented in this discourse, in which the author at once takes up the ground which Mr. F. abandoned, and acknowledges as their duty, what Mr. F. so “ingloriously” disavowed. CHARLESTONIENSIS.

No. II.

THE QUESTION AT ISSUE.

In order to understand the subject matter which divides the Presbyterians of the Secession Church from the great body of the Presbyterian Church, we must clearly ascertain the real question at issue. Our subsequent discussion will

be rendered more brief, clear and satisfactory by a careful determination of this point. This is the more necessary, as our opponents are often found stating their opinion, much more strongly in their conclusion, than they are willing to do in their premises. They thus attempt to prove less, and then assert that they have proved much more. So that were we even to grant what they lay down when they set out, we might utterly repudiate and deny what they affirm, when they came to their journey's end.

We will, therefore, in this paper, endeavour to shew what the question is not, and thus to free it from many incidental matters with which it is most improperly confounded; and secondly, what it really is.

I. And first then, we will shew what is not the question in debate.

1. It is not a question whether the church is at liberty to sing any thing and every thing, or the compositions of any body and every body, without regard to the orthodoxy of the doctrine, the correctness of the sentiments, and the propriety of the matter, they contain.

We do not believe that the Psalmody of our churches is a matter which ought to be left to their individual selection, or to the random choice of mere private opinion and judgment. We think the church ought to take order, and exercise her most vigilant oversight in this matter. There ought to be a Selection of Psalms and Hymns made under the authority, and by order of the church. The church has as much power over the Psalmody, as she has over the prayers, the preaching and the order of the Sacraments, and other services of the church. We agree, therefore, most heartily with our opponents in believing that "there ought to be some standard of praise," and we rejoice that our Church is now endeavouring to fulfil this part of her sacred duty in a manner more entirely satisfactory to all her members, and more accordant to the importance of the subject. We already have a book of Psalmody prepared by our General Assembly and recommended to the churches, but as it was thought this collection might be improved, a committee has been labouring for years to form a more perfect and complete book.

It is therefore most unfair, unjust, and unreasonable to blind the eyes of our people, by leading them to imagine that Seceders contend for a fixed standard of Psalmody, and that we contend that our churches "may sing any thing and every thing from rigid Calvinism down to blank Arminianism. *We both agree that there should be a standard book

*Hemphill's Disc. p. 28.

of Psalmody, and the only question is, shall this be the Psalms of David ALONE.

2. The question is not, is it right for Arians, Socinians, Universalists, &c., to sing hymns adapted to express their unscriptural and erroneous opinions, but whether it is right for Presbyterians to sing those Psalms and Hymns which the church has authorized as orthodox, devotional, and proper. Our practice cannot restrain those denominations from doing what they please. Whether we sing only the Psalms of David, or other appropriate hymns with them, these bodies are at liberty to follow their own plan. We can no more hinder them from singing heresy, than from praying and preaching and publishing heresy. And their abuse of their liberty in singing erroneous hymns, is no more an argument against our singing proper hymns, than is there abuse of prayer and of preaching an argument against our praying and preaching.

It is therefore very uncandid and dishonest in our opponents to make their hearers and readers believe that our course sanctions the practice of these heretical bodies, and that theirs is adapted to prevent it, when it is manifest that these bodies will pursue their evil course which ever plan is followed by us.

That Mr. Hemphill allows himself in this way to misrepresent the true question at issue, and to impute to us the most flagrant wrong, may be seen by a reference to his Discourse at pages 5, 8, 11, 23, 24, 25, and 28.

3. Thirdly, the question is not whether we shall, or shall not, utterly reject the Psalms of David from our Psalmody. We have no quarrel with the Psalms. We do not exclude them. We do not refuse to sing them whenever, and to as great an extent as they are suitable to the occasion of our worship, and to the subject of our preaching. Our Book of Psalmody includes a version of the Psalms of David. Our congregations are accustomed to sing them. In my own practice, I make it a point to select some of our songs of praise from the Psalms. It is not therefore true that we reject them, nor is the question whether we shall reject the Psalms of David.

And yet, strange as it may seem, in order to make popular impression, our opponents are in the habit, of insinuating, or openly declaring† that we wage *war against the Psalms of David, and exclude them from our worship*. when the contrary is notorious to every one who has been present in our churches, or who has seen our Book. The only question is, should we be allowed to sing other psalms in addi-

†See Ibid p. 5, 18.

tion to those of David, and shall we sing the psalms of David in any other version than that of Rous?

4. But our opponents go further still. We all profess to believe that the Book of Psalms is inspired—is of Divine authority—and is, in itself considered, one of the most beautiful, instructive, and valuable in the whole word of God. If, therefore, it can be shewn that we impugn the authority, or in any way lower the character of this Book as an inspired production, our condemnation is at once sealed, and invincible prejudices raised against our practice. Our opponents, therefore, are in the habit of dwelling upon the inspiration and value of the Psalms, as if we undervalued them; and of insinuating that the true question at issue, was the rejection or the reception of this book into our canon. We are thus represented as excluding these Psalms for Hymns. These Psalms are then spoken of as divine, while the Hymns are called human,‡ and then large extracts in praise of the Psalms are brought to view. §The hearer or reader is thus led to conclude that we do not value this book as the Seceders do, and that we must therefore be in the wrong.

Now, this is a very serious and grave matter. Nothing can be said in praise of the Psalms equal to our conceptions of their value as inspired, lofty, and devotional. I have been myself lecturing on this book of Scripture for three or four years. We set, therefore, as high a value on this book as our Seceding brethren can possibly do. And by using it in that way in which it was designed and adapted to be used, we give a higher proof of our value of it, than they do who pervert it to a use for which it never was intended, and who would confine the *Christian Church* to the exclusive use of Psalms adapted to the *Jewish* dispensation of the church.

5. Finally, we are happy to add that the question at issue does not involve any point which is essential to salvation. It does not involve the church standing or character of either party. It does not implicate the orthodoxy of either party. Nor does it imply any doubt as to the christianity and piety of either party. This is fully admitted by Mr. Hemphill. Thus, on page 5 he says, "Praising God is not a mere *punctillio* in religion, it is one of the *essentials* in divine worship. By the word essential, I do not mean that it is absolutely necessary to sing the psalms of David in order to reach the kingdom of Heaven, for I have enough of that charity which 'hopeth all things,' to hope and believe, that many of those who reject these inspired songs as unfit for the New Testament Church, will reach the blessed mansion

‡Hemphill's Disc. p. 13, 15.

§Ibid p. 17-19.

above; but by the word *essential*, I mean that the use of David's psalms is *essential to praise*; and that the use of human compositions in the praise of God, is so much labour lost."

Let this, therefore, be borne in mind, for in other places the author would leave a very different impression on his readers, and lead them to infer that the question is one which does involve a fundamental article of the faith. Thus on page 12, he says: "But what authority can be advanced in favour of human composition in the praise of *God*? Not 'the shadow of a shade' of authority can be produced from the word of God to favour this cause. What then is the duty of those who have adopted a system of human Psalmody, to utter exclusions of the songs of inspiration from the worship of God! Is it not plainly and clearly their duty to abandon the present practice, to follow the example of Christ and his Apostles in the use of David's Psalms, as well as in other things, and so render to God that praise which is authorized, and will be acceptable to him! Without faith it is impossible to please God, especially in matters of worship; but there can be no faith in performing an act of worship unless there is some kind of divine authority for it, and as there is no authority either from precept or example for the use of human composition in the praise of God, so there can be no faith in exercise in rendering such praise, and consequently there can be no profit in such worship; it cannot be acceptable to God, who is a jealous God, and will not give his glory to another, nor his praise to graven images, nor to any human measures that may be introduced into his worship."||

We have thus another illustration of the unfairness of our opponents, in stating one thing in their premises, and another in their conclusion—in seeking credit for what they afterwards deny—and in thus misleading their hearers from the true points of the agreement.

II. Having thus shown what is not the question in debate, we will now shew what it is.

1. Our Seceding brethren, then, maintain that the Psalms of David are authorized by divine appointment to be used in the worship of God—that they constitute the Book of Psalmody for the church in all ages—and that it is therefore unlawful for the church now to use any other Psalms or Hymns than these.

"It is my object to-day," says Mr. Hemphill, p. 4, "however, not only to maintain that all should join in praise when the psalms of David are used—that there should be no mutes

||See also p. 11.

in an assembly of worshippers—but that no other songs of praise *should be used in the worship of God, but those which are known in the Scriptures as the Psalms of David.*”

So also on page 13—“The want of divine authority is sufficient of itself to cause the sober and reflecting in other denominations to abandon the use of human Psalmody, but I proceed to give as a *Second* reason for the use of David’s Psalms, that they are infinitely better adapted to the praise of God, than the human Psalmody now in use.”

“The question,” says Mr. Pressley, in his recent Review of Dr. Ralston, simply is, “What system of songs may be used? Shall we use that collection contained in the Book of Psalms; or, may we use (*in addition to this*) another prepared by men?”*†

“We propose to shew,” says Mr. McLaren, in his able defence of this theory, “that the Psalms contained in the Holy Scriptures are the only songs of praise which the church is warranted by the express appointment of God, to sing in his worship.”**

“The Associate Reformed Church,” says Mr. Pressley, “one of the Presbyterian bodies referred to, employs exclusively a version of the Book of Psalms; while the General Assembly, the other Presbyterian body, employs that which is not in any proper sense of the word a version of the Book of Psalms; and in addition to this, allows the use of the poetical compositions of uninspired men, which the Associate Reformed Church regards as a corruption of the worship of God.”

2. But secondly, our Seceding brethren maintain that the old version of those Psalms now in use among them, and which was made by Dr. Rous, (a Physician but no Poet,) is the only existing literal and correct version of these Psalms—that it is the best therefore that can be had—that it is on the whole eminently good—that it is *the word of God*—and that we ought therefore, at least, until the church can agree to supply its place with a better, sing no other psalms than those which are found in the version of Rous.

Mr. Hemphill and others uniformly identify in their argument, Rous’ version with the Psalms themselves, and while they are very unwilling to allow that they contend for this version, yet they practically do contend for it, and for it alone. They do not pretend that they wish to use, or do use, the originals. They do not offer us any other version than Rous’s, while they scout those of Watts and others, as

*†See *Missionary Advocate* 1842, p. 200, 201.

**See his *Dic. on the Psalms of Scripture*, Geneva, N. Y. 1840, p. 3.

altogether corruptions. They must therefore contend for the version of Rous.

"We plead," says Mr. Hemphill, page 6, "for the exclusive use of David's Psalms in the worship of God, and if Rous's version is David's Psalms, if it is the only faithful metrical version now in use, then we contend for it, until a better can be obtained; but of this version I shall speak in the sequel. And why, it will be asked, do you plead so strenuously for the exclusive use of these divine songs? I answer, &c."

Speaking of this version (p. 23) Mr. Hemphill says: "This version is now used, for the simple reason that it is decidedly the best we have. It is framed upon the principle, of a translation of the original as literal as the laws of versification will allow. The version we do not suppose to be perfect; but admit in relation to it, what all admit in relation to the received translation of the Bible, that, in some particulars, it might be improved!" He thus puts the version of Rous on a level with our translation of the Scriptures.

Again on p. 24, he compares Rous with the translators of the Bible, and says "So Rous's version of the Psalms is in some minor points defective, and admits of improvement, yet it has been given to the Church *as the word of God* by men capable of comparing it with the Hebrew original, and its use has been authorized, across the waters, by the highest authority both in Church and State, and *because* it is God's word we employ it in his praise." [We give his own italics.]

Continuing his praise of his version, he says on p. 25, "But this version is God's word, and he has preserved it from all amalgamation with Hymns of human composure, and amidst the general defection of the times, and the rage for innovation, he has kept alive on earth a small band to defend the truth on this point."

There can therefore be no doubt as to the real question at issue. It is not whether the Psalms of David ought to be sung, or whether they are inspired and unspeakably valuable, or whether it is wrong to sing any thing and every thing, but the question is—

HAS GOD, BY DIVINE APPOINTMENT CONFINED HIS CHURCH TO THE EXCLUSIVE USE OF THE PSALMS OF DAVID IN HIS WORSHIP; AND, AT THE PRESENT TIME, TO THE VERSION OF ROUS AS THE WORD OF GOD AND THE ONLY CORRECT VERSION OF THOSE PSALMS?

We will, therefore, proceed in some subsequent numbers, to examine the proofs offered in support of the affirmative of this thesis.

CHARLESTONIENSIS.

No. III.

THE ARGUMENTS FOR THE EXCLUSIVE SYSTEM FURTHER TESTED.

Having, in our preceding article, settled our preliminaries and distinctly laid down the question in debate between our seceding brethren and all other positions of the christian Church, we will now proceed to notice the arguments.

Meanwhile we will again present the question or the proposition to be proved. It is this:

"Has God, by Divine appointment, confined his Church to the exclusive use of the Psalms of David in His worship; and, at the present time, to the version of Rous as the Word of God, and the only correct version of those Psalms?"

The arguments offered in proof of the affirmative of this proposition are two; first, express Divine appointment, and secondly, intrinsic fitness. But it will be at once apparent that the whole controversy depends upon the first, since if this can be made clear, there can, to christian minds, be no question as to fitness. But if this cannot be made out, then the question of fitness cannot argue divine right or obligation, and will be open to the exercise of christian taste and judgment, and in such an event will most surely be decided against the version of Rous. The weight of the argument must rest upon this first assertion—that God has, by express appointment, required in his Church the exclusive use of the Psalms of David.* This our brethren affirm, and this we most peremptorily deny. This they attempt to prove; but for this, as we believe, they have failed to produce a single proof, or any thing like the shadow of a proof.

In support of this position, our brethren, through Mr. H. offer us four arguments.

1. And in the first place it is declared that the Psalms of David constituted the exclusive Psalmody used in the worship of God, until the time of Christ.† It is even assumed that we "admit and maintain that they were intended, (*that is exclusively,*) for the old dispensation." But we neither admit or maintain any such thing. That these Psalms were inspired, for the use of the Church, in all ages, we certainly do believe; but that they alone were, or could with propriety be alone used under the old dispensation, we have seen no evidence to prove. The contrary is most clear and undeniable. These were not the only Psalms used in the worship of God under the old economy, nor was David the only inspired Psalmist. That he was one of the inspired Psalmists of Israel we admit. That his Psalms were used in the worship of God we also believe. But this proves nothing

*Hemphill's Discourse, p. 6.

†Do. p. 7, passim.

for our opponents, since the same thing is equally true of others, and makes out no exclusive divine appointment.

But to the proof. The only proof offered for this very important point is, that David, in 2 Sam. xxiii. 1, "is called the sweet Psalmist of Israel,"‡ and that in "2 Chron. xxix. 25-30, and other portions of the Old Testament, it will be seen that the Psalms of David were authorized to be used in the Temple service."§ Many similar passages were adduced by other writers to the same effect. But they have no effect whatever in proving that the Church of God, under the Old Testament dispensation, was by Divine appointment, confined to the exclusive use of the Psalms of David. The first passage proves that David was "the *sweet* Psalmist of Israel," but does this conclude that he was the only one, or any thing more than that he was pre-eminent among all the rest? Assuredly not. The second passage proves that "Hezekiah, the King and the Princes, commanded the Levites to sing praises unto the Lord, (on the particular occasion of his offering the sacrifices and restoring the worship of the Temple,) with the words of DAVID AND OF ASAPH THE SEER." (v. 30.) Does this prove *God's* divine appointment, under the old economy, of the Psalms of David? By no means. The command was from Hezekiah and the Princes—the occasion was particular—and even then the Psalms of Asaph were to be sung as well as those of David. This proof, therefore, is the strongest disproof which could be advanced to overthrow the position it is brought to support. The reference is also very unfortunate for our brethren, since in verse 25 we have a Divine appointment of God for his worship and praise during the old economy—"for so was the commandment of the Lord by his prophets"—and that is, that his praise should be conducted not only with the voice, but also "with cymbals, with psalteries, and with harps." Now this divine appointment has never been abrogated, and therefore, according to the canon of our opponents, it ought still to be followed. And if they live in open violation of this divine appointment, for which there is here and in numerous other places, such undeniable evidence, how can they cast stones at their less guilty brethren.

But more effectually to reply to this general argument, on which some of our opponents largely dwell, I would subjoin the following remarks.

1. Until the time of Ezra, when the book of Psalms was probably first collected, that is, during a period of about *three thousand five hundred years*, the Church of God was

‡Do. page 7.

§Do.

left to use whatever Psalms God put it into the hearts of his servants to produce. During all this time God did not only not confine his Church to the exclusive use of this book,—he did not give them this book at all. Doubtless from David's time his Psalms came into general use, but they were not compiled into this collection by inspired authority until the time mentioned.

2. We accordingly find in the other Scriptures various Psalms which were used in the worship of God, besides those in this collection. There is the songs of Moses and the people, (Exodus xv. 1-13)—the song of Moses, (Deut. xxii. 1-43)—the song of Deborah and Barak, (Judges v. 2-31)—the song of Hannah, (1 Samuel ii. 1-10)—the song of Samuel, (1 Samuel xii. 6-25)—the song of David, (2 Samuel i. 19-27)—the song of Solomon, (1 Kings v. 1-66)—the song of Isaiah lxiii 1-6)—the song of Jeremiah, (ix. 1-16)—the song of Habakkuk, (ii. 2-13.) Many other parts of Scripture too are poetical, and in every view adapted to the worship of God. Nothing, therefore, can be more unfounded than the declaration that the Church of God, under the Old Testament economy, was exclusively confined to the book of Psalms.

3. We find in many of these other Psalms positive declarations that they should be sung, not only at the time then present, but also in future times, and after this collection was made. And thus have we divine appointment against the supposed exclusive use of the Psalms of David. Of this character is the song contained in Isaiah 26th; also in Isaiah 27, verse 2—Isaiah xxxviii. 20—Isaiah xlvii 22—Isaiah liv. 1. &c. &c. &c.

4. The Book of Psalms was never intended to be exclusive of other divine songs, but only supplementary to them. It is a compilation, under Divine guidance, of all the devotional pieces which God had inspired, and which had not been included in any of the other inspired books, whether prophetic or historical. It is extremely derogatory to the inspired character of all the other poetry of the Bible, to suppose that, by the compilation of the Book of Psalms, they were rendered nugatory, or excluded from use.

5. We have repeated allusions, in various places, to the praise of God by his people, but except in one or two instances in the time of David and the case already considered, there is nothing whatever to support the opinion that the Book of Psalms was alone employed.

6. We are also informed of many songs, which, very probably, were composed for the service of the Temple, and used in the worship of God, which are not in this book, nor any

where extant. Such are the thousand and five songs of Solomon (See 1 Kings xli. 32, compared with Cant. i l.) Of these the Song of Solomon and Psalm 128th, are supposed to have been a portion.||

7. It is thus evident that while David was "the sweet Psalmist of Israel" he was very far from being the only Psalmist; nor is there any warrant whatever for the conclusion of Mr. Hemphill, that "as Paul was called and ordained to the Apostleship, so was David to the office of Psalmist, and it devolved on him to provide hymns of praise for Israel, and to arrange the manner of giving thanks."*† The Book of Psalms will itself contradict this gratuitous conclusion so far as it teaches that David was thus exclusively favoured. For in this collection we find twenty-four without any inscription, two attributed to Solomon, ten to the sons of Korah, twelve to Asaph, one to Haman, one to Ethan, six called Psalms and Songs, ten Hallelujah Psalms, ten Psalms of Degrees, and only seventy-three attributed to David. David, therefore, was neither exclusively the Psalmist of Israel, nor did he even arrange or compile this collection.

8. Under the Old Testament economy, although recorded in the New Testament, we must also rank the songs employed in the worship of God by the angels, (Luke ii. 6-14,) and which was no doubt designed to be employed by God's people; and of Zachariah and Mary.

9. Besides many of the Psalms in the Book of Psalms were evidently adapted to particular occasions, and expressive of local and personal feelings, and which, therefore, however otherwise valuable to the Church as inspired productions, do not appear to have been designed for universal and permanent use as songs of praise in the public worship of God. But of this again.

10. Finally, there is not in the whole of the New Testament, from Genesis to Malachi, full as it is of the most specific rules and precepts for the manner and subjects of praise and worship, one single declaration implying that the Book of Psalms should constitute the exclusive or even the principal psalmody of the Jews.

This fact alone decides the whole controversy. Our opponents affirm that God has authorized this book exclusively in his worship. But if this is true there must be plain and positive proof of such divine institution. The question relates to a matter of fact—a positive institution. It must, therefore, depend on positive determination, which from the very nature of the case, must be plainly, surely, and unde-

||See Clarke in loco. and Patrick and Lowth.

*†Disc. page 7.

niably expressed. Now, where is there such an institution? Let it be produced. We give our opponents the whole Old Testament, and only ask for one plain and positive precept in proof of their position even as it regards the Jews. But they have not, and never can find it. And if, therefore, even as it regards the old economy, no such determination can be shown, how much more certain is it, that no such exclusive prohibition attaches to the New Testament Church.

So much for the corner stone of the foundation of the whole superstructure of this exclusive system—the first proof of the main argument in the case.

We shall notice the other proofs in their order.

CHARLESTONIENSIS.

No. IV.

THE ARGUMENTS FOR THE EXCLUSIVE SYSTEM FURTHER TESTED.

We are considering the first argument in support of the affirmative of this question, to wit, express Divine appointment. We disposed, in our last, of the first proof of this assumption, viz: that David's Psalms constituted the exclusive Psalmody of the Church until the time of Christ. We proved abundantly that the very contrary was the case, and that no manner of support for the affirmataion could be found in the whole Word of God.

We now proceed to notice the second proof of the position, that God has appointed the Psalms of David to be the only book of praise for the Church of God; and this is that *the Psalms themselves assert that such was their designed use*. "It is evident from the Psalms themselves that their use was not to be confined to the Jews nor to the Temple of Jerusalem."* Of course the author means that the exclusive use of the Psalms of David, in the Christian Church, is thus evidently taught in the Psalms themselves. Otherwise the assertion profits him nothing—since the question is not, whether the Psalms of David, in a good and true version of their designed import, ought to be sung in all the world, to the end of time. This we believe as firmly as he can, though we never can believe that such a version is found in the *unreadable* and *unsingable* rhymes of Mr. Rous,† which, like his speeches in Parliament, are often "rude, vulgar, and

*Disc. page 7.

†My printer has undertaken to correct my orthography, by adding an *e* to this name. But the proper name is Rous, at least this was the name of his father, Sir Anthony Rous. I fell into the common mistake of calling him *physician*. It was his son who studied *physic*. The father lived and died a politician of the first water. See Chalmers' Biog. Dict. vol. 26, p. 394.

enthusiastic,"‡ as might be guessed from his desire to form the English Commonwealth after the Jewish, and make it a Theocracy.§ The author, therefore, must mean that the Psalms teach that they were to be used to the end of time, and that *exclusively* in the praise of God.

Now, were the fact so, the proof would be valid. Scripture has an undoubted right to teach its own proper use. But where is the proof, and where these positive enunciations of their designed use?

1. Mr. Hemphill produces some, and refers to other passages (given by Mr. McMaster, Mr. M'Claren, and others,) in which it is made the duty of all the earth to praise God. As when "all the earth is called on to sing to the Lord;" Ps. xcvi. 1; xcvi. 4: c 1: cxiii. 1-3: and "blessed be the name of the Lord from this time forth and forever." But what can these brethren mean when they direct us to such passages as these? Is there any dispute whether men, all men, ought to praise and bless God, and that "from this time forth and forever?" None that I ever heard of, unless among the Quakers. Of what use is it, then, to produce passages which enjoin the duty of praise, when they say nothing whatever as to the only point in debate—the *exclusive use, in this praise of God, of the Psalms of David?* I have already shewn that similar declarations are found in many other of the Psalms of the Bible. (See No. III, § 3, 2 and 8.) Are we then to understand that these latter, *alone*, are to be sung, and the Psalms of David to be excluded? Or if not, by what authority do these brethren exclude those songs against Divine injunction?

2. He produces those passages in the Psalms which make it the duty of the New Testament Church to sing in the praises of God "*new songs.*" Thus in Psalms xcvi. 1, and xcvi. 1, &c.: "O sing unto the Lord a new song, sing unto the Lord all the earth." That these Psalms refer expressly to Christ and his kingdom and Church, I may here assume, since our brethren will not wish to deny what is the foundation of their argument. Here then we have a prophetic command enjoining upon the New Testament Church to sing *new songs* of praise, and all the earth, in contrast with the limited Church of the Jews, to join with it in singing them. And yet we are to believe that the word *new* means *old*, and that they are not to sing *new* songs but the *old* Psalms of David. Truly this is rather much. These brethren, like Prelatists and Romanists, first base their doctrine on the Scriptures, and then tell us they must interpret the

‡So thought his contemporaries. See *Ibid*, p. 395.

§*Ibid*, 394.

Scriptures for us, and that we must, in all teachableness, believe that *new* means *old*.

These passages teach the very reverse of their doctrine. They do refer to the Gospel Church, and they require that Church to praise Christ, as God, and his glorious work, *in new* songs. They positively forbid us to confine ourselves to the old Psalms exclusively, and as plainly as words can teach, make it our privilege and duty to use hymns adapted to the Gospel economy in the praise of God. "The prophet," says Calvin, "requires not a common or an ordinary song, but a new one."|| "Therefore it must be no common song *that he wills them to devise*, to be answerable to so noble a matter," says the same illustrious Reformer.*† "That is," says the Annotations issued under the direction of the Westminster Assembly of Divines, "some song newly made in token of thankfulness," &c.** "A new song," says Matthew Henry, "is a New Testament song, a song of praise for the new covenant, and the precious privileges of that covenant."†† "Non tantum elegans et bene elaboratum, . . . sed et argumenti antea ignoti carmen," says Venema‡‡ "*Novum* admirable, non adhuc auditum, insolitum," says Rosenmuller.§§ And that this is the meaning of the word will be evident from the song of the redeemed in Rev. v. 9, and xiv. 3, which probably constituted a part of the primitive psalmody of the Church, and is called by this very term "a new song."

To these authorities, (and I purposely avoid the more modern,) I might add that of the learned Hebraist, Ainsworth, author of a Commentary on the Pentateuch, who gives as the preferable meaning that it "may have referred to the state of things under the Gospel where there is a new covenant, Heb. viii. 8, 13; new heavens and new earth, Rev. xxi. 1; and all things new, 2 Cor. v. 17, Rev. xxi. 5; also Rev. v. 9, 14.|||| I might further quote Molerus of Wittenberg, who says on Psalms xcvi. 1: "He orders God to be celebrated with a new song, because new and unprecedented benefits require new and previously unheard hymns."**† To the same purpose is Munstern and Arnama.* To these authorities might be added many others, as well as the opinion of the Lexicographers, as to the true meaning of this

||Comment. in loco.

*†Com. on the parallel passage and words in Psalm xxxiii. 2.

**Vol. 1, on Psalms xcvi. 1, Lond. 1657.

††Comment. in loco.

‡‡In Psalms. Tom. 2, p. 377.

§§Scholia in Vet. Test. Pt. iv. vol. 2, p. 830.

||||Lond. 1639. Fol. p. 52, on Psalms xxxiii. 3.

**†Pub. in Fol. at Geneva, 1603, p. 863.

*See in Critici Sacri Tom. p. pp. 524-526, Amst. 1611.

word. But it is surely unnecessary. Every impartial examiner must conclude with these venerable men that it is, in these places, made the imperative duty of the Christian Church to sing new hymns, in addition to the old, in praise of its new and wonderful benefits.

Besides, as we have seen, this very prophecy and command is contained in other places, and in connexion with other Psalms; and we are, therefore, to avoid absurdity, driven to the necessity of repudiating the sense put upon it here. Otherwise it will teach the exclusive use of those Psalms as well as of the Psalms of David. (e. g. Isaiah xlii. 10.)

This argument, therefore, is not only a failure but a most clear and irrefragable proof that the Gospel Church ought to employ, in the praise of God, other songs than the Psalms of David. And thus does it appear that the Psalms themselves teach us, beyond doubt that God never did intend that they should be exclusively used in his worship.

But we will here conclude, as the next argument will supply an article of itself.

CHARLESTONIENSIS.

No. V.

THE ARGUMENT FOR THE EXCLUSIVE SYSTEM TESTED.

We proceed, therefore, to the third and only remaining proof offered in support of the position that God has required in his praise the exclusive use of the Psalms of David. This is found in the example of Christ and his Apostles.*

It is here alleged that neither Christ nor his Apostles ever abrogated the Book of Psalms as the exclusive psalmody of the Church, and that this exclusive use must still continue binding on the Church. The argument, it must be observed, is designed to form a chain of very logical and consecutive reasoning, every part depending on what preceded. Now, this is very well where a foundation has been laid. But when a man begins to build upon a rotten foundation, he must expect a fall—for without a beginning it is impossible to have either a middle or an end. And are not our brethren in this predicament? We would desire to smooth their fall, but down they must. For if, as has, we think, been clearly proved, the exclusive use of the Psalms of David in the worship of God, was not an appointment of God under the former economy, nor intended for the new economy;—and if the Gospel Church is positively required to sing *newly com-*

*Discourse, page 8.

posed songs in the praise of God, how in the name of sense or reason, could we expect Christ to abrogate what had never been instituted? Until, therefore, some evidence of such institution is afforded, let us hear no more of this argument.

But, it is further alleged, that Christ and his Apostles did actually use the Psalms of David. Of this the only Scriptural proof is the use of the Psalms called Hallel, by our Saviour at the Passover, and the attendance of the apostles upon the Synagogue service, where these Psalms were used.

As to the former it has no manner of weight. 1. If Christ used the Hallel, according to the supposed custom of the Jews, then he used it at and during the Passover, and of course under the old economy, which proves nothing as to the new economy. 2. The use of the Hallel on this occasion was never enjoined by Divine appointment, neither is it *certain* that it was at that time used by the Jews; and, therefore, a custom depending upon a Rabbinical tradition can never prove a Divine institution, or our Lord's compliance with it. 3. It could not have been the Hallel which Christ and his Apostles sung, since we are told that it was after Christ and his Apostles had eaten the Passover, and also after they had partaken of the Lord's Supper, that "when they had sung an hymn they went out to the Mount of Olives. (Matt. xxvi.) Beyond all doubt, therefore, as we think, Christ led his disciples to sing some hymn—some new song—appropriate to this first beginning of the Gospel economy. Such a hymn has been preserved among the Apocryphal writings, and attributed to this occasion.† "Others," says the Nonconformist writer, Vavason Powell,‡ "understand by an hymn an extempore song, as divers interpreters make that distinction between Hymns, and Psalms, and Spiritual Songs." Such was the opinion of Grotius and of Doddridge. Grotius thinks we may have this hymn preserved to us in John xvii.§ It is no objection to this view that the hymn being extempore, the disciples could not join it, since the words could be first distinctly repeated and then sung, and since such extempore songs were common among the Jews, as in the songs of Deborah, Anna, Zechariah, &c. Certain it is that the Lord's Supper has always been closed by the singing of a hymn, and one of the most ancient Doxological hymns is that still used in this service in many Churches.|| 4. But fourthly, even if Christ did sing, at this

†See Broughton's *Eccl. Dict.* Fol. 1, Art. Hymn.

‡The Common Prayer Book no Divine Service, Edition 2d, London, 1681, p. 13.

§Grotius' *Comment. in loco.* Doddridge, *Ibid.*

||See Poole's *Synops. in Matt. xxvi.* 30. Broughton's *Eccl. Fol. 1,* page 342.

time, one or more of the Psalms of David, did this prove that he intended that the Psalms of David should be *exclusively* used in His Church till the end of time? There is a great gulph between these promises and this conclusion, which no chain of reasoning can bind together. This example, therefore, can afford our brethren no countenance or support.

As to the latter point, we cannot imagine how an occasional attendance upon the Synagogue service, in which the Psalms of David were used, but not exclusively, as has been seen, could prove that the Apostles believed that in the *Christian Church* no other Psalms than those of David should ever be employed? Or how it could in any way prove that no other than the Psalms of David were ever employed in the services of the Christian Assemblies? Our Church members and Ministers do not hesitate to attend upon the Churches of our brethren and to unite in their services, but they never imagine that by so doing they are proclaiming to the world that, in their opinion, no other than the Psalms of David ought ever to be employed in the worship of God.

There is surely nothing in this to prove a Divine appointment for the exclusive use of the Psalms of David in the praise of God. Mr. Hemphill, however, is never put to any difficulty by the mere want of proof. He has a short course to his conclusion. "It is beyond controversy," says he "that Christ and his Apostles used nothing but the Psalms of David in the praise of God." We have only to say that if this is so plain, "let the proof, strong as holy writ, be furnished." The author demands no less of us—he cannot offer loss to us. And least of all can he draw this conclusion from Rabbinical traditions, which even if admitted, cannot subserve his purpose. The Church of God, as we have seen, never was confined exclusively to the Psalms of David, in the praise of God—it was unequivocally and repeatedly foretold that the New Testament Church should employ new songs in God's worship. Christ, in the very opening of this new dispensation, gave to his disciples an illustration of the fulfilment of these prophecies—and the presumption therefore is, that the position of our opponents is "beyond controversy" wrong.

But it is alleged, as a fourth argument, that there is positive precept in the New Testament making assurance doubly sure, and proving incontestibly that the Gospel Church is to praise God exclusively by the use of the Psalms of David. The passages produced are those of Paul in Col. iii 16, 17: "Let the word of Christ dwell in you richly, in all

wisdom; teaching and admonishing one another in Psalms, and Hymns, and spiritual songs, singing with grace in your hearts to the Lord"—the similar command in Eph. v. 19—and the exhortation of the Apostle James, "Is any merry, let him sing Psalms."

Now, here, certainly, we have a very plain enforcement of the duty of singing Psalms, Hymns, and Spiritual Songs, in the worship of God, and, as we think, of other Psalms than those called "the Psalms of David." Our brethren, however, are of the opinion that these passages refer to the Psalms of David exclusively, and prescribe their exclusive use. And in support of this opinion they offer us four reasons.

1. It is said the Apostles were Jews, and being brought up themselves to the exclusive use of these Psalms, "they must necessarily refer to the Psalms of David, the Psalms they used themselves, and the only book of praises then in existence.*† Verily our author seems to reason backwards, since we are led to the very opposite inference from the same premises. The Apostles being Jews, were not, by any divine appointment, exclusively confined to the use of the Psalms of David. They knew that other Psalms, at different times, by different authors, and adapted to the different occasions of the Church, had been in use in its worship from the beginning until Christ, and at the introduction of Christ himself into the world. They were perfectly certain that the Book of Psalms was not the only book of praises in existence, but that similar praises were contained in all the other books of the Old Testament, and also of the New. The Apostles therefore, as Jews, and because they were such, never could have intended, by any possibility, to confine christians to the exclusive use of the Psalms of David in the worship of Christ.

2. Secondly, it is urged that these words of the Apostles must imply the exclusive use of the Psalms of David, because they were addressed to men "just converted from heathenism—just emerging from the pollution of crime connected with idolatry—scarcely made acquainted with the first principles of true religion;** and "surely the Apostles would not direct such babes in Christ to make Psalms and Hymns for themselves, but to use those prepared to their hand by the Lord from heaven." The absurdity of this course he illustrates by a reference to a modern Missionary who should take the same course.

But there is no analogy in the cases supposed, since the first christians lived under the extraordinary dispensations

*†Hemphill's Discourse, p. 10.

**Discourse, page 10.

of the Spirit—when spiritual gifts were common—when they were led by these gifts, as I shall show, to admonish one another in newly composed or indited songs of praise—and when, therefore, they could fully obey the instructions of the Apostles. The absurdity is all on the part of our brethren, when they imagine the Apostles referring these newly converted heathen to the ancient Psalms of David. Had they all Hebrew or Greek Psalters? Did they all understand Hebrew or Greek? Where could their Bibles come from? Let it be remembered there were then no printed Bibles, but only manuscript copies, which cost immense time, labour, and money. One copy of the Law and the Prophets, in every synagogue, was then thought a treasure, but, according to these brethren, they were in the hands of every newly converted heathen, and they were at once understood by all, whether they could read them or not. Where, then, is the absurdity? With our brethren who involve all these impossible suppositions, or with us who look to the bestowment of extraordinary gifts to fit and qualify for the duty enjoined? Let the reader answer.

3. A third reason why these injunctions must be regarded as teaching the exclusive use of the Psalms of David is, "that these Psalms are the word of Christ."* By "the word of Christ," therefore, is to be understood "the Psalms of David." What God spake unto us in these last days by his Son and his Apostles, constitutes no part of "the Word of Christ," but "the word of Christ" means exclusively "the Psalms of David." This is truly a bold assertion, and just as likely to be true, as that "*new*" means "*old*." But what sincere christian that loves the truth of God, and that prizes the liberty with which Christ has made us free, can allow any man thus dictatorially to interpret for him the sacred Scriptures? He offers us no proof for such a solemn affirmation, so deeply affecting the kingly honor, and preogatives, and glory, of our Divine Redeemer. Who ever could understand by "the word of Christ," "the Psalms of David?" Could such a meaning ever have occurred to the minds of newly converted and imperfectly instructed heathen? And if they had the Bible in their hands, could they have ever imagined that by these words were meant the Book of Psalms? Would they look for Christ's word in that portion which foretold his coming? Would they have believed that "the word of Christ" excluded the Gospels and the Epistles, and all that was emphatically Christ's word, and applied exclusively to the Psalms of David? No, it is impossible. In this very Epistle, (chap. i. v. 5,) the Apostle tells us.

*Discourse, page 11.

what is the word of Christ. It is the Gospel—"the word of the truth of the Gospel, which says he is come to you, as it is in all the world." (See also v. 21-23, and chap. ii, 10.)

But our brethren may say they do not exclude the Gospel, but only teach that the words refer specially to the Book of Psalms. But the Apostle speaks of or alludes to no particular book. And if the words *include* the Gospel, that is, the New Testament, then, of course, our praises are to be drawn from the New Testament as well as from the Psalms. Our brethren, therefore, to gain any thing, must limit the words to the Psalms of David exclusively, whereas we know that the very spirit of prophecy is its testimony to Jesus; and that while God spake unto us in time past and in divers manners, by the prophets, he has most eminently spoken unto us in these last days by his Son in the Gospel. Such an interpretation, then, is derogatory to reason—contrary to the meaning of the words—contrary to the Apostle's own explanation—contrary to other Scriptures—and to be utterly repudiated.

Fourthly, it is argued that these passages must teach the exclusive use of the Psalms of David, because, by dint of fanciful interpretation, we may find in the character of the Psalms a variety corresponding to that here described. Thus, we are told, some of the Psalms are called *Mizmor*, or Psalms, others *Shir*, or Songs, and others *Hallelujah*, or Hymns.† But how can brethren trifle with our feelings by dwelling upon such an argument as this. Will it be pretended that the Book of Psalms was ever known, or referred to, as classified under the heads of "Psalms, Hymns, and Spiritual Songs?" Will it be affirmed by any man, competent to decide, that all the poems in the Book of Psalms are arranged under these denominations? What are the facts, in the case? We find that forty-five are called *Mizmor*, or Psalms; ten *Hallelujah*, or Hymns; and one called *Shir*, or Songs. So that allowing *Hallelujah* to mean Hymns (!!!) and the others as interpreted, we have only some fifty-six out of the whole one hundred and fifty included under the denomination referred to by the Apostle. Of the rest, six are alphabetical; six called *Michtam*; thirteen *Maschil*; seven *Mizmor Shir*—that is, according to the above rendering *Psalm—Songs*; five *Shir Mizmor*, that is, *Song—Psalms*; one *Techillah*; one *Sheggaion*; one *Lechazchir*; and fifteen *Shir Hammaloth*, or Songs of Steps.

It is thus at once apparent that there is no foundation, whatever, for the classification of the Psalms under the three terms used by the Apostle. They were never known by that

†Discourse, page 11.

title. They are individually entitled by a different classification; while, as a whole, they are called simply *Sepher tephilim*, which some translate the Book of the Shinings-forth or Displays, i. e. of the Divine wisdom above; and others, the *Book of Praises*.

Besides, the Psalms, Hymns, and Spiritual Songs, of the Apostle, are the offspring of minds filled with the word of Christ. Again, they are such as will teach and admonish christians, conveying to them instruction, and admonishing them of duties arising out of this word of Christ. In the third place they are all characterized as *spiritual*. (*pneumatikois*.) This word occurs some twenty-four times in the New Testament, and always in manifest reference to the Gospel as the dispensation of the Spirit. The Gospel dispensation is thus called "the ministration of the Spirit." (2 Cor. iii. 8.) Every christian is required "to be filled with the Spirit." And "the Psalms, Hymns, and Songs," in which christians are to teach and admonish one another, are to be "spiritual," founded on "the word of Christ;" holding forth the truth; honouring the Spirit; and breathing forth desires after His divine influences.

Fourthly, these "Psalms, Hymns, and Songs," are to be such as will arise from a heart in which dwells the grace that bringeth salvation, and as will express the overflowing love of such a soul to Christ the Lord, for they are to be "sung with grace in the heart to the Lord." And fifthly, these "Psalms," &c., are to be as various as our varied circumstances and blessings, so that "whatever we do, in word or in deed, we may do all in the name of Christ, (as christians, and as living under the christian dispensation and privileges,) giving thanks to God and the Father, (by these Psalms, and Hymns, and Songs,) through Him, i. e. Christ." (See Colossians iii. 16, 17, and Ephesians v. 18-20.)

In every way, therefore, are we shut up to the truth that these commands do not refer to the Psalms of David, but that they refer to those Psalms, and Hymns, and Songs, to which the early christians were led by the Spirit, and by which they taught and admonished one another, and glorified God and the Father in Christ.

The four reasons, therefore, for an exclusive application of these passages have been found utterly wanting, and, like all previous attempts, have only served to strengthen our cause.

This will be more apparent when, in our next, we further examine the bearing of the New Testament on this subject, and offer some other reasons for our interpretation of these and other passages.

CHARLESTONIENSIS.

No. VI.

THE TEACHING OF CHRIST AND HIS DISCIPLES.

We have now examined all that our brethren offer in support of the affirmative of this question, by way of proving a Divine appointment for the exclusive use of the Psalms of David in the praise of God.

We have shown, I think, clearly, 1, that the Church of God never was, at any time, confined exclusively to the Psalms of David—2, that in these very Psalms, and in other prophecies, it is most unequivocally taught that the Church of Christ should employ, in the worship of God, new songs, or hymns different from those already composed and adapted to the new economy—3, that Christ, very probably, set an example to his Church by singing with his disciples a new song*—4, and that his Apostles expressly enjoin upon christians to praise God and Christ in spiritual or New Testament songs.

There are some other general considerations which will serve to strengthen the conclusion that the use of other Psalms than those of David are sanctioned by the New Testament, besides the four already mentioned.

5. Such a conclusion would appear to follow from a consideration of the nature of the Gospel dispensation. This is God's last, greatest, and best dispensation. It is the dispensation of the Spirit, and the reign and kingdom of Christ. It is that new and everlasting covenant that shall never be broken. It is so different from what preceded it, as to be called a new heaven and a new earth, (Rev. xxi. 1,) and to have all things news. (2 Cor. v. 17,—Rev. xxi. 5, and 5, 9, 14.) We have new Scriptures—new revelations—new order, and polity, and worship, for the Church—and in contrast with the formality and ritual character of the Jewish Church, we enjoy the glorious liberty purchased by Christ. The conclusion, therefore, is very strong, that as in our prayers, our preaching, our order and polity, *all things are new*, the psalmody of the Church must also be adapted to this new, and altered, and blessed condition of the Church.

6. This conclusion is also strengthened by the teaching and example of Christ. In the first place, when about to enter our world, as the babe of Bethlehem, he ordered a multitude of the heavenly host to appear to the Shepherds on the plains of Bethlehem, and to celebrate his incarnation and nativity in that *new songs* which ought ever to be heard within the courts of the New Jerusalem. (Luke ii. 6-14.)

*In addition to the authorities given, I may add that of Adam Couzen Jesuita, in Douglas' *Psalmody Eccl. Div. Vindic.* p. 51, who gives this as as probable an interpretation as any other.

Glory to God in highest strain,
 Peace on the earth in every clime,
 Good will to all the sons of men,
 Be now, and henceforth, thro' all time.

Secondly, Christ sent the angel Gabriel to Mary his mother, according to the flesh, and inspired her heart with that new and noble song which may well swell the chorus of all who are made partakers of this great salvation. (Luke i. 46, &c.)

———My soul doth magnify the Lord;
 And my spirit hath exulted in God my Saviour, &c. &c.†

Thirdly, at the circumcision of John, who was to go before his face saying, "Prepare ye the way of the Lord," Christ filled the heart of Zecharias with that other new and inimitable song recorded in Luke i. 67, &c. "He spake and praised God, and was filled with the Holy Ghost, and prophesied, saying:

Chorus.

Blessed be the Lord God of Israel!

Semi-Chorus.

For he hath visited his people:
 And he hath effected redemption for his people, &c. &c.‡

Fourthly, it was revealed by Christ unto Simeon by the Holy Ghost, that he should see the Lord's Christ, and he came by the Spirit into the temple, when the parents brought the child Jesus to do for him according to the custom of the law. Then he took him up in his arms and blessed God, and gave forth that new song which is enough to cheer every christian pilgrim on his weary way, and to enable him to meet death in triumph.

Now releasest thou thy servant Lord,
 According to thy word in peace;
 For mine eyes have seen thy salvation,
 Which thou hast prepared before the face of all people;
 A light for the unveiling of the Gentiles,
 And the glory of thy people Israel.§

These three sacred hymns are not given by the other Evangelists, who wrote rather for the Hebrews, but were dictated by the Holy Spirit to Luke the third of the Evangelists, in the order of time, who wrote expressly for the Gentiles, that they might be incorporated into the psalmody of the Gentile Church.

Fifthly, about the same time one Anna, a prophetess, coming into the temple, also "*gave thanks likewise unto the Lord,*" in a new song, which, though not preserved, was further intended to fulfil the purpose of God, and to set an

†See the whole poetically arranged in Greek and English in Jebb's Sacred Literature, p. 392.

‡See the whole arranged in Jebb, Ibid, p. 407-410.

§See in Ibid. Sect. xxii. p. 417-428.

inspired example to the Church of Christ, in singing new songs unto the Lord.

Sixthly. In like manner do we read that the wise men who were led by the Spirit of Christ to his humble dwelling, as an emblem and first fruits of the conversion of the Gentiles, when they were come into the house "they saw the young child with Mary his mother, and fell down and worshipped him," praising him in some new song, and proclaiming his glorious character and work.

Seventhly, on that great occasion, when in fulfilment of prophecy, and to foreshadow his coming glory, Christ rode into Jerusalem upon an ass, we are told that with his divine permission, for he allowed it to continue, the multitudes that went before and that followed, cried out in a new song, saying:

Hosanna to the Son of David;
Blessed is he that cometh in the name of the Lord,
Hosanna in the highest.||

Eighthly. Not to dwell on numerous other passages which might be adduced, we would call attention to that declaration of Christ made to his disciples in his last communication with them previous to his death. It is in John xvi. 24: "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." Hitherto they had not been used either to pray or to give thanks in his name. They had thus far been under the old dispensation, and had prayed, sung, and worshipped in accordance with its order, covenant, and promises. But the way unto the holiest was now to be thrown open by the sacrifice, resurrection, ascension, and intercession of Christ. They were now to enter upon the new dispensation. And now they were to pray, to sing praises, and to worship, in accordance with his finished righteousness and atonement. He was now to become the burden of their song, the ground of their hopes, the object of their worship, the medium of their access, their all and in all. And to enable them thus to pray, to sing, and to institute the new order, new songs, and new worship of the Church, he promises them the Spirit to teach them all things, and he assured them that on this account "it was expedient that he should go away, for if he went not away this Comforter would not come unto them, but if he went he would send him unto them." Here, then, is the express teaching of Christ, that in the christian Church, its whole worship, prayers, preaching, and psalmody, should concentrate in him, and should celebrate his praises, should show forth him, his glory, his work, his

||See also verse 15, and Mark xi. 9, 10: John xii. 13.

death, and should thus give to it the character of christian in contrast to that of Jewish.

Ninthly, be it observed that Christ here authenticates as his, and as done by and with his sanction, and through the teaching of his Spirit, all that his Apostles have taught and ordered, for the guidance of his Church. So that whatever in the example or teaching of the Apostles favors the use of other praises than the Psalms of David, must be regarded as proceeding from Christ.

Tenthly. For the same reason, also, must Christ be regarded as the author and inspirer of the New Testament. It is "the word of Christ," eminently and emphatically. Nothing can be more blasphemous or infidel than to deny that the New Testament is "the word of Christ." But the New Testament is full of Divine poetry. In the Gospels—in the Epistles—in the Acts—in the Revelation—there are interspersed passages which are poetical in their composition, harmonious in their numbers, devotional in their sentiments, spiritual in their tendency, and in every way eminently adapted to the praise and worship of God. This has been acknowledged by many eminent critics, and fully exhibited by Bishop Jebb in his elegant work on the Sacred Literature of the New Testament. In this he has done for the New Testament what Lowth has done for the Old. I might produce many examples which would at once commend themselves to every competent judgment as inexpressibly beautiful in poetical imagery, taste, devotion, sublimity, and adaptedness to sacred worship. Christ, therefore, by the inspiration of this book, and of these numerous psalms, hymns, and spiritual songs, and poems, has given incontestible evidence that His Church was not to be confined either to the Psalms of David, or to the other Psalms, which, like stars of glory, shine forth from every page of the Old Testament.

By the example and teaching of Christ, therefore, we are indubitably taught that they who would restrain his Church to the Psalms of David, have conspired against the liberty of his Kirk, the glory of his Church, the honor of his name, and the end and purpose of his kingdom.

But we will for the present close. Much yet remains to be said, from the actual practice of the Apostles and primitive christians—the positive instructions of the Epistles—the practice of the early Church—of all the reformed Churches—of the Church of Scotland, and of the Seceders themselves—and the serious consequences involved in the exclusive system.

CHARLESTONIENSIS.

No. VII.

THE TEACHING OF THE APOSTLES.

Having disposed of the arguments for a Divine appointment of the exclusive use of the Psalms of David, in the worship of God, we proceeded in our last article to offer *six* considerations in confirmation of the opinion that the use of other Psalms and Songs in the New Testament Church was designed by God.

7. We now continue our argument, which is cumulative, by adducing some further considerations with the same view, and will, therefore, in the seventh place, examine into the example and teaching of the Apostles.

And *first*, as it regards their teaching. There are numerous texts scattered throughout the New Testament which imply that the Psalmody of the Church was new and specially adapted to the present economy. Thus we are commanded that "whatever we do in word or deed, to do all in the name of the Lord Jesus." We are "commanded to honour the Son, even as we honour the Father." The Apostle requires us "in every thing to give thanks," (1 Thess. v. 18;) that is, to render praise for every mercy, adapted to the occasion, and in the name of Christ. We are thus to "give thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ," "that as every man has received the gift, even so they should minister the same one to another, as stewards of the manifold grace of God." The subjects upon which these praises should be founded are every where represented to be the great and glorious benefits purchased by Christ and his death. "Remember," in all your songs of praise, "that ye being in time past Gentiles, that at the time ye were without Christ, being aliens from the commonwealth of Israel, &c. but now . . . are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." It is thus the Apostle himself breaks out when he would both give us matter of praise, and teach us how to order it, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ," &c. Eph. i. 3, 7, &c. Christians are, therefore, reminded that "they are a chosen generation, a royal priesthood, an holy nation, a peculiar people, THAT THEY SHOULD SHOW FORTH THE PRAISES of Him who hath called them out of darkness into his marvellous light." And whenever the Apostles are led by the Spirit of Christ to give us a song, or a doxology, or a form of uttered praise, instead of borrowing from the Psalms of David, they use such language as the following: "Unto him that loved us, and washed us from our sins, in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion forever

and ever, Amen." Rev. i. 5, 7. In short we are commanded "to offer up, by Christ, the sacrifice of praise continually," as "an holy priesthood to offer up to God spiritual sacrifices, acceptable to God by Jesus Christ." From all which passages it appears evident that the psalmody of Christ's Church is to be dictated by Christ's spirit—in honor of Christ's glory—adapted to Christ's kingdom and reign—and expressive of the peculiar benefits received by Him.

Secondly, it must be observed, that in all the teaching of the Apostles there is an utter silence as to any prescribed forms of psalmody, or any limitation of it to the Psalms of David. No one has ever yet discovered any commands in the New Testament to sing only out of that book. And if such cannot be given, and the Scriptures are silent on the subject, let no man presume, at his uttermost peril, to legislate for God, and to teach for doctrines the commandments of men. This were to exercise dominion over our faith, which God forbids. 2 Cor. i. 24. Either the use of newly composed Psalms is indifferent or not indifferent. If indifferent, then christians are to be left at liberty, as they were by the Apostles. But if not indifferent, then, unless a prescript can be shown by which they are forbidden, or the exclusive use of David's Psalms enjoined to enforce such exclusive use is no less than will-worship which God abhors. Col. ii. 23.

Thirdly. In 1 Cor. xiv. 26, (compared with verse 15,) we are informed that in the Corinthian Church every member, having spiritual gifts enabling him so to do, edified the assembly as he thought, by pouring forth his own Psalm, in which the others could not unite, and thus introduced disorder and confusion in the Church. Now the Apostle does not forbid, or in any way discountenance the introduction of such psalms of praise, but only requires that this should be done in such a way as to promote decency and order. And that these Psalms were original compositions, and not extracted from the Scriptures, is most evident, since they are coupled with doctrines, tongues, and interpretations, and referred, with them, equally to the spiritual gifts.

Fourthly. We find the Apostles in Ephesians v. 18, 19, and in Colossians iii. 16, 17, expressly enjoining upon all christians, both privately, socially, and in the Church, to worship God, through Christ, by singing psalms, and hymns, and spiritual songs. That these passages do not teach us to sing exclusively the Psalms of David, has been already proved, when we refuted the arguments by which such an interpretation was sustained.(a.)

(a) See No. V.

These passages would not naturally refer to the Psalms of David. Every one unacquainted with the present controversy would interpret them otherwise. Our brethren, therefore, must show strong and positive evidence for their opinion before it can be admitted, since the presumption is altogether in favor of a liberal and unconfined use of the words. This will appear, 1, from the fact already proved, that the Psalms never were known under the title of "Psalms, Hymns, and Spiritual Songs," and never were all arranged under these separate heads. In fact, in the Old Testament there is nothing like a definite use of the separate titles of the Psalms, as may be seen by a reference to Judges v. 3: 1 Chron. xvi. 8, 9: 2 Chron. vii. 6: and xxiii. 13: and xxix. 30: Psalm xxxix. 3: and xlv. 1: and xlvii. 1: xlviii. 1: and lxxv. 1: and cv. 1, 2: Isaiah xii. 2, 4, 42: Psalms 30, and 48, and 65, and 66, and 75, and 83 (b.)

2. The exclusive use of the Psalms of David never was divinely appointed, and therefore it cannot be implied in these passages, which certainly cannot exclude what God himself had allowed, that is, all Scripture songs.

3. Other songs of praise were authorized, as has been proved, by Christ, and also by the same Apostle, in the Church of Corinth, as we have just seen.

4. These Psalms of David are found to contain within them express prophetic injunctions, enjoining upon the New Testament Church the use of newly composed songs in the worship of God, and therefore their exclusive use cannot be here referred to.

5. It is impossible to believe that the Apostle would confine the new converts to the exclusive use of Psalms which were not in print, which were written in Hebrew, and which were therefore inaccessible to the great body of Gentile converts.

6. The whole spirit and context of the passages forbid such an interpretation. I have already pointed out the particulars by which the Psalmody here enjoined was to be characterized. They were to be grounded on "the word of Christ," that is, the New Testament Scriptures, as the Old was "the Word of the Lord or Jehovah." They were to be such as would convey *christian* instruction and admonition. They were to be *spiritual*, or adapted to the dispensation of the Spirit. And they were to flow from hearts filled with grace. There is another view of the passage taken by some Divines, and among others by William Douglas, Professor in the Royal College of Aberdeen, in 1657, in his very rare and learned work, "*Vindiciæ Psalmodiæ Ecclesiastico Divinæ*," &c. (c.) He thinks the

(b) See Poole's Annot. in Col. iii. 16.

(c) Printed at Aberdeen in 1657, in 4to., full of the most extensive learning, and in *Latin*.

whole passage refers to the proper use of the Scriptures. He is of opinion that the Apostle prescribes three different uses to which they may be applied; 1, as storehouses of knowledge for the edification of our brethren: 2, as a standard whereby to admonish and reprove them when in any measure wrong; and 3, as affording matter for psalms whereby they might celebrate the rich grace and mercy of God in Christ. All these are to be done with grace in the heart to the Lord, that is Christ.(*d.*) And all this they were exhorted to in opposition to the habit of their Gentile neighbors, who were accustomed to give vent to their feelings in dissolute scolia, or drinking catches, and such odes as were incentives to vice. Their songs, and hymns, and psalms, on the contrary, were to be of such a nature as to edify, admonish, and promote piety.

7. The same conclusion is forced upon us by the very terms employed, "psalms, hymns, and spiritual songs." That these were ever known as the title of the Psalms of David, is shown to be impossible, from the endless variety of explanations attempted to be given of them. Professor Douglas gives us some dozen of the most contrary interpretations from the ancient writers.(*e.*) Every Commentator has his own particular views. While some regard them as synonymous, and only repeated to strengthen the sense.(*f.*) Calvin, whose opinion is preferred by Professor Douglas to all others, thinks the Psalms were such as were sung with the help of musical instruments—hymns, such as were sung with the voice—and songs, such as contained not only praise but instruction.(*g.*)

That the Psalms were privately composed, or what our brethren call human hymns or melodies, we cannot possibly doubt. The term cannot be limited to the Psalms of David, because in such case, as every Greek scholar will admit, there would have been a definite article prefixed.(*h.*) They may have included these, but as Dr. Bloomfield says, they "certainly comprehended other compositions also adapted to instruments and voices."(*i.*) The word is thus certainly taken in 1 Cor. xiv. 26, and 15.

That the "hymns" and "spiritual songs" were private compositions, however sung, is almost universally admitted. The learned Voetius, in his dissertation on this subject, after adducing the testimony of antiquity, gives it as his opinion that

(*d.*) See Preefatio. This view of the passage is also given by Bishop Davenant in his Comment. on Col. vol. 2, page 140. There is an admirable Treatise on Psalmody, founded on this passage, by the Rev. James Latta, Philadelphia, 1794, which a friend has just sent me, and which triumphantly vindicates our views.

(*e.*) Psalmody. Eccl. Div. Vind. c. primum. See also Davenant as above, p. 140.

(*f.*) e. g. Koppe in loco.

(*g.*) Comment. in loco.

(*h.*) See Bloomfield's Crit. Digest. on Eph. v. 19, volume 7, page 641.

(*i.*) See Ibid.

hymns referred to all ecclesiastical religious songs, and that these existed from the Apostolic age, according to Origen, who says, "*hymnos enim in solum Deum universorum canimus, et Deum Verbum ejus unigenitum.*" (*j*) And of them all, the Annotations of the Westminster Assembly say: "But it seemeth most probable that by Psalms he meaneth the Psalms of David—*set to the harp or psaltery*—by Hymns, certain ditties made upon special occasions—and by spiritual songs, such as were not composed beforehand, and pricked before them with musical notes, but such as men edited by an extraordinary gift." (*k*) And of them all, Wolfius makes the judicious reemark: "To me they seem best to determine, who think this matter cannot be decided, in consequence of the loss of the monuments of ecclesiastical antiquity, and who so interpret the different names applied to these songs by the Apostle, as to comprehend all that were then sung, either in the private or public worship of God." (*l*)

Fifthly. To the same effect is the passage in James 5, 13, to which we need not further advert.

Sixthly. Doxologies have always been reckoned among the psalmody of the Church, (*m*) and sung in the praise and worship of the Father, the Son, and the Spirit. Now the Apostles have provided us with a number of doxologies, and many of them highly adapted to chanting, or other music. As for example:

1. "Through Jesus Christ, to whom be glory for ever and ever. Amen." Heb. xiii. 24.

2. "Now, to him that is of power to establish you according to the Gospel of Jesus Christ. To God the only wise, be glory through Jesus Christ for ever. Amen." Romans xvi. 25, 27.

3. "Through Jesus Christ who is over all, God blessed for ever. Amen." Romans ix. 5.

4. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory forever and ever. Amen." Galatians i. 4, 5.

5. "Now, unto him that is able to do abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen." Ephesians iii. 20, 21.

6. "Now, unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." 1 Timothy i. 17.

(*j*) Voetii Politicæ Eccl. Tom. 1, pp. 522, 523.

(*k*) In Eph. v. 19, Tom. 2.

(*l*) Curæ Phil. in loco.

(*m*) See Voetic's Pol. Eccl. as above.

7. "Through Jesus Christ, to whom be praise and dominion forever and ever. Amen." 1 Peter iv. 11.

8. "Through our Lord and Saviour Jesus Christ, to whom be glory both now and forever. Amen." 2 Peter iii. 18.

9. "Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

10. "Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

11. "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Revelation v. 13.

So that the teaching of the Apostles fully and pointedly confirms that of Christ, in warranting the Church in singing other Psalms than those of David in the worship of God.

CHARLESTONIENSIS

No. VIII.

THE EXAMPLE OF THE APOSTLES AND THE FIRST CHRISTIANS.

In our last article we considered some points in the teaching of the Apostles, which corroborate the opinion that there is no divine appointment for the exclusive use of the Psalms of David in the worship of the New Testament Church, but that there is, on the contrary, much to warrant the use of the other psalms, hymns, and spiritual songs, approved of by the Church. This constituted our seventh argument in favor of this opinion.

An eighth argument may be taken from the example of the Apostles, so far as it can be derived from the Scriptures. There is, we think, enough to prove that they both used and approved of the use in others, of newly composed songs, adapted to the worship of the New Testament economy.

1. That such was the practice of the Apostles and their converts, appears from the magnificent hymn preserved to us in Acts iv. 24-30. The persecution having broken out against the christians at Jerusalem, and Peter and John having been called before the Sanhedrim, the christians were gathered together for prayer and divine worship. And when Peter and John were let go, they went to the christian assembly and reported all that had taken place. "And when they," the assembled christians, "had heard that, they lifted up their voice to God with one accord," in that new and noble supplicatory hymn which has been here preserved to us.

O Lord, thou art the God,
 Who did'st make heaven and earth;
 And the sea and all things that are in them, &c. (a)

After singing this sublime hymn, "when they had prayed," God filled them with the Holy Ghost, and they were enabled to proclaim the Word with boldness.

That this is a hymn—animated with the richest vein of sacred poetry, and fervor, and arranged with much nicety of construction—is admitted by Biblical critics, and even by Dr. Brown of Haddington, the illustrious Father of the Secession Church, and one of the strongest advocates of the exclusive system of Psalmody. (b) It would also appear that this hymn so adapted to their existing circumstances and prospects had been already composed, with the assistance of the Spirit of God, and was now sung or chanted by all together, as appropriate to their present deliverance. Be this as it may, here is a new song, which the Apostles and their converts were led by the Spirit of God to indite and sing, and which proves to demonstration that under Divine direction and Apostolic sanction the hymns of the Gospel Church were to be adapted to her condition and circumstances.

2. We have another example in Acts xvi. 25, where we are informed that Paul and Silas, having been confined in the prison at Philippi, "at midnight they sang praises unto God." The original is, "they sung *a hymn* to God." Now, as we have already seen that this term refers to newly composed songs of praise, we must conclude that, as in the previous case, the Apostle and his fellow prisoner praised God in some form of words adapted to their existing condition.

3. We have another example in the fact, that according to the representation of the Apostle, such hymns were a part of those gifts which the first christians were led, by the extraordinary influence of the Holy Spirit, to exercise for the conviction of unbelievers and the edification of the Church. These hymns are approved of by the Apostle in the Church at Corinth, and were very probably joined in by him when present in the christian assemblies. See 1 Corinthians xiv. (c)

4. The Apostles have given us a further confirmation of our view, by having preserved to us in various portions of the New Testament, the most beautiful specimens of poetical composition, conveying christian sentiments, devout praises, fervent

(a) See arranged and largely commented on in Jebb's Sacred Literature, pp. 134-142.

(b) See his Preface to his edition of Rous' Version of the Psalms of David, p. xiv. That he does not go so far as our brethren, I will afterwards shew. See also Grotius' Comment. on Matt. xxvi. 30. Horne's Introduction, vol. ii. p. 508. Benson's Essay on the Worship of the Church, in Comment. on the Epistles to Timothy, p. 127.

(c) See also our remarks in No.

supplications, and in every way adapted to furnish matter for our songs of praise. As we cannot produce any additional examples, here, we refer any critical reader to the works below. (*d.*)

5. To these evidences of Apostolic example must be added the numerous forms of Doxology, of which instances were adduced in the previous article.

The example, therefore, of the Apostles, in conformity with their teaching, must be regarded as strongly supporting our views.

A *ninth* argument may be drawn from the example of the first christians, under Divine sanction. This has been already adverted to, but must be again specially brought to view. We recall the attention of our readers, therefore, to the facts already given—to the new and spiritual songs of Simeon—of Anna—of Mary—of Zechariah—of the multitudes who crowded after the Saviour—of the Church at Jerusalem, as noticed in Acts iv. 24—and of the practice implied in the repeated exhortations of the Apostles to sing psalms and hymns and spiritual songs.

These christians, as the Apostle seems to teach in 1 Cor. xiv. 16, were accustomed, at the close of any religious exercise, to repeat aloud publicly, in a chanting tone, the word "Amen," or some form of Doxology, as in aftertimes; which Doxology, as we have already seen, are to be regarded as short hymns. (*e.*)

But we would particularly advert to another fact. God, in order to meet the exigencies of his Church and people, and to supply their want of information, instruction, and gifts, was pleased, in the first age of the Christian Church, to endow not only the Apostles and His Ministers, but many of his people also, both male and female, with supernatural gifts. By these they were enabled to preach, to exhort, to interpret, to pray, to discern spirits, to speak in unknown tongues, and to manifest unwonted boldness and power. These gifts were designed to fit these early christians to discharge those duties which, after the complete organization and settlement of the Church, were to be performed by the aid of those ordinary endowments, assisted by the Spirit of God, which are natural to man. In these gifts, therefore, and their exercise, God has shewn us what is proper to be done by us so far forth as our present ability will enable us. He conducted the exercises of His Church then by miraculous guidance, as He now conducts them by the ordinary operations of His Spirit. So that what it was then proper for christians to do, under the influence of His extraordinary gifts, it is

(*d.*) Jebb's Sacred Literature of the New Testament, and Horne's Introduction, vol. ii. Pt. 2, B. 2, ch. 2, Sec. iii. iv. &c. p. 504, &c. English edition.

(*e.*) See Douglas' Vind. Div. Eccl. Ps. p. 62.

now proper for christians to do so far as the ordinary influences of His Spirit are sufficient to qualify them.

Now among these exercises, to which they were led by these gifts, was that of singing in the Churches Psalms, which they had been led to pre-compose, and adapted to the worship of the Church. This is most evident from what is said by the Apostle in 1 Cor. xiv. 26, and 15, 16: "How is it then brethren? when ye come together every one of you hath a Psalm, hath a doctrine," &c. (that is, one hath a psalm, another a doctrine, &c.) "let all" these "things be done," or introduced in such a manner as to lead "to edifying." "What is it then? I will pray with the Spirit; . . . I will sing with the Spirit, and I will sing with the understanding also. Else when thou shalt bless," or praise God by singing, "with the Spirit, how shall he that occupieth the room of the unlearned say Amen," or unite "AT THE GIVING OF THANKS," or praising God, "seeing he understands not what thou sayest." The term used in the 16th verse, and rendered "*bleſs*," is of nearly the same import as that in the 15th, which is rendered "*ſing*." (*f*) These hymns were suggested by the Spirit to some individual, who sung them, perhaps, like our *ſolo anthems*, while the rest of the congregation mentally united with the song. Delivered in this way they would be expressed in that sort of style, half prose and half poetry, half uttered and half sung, which would render them intelligible to all. (*g*)

Now what they did, under Divine direction, by the aid of these spiritual gifts, we are to do by the aid of the Spirit in his ordinary operations. The very fact that all this was done under the guidance of the Apostles and by inspiration, is the sure proof that the introduction of newly composed songs into the worship of God, different from those of David, and from all other Scriptural songs, is according to the will and express appointment of God. And we are now just as much bound to follow their example in preparing and singing new songs, under the authority and sanction of the Church, by the aid of our ordinary powers and God's promised help, as we are in praying and in preaching. These were all then parts of the public worship of God. They were all conducted according to the guidance of extraordinary gifts, and the cessation of these gifts no more unfits us for singing newly composed songs, than for offering newly composed prayers and delivering newly composed sermons. And if we have none of their hymns preserved to us, so neither have we any of their prayers or discourses.

(*f*) See Rosenmuller in loco. and Bloomfield's Crit. Digest, vol. vi. p. 622.

(*g*) See Benson's Essay on the Worship of the Church, while the Spiritual Gifts continued as above, Sect. vi. p. 126, &c. Lord Barrington's Miscell. Sacra. on the Spiritual Gifts, and Bloomfield's Crit. Dig. vol. vi. p. 622, and vol. vii. p. 641.

and it is, therefore, quite as modest and christian to sing our own hymns, as to offer our own prayers or preach our own discourses.

We have also other examples of the Psalmody of the first christians to prove that it was new in its matter and form. Of these I might present several examples. (*h*) Who can believe that the "new songs" recorded in Rev. v. 9, 10, and again verse 12, were not sung by the first christians? (*i*) Certain it is, Dr. Brown of Haddington adduces this passage to prove the duty of singing the praises of God "in every public worship." (*j*) Or who can believe that they did not sing "the new son of Moses and the Lamb," recorded in Rev. xv. 3, &c.

Who shall not fear thee, O Lord,
And glorify thy name?
For thou only art holy;
For all nations shall come and worship before thee,
For thy righteous judgments are made manifest.

Or that other in Revelation xix. 1, 2:—

The salvation, and the glory, and the honor,
And the power, be unto the Lord our God;
For true and righteous are his judgments,
For he hath judged the great harlot.

And who can be brought to think that the inexpressibly sublime song which is recorded in Rev. xviii. and xix. 1-3, has not reverberated and will not forever sound forth from the christian temple.

She is fallen! She is fallen!
Babylon the great!
And is become the habitation of demons,
And the hold of every impure spirit, (*k*) &c. &c.

But enough. He who is open to conviction must, I think, admit that in the example of the Apostles and first christians, as well as in all the previous considerations, there is more abundant proof that the New Testament Church has ever used, and ought ever to use, in the worship of God, other songs of praise than those of David.

CHARLESTONIENSIS.

No. IX.

THE PRACTICE OF THE JEWS AND PRIMITIVE CHRISTIANS.

We are adducing arguments in confirmation of our conclusion, that there is no Divine appointment for the exclusive use of the Psalms of David, but that the use of other hymns is, on the contrary, fully warranted by the Old and New Testament.

(*h*) See James iv. 6-10, in Jebb, p. 251; James v. 1-6, in ditto. p. 258; 1 John ii. 15-17, in ditto. p. 269; James iii. 1-12, in ditto. p. 274, &c. &c. &c.

(*i*) See Douglas as above, p. 61.

(*j*) See as above, Preface, p. iv.

(*k*) See in Jebb, Sect. xxiv.

Having presented the teaching and example of Christ, his Apostles, and the first christians, I now proceed to offer, as a *tenth* argument, the practice of the Jews themselves.

1. And first, we remark, that God's people, in every age, must have praised him in some kind of songs. Even the angels of God, at the creation of the world, and at other times, are represented as singing praises to God, Job xxxviii. 7, and Isaiah vi. 3. (a) Adam and Eve also are not merely represented by Milton as imitating this angelic example, by a poetic license, but in accordance with what Scripture would lead us to infer. When men began to worship God in regular assemblages, they certainly did not omit singing forth his praises. Gen. iv. 26. Believers throughout the antediluvian age must have adopted the same course. Singing must also have been familiar in the patriarchal ages, since we find the people of Israel familiar with the practice, and at once uniting in it at their deliverance from Egypt. (b)

Now as the first written songs of praise are those of Moses, (Exodus xv. 1-19, and Deut. xxxii. 1-43,) and as very few are preserved for a long time afterwards, it follows that the people of God must, during all these ages, have sung different psalms from those of David, and that too under Divine sanction. It follows also, that since all these are lost to us, our practice is not restrained by the fact that the similar songs of the first christians are in like manner lost.

2. The Essenes, who were certainly the most religious of their nation, and of great antiquity, (c) were in the habit, as we are informed by Philo Judæus, who wrote A. D. 40, "the men and women being come together into one place, to sing thanksgiving hymns to God their Saviour," which were framed in such a manner as to imitate Moses and Miriam, and of their own composition. (d)

3. The Book of Jasher, which has been recently translated and published in Ch. 89: 3, &c. represents Joshua, after the conquest of the Gibeonites, as uttering a very noble song, (see the whole chapter,) in which he says, "I will sing a *new* song unto thee." (e)

4. In the first Book of Maccabees, ch. iv. 24, Judas and his people, after returning from victory, are represented as "returning home, when they sung a song of thanksgiving and praised the Lord in heaven."

(a) Hilligerus, as referred to in Appendix, Sect. I. § 1, page 936.

(b) Hillegerus, Ibid. § 2, and Dr. Lang's new version of the Psalms, Preface.

(c) Calmet's Dictionary, Art. Essenes.

(d) De Vita Contemplat. p. 902, in Hooker's Eccl. Polity, Book V, chap. 39, § 3, vol. 2, pp. 211, 212, and Riddle's Christian Antiquities, 342.

(e) New York, 1840, p. 261.

So also in 2 Maccabees x. 38, after another victory, they are described "praising the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory."

5. The Jews were also accustomed, in their convivial and other songs, to unite together different psalms, so as out of them to make one adapted to the occasion, and therefore in fact new. (*f*)

So that the practice of God's people and of the Jews, in every age, gives support to our position.

We now appeal, as an *eleventh* confirmatory argument, though not in itself decisive, to the practice of the primitive christians. Here we might enlarge, but will endeavor to be very brief.

It is here to be acknowledged that there is very little that is satisfactorily preserved to us in the most ancient writings. This question, and that of Church Government in general, are involved in great obscurity in the earliest records. We have none of the primitive Hymns, or Catechisms, or Confessions, or Creeds. For this we may perceive sufficient reason.

1. It may have been ordered by a superhuman wisdom, since all such remains would have been regarded as parts of Scripture, and imposed upon all christians under the most dissimilar circumstances. By their loss God has preserved our liberty. (*g*)

2. They were all probably oral, and preserved only in the minds and hearts of christians.

3. Those which may have been committed to manuscript, would be carefully destroyed in times of persecution.

4. They formed a part of the *secret* service taught only to believers.

5. Their Psalmody was frequently modified and altered, and thus the old would be gradually forgotten.

6. Their hymns were always ranked with their prayers and thanksgivings, and are not, therefore, spoken of distinctly, but must be judged of by the same principles as these are. (*h*)

7. Finally, no controversy appears to have arisen on the subject, until the Arians and other heretics were found to abuse them to the spreading of their pernicious tenets. This is the opinion of Bingham, who supposes that when, in the 4th century, hymns of private composition were condemned by the Council of Laodicea, it was for some particular or local reason. (*i*) Or we may perhaps, says Mr. Riddle, be more correct

(*f*) Hilliger, *Ibid.*

(*g*) See Archbishop Whateley's *Kingdom of Christ*, Appendix, Note D. p. 260, English edition.

(*h*) Riddle's *Christian Antiquities*, p. 343; Coleman's *Christian Antiquities*, pp. 221, 222.

(*i*) Riddle, *Ibid.*, page 344.

in believing that a general suppression of hymns was resorted to, as a means of taking one formidable weapon out of the hands of heterodox sects. (*j*)

For these reasons our means of satisfactorily deciding this question are comparatively small. From an examination of all that I have seen on the subject, I have been led to the following conclusions.

The early christians were accustomed, just like all denominations now, as far as they were accessible, to use the Psalms of Scripture in Divine worship. (*k*) But they were not confined to these just as we now are not. In addition to these Psalms of Scripture they employed other *hymns*. This is the conclusion of Mr. Riddle, who is very favorable to the opposite views. "It is probable," he says, "that the christians did not confine themselves to the use of David's Psalms, but composed spiritual songs or hymns for their own use, as the *Essæans* did, according to Philo." (*l*) Of this opinion also is Voetius and Hilliger while the former approved of the opposite course, and belonged to that portion of the Lutheran Church which followed it. (*m*) I will briefly present some of the evidence for this opinion.

Philo, who wrote A. D. 40, says of the christians: "They sung hymns in praise of God, either recently composed by themselves, or else long ago by some of their ancient prophets, who have left to them many verses and songs." (*n*)

Pliny, the Governor of Bithynia, wrote his celebrated and undoubted letter to Trajan in A. D. 107. In this letter he says: "They affirmed that the whole of their fault or error lay in this, that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ as God." (*o*) &c. Now in explanation of this we find the testimony of Eusebius, who quotes the words as above. (*p*) In another place he alleges against the heresy of Artemon and Paul of Samosata, "whatever psalms and hymns were written or composed by the brethren from the beginning, celebrate Christ the word of God, by asserting his Divinity." (*q*)

Justin Martyr, A. D. 140, also testifies that "they stood up and offered up prayers and thanksgivings (i. e. songs of praise) together, and when the President had concluded all, the people said Amen." (*r*) Now as we contend that these prayers were extemporaneous, so were these hymns private compositions.

(*j*) Ibid.

(*k*) See Riddle, Ibid, pp. 339-341.

(*l*) Ibid, page 342.

(*m*) See their works as referred to.

(*n*) De Vita Contemplativa. in Hilliger, p. 938.

(*o*) See in Lardner's Works, vol. 7, p. 24.

(*p*) Ecclesiastical History, Book III. chap. 33.

(*q*) Ibid, Book V. chap. 28, *upo piston graphheisai*.

(*r*) Apol. i. p. 97. See in Lardner, Ibid, p. 39.

"In all our oblations," says the same writer, "we praise the Creator of all, through his Son Jesus Christ and the Holy Spirit." And "the President gives praise and glory to the Father of all in the name of the Son and of the Holy Spirit." Surely these hymns, whether in prose or poetry, (and they were anciently in both forms,)(*s*) were new and original songs of praise, adapted to the christian economy. This is still more evident from what he says in another place. He represents christians as worshipping God "with prayers and praise," and as "expressing their gratitude in the rational pomp of the most solemn hymns at the altar, in acknowledgment of our creation, preservation, and all the blessings of variety in things and seasons; and also for the hopes of a resurrection to a life incorruptible," &c.(*t*) Surely these were hymns adapted to the new circumstances and hopes of christians. So thought his learned Translator, Reeves, who says: "These Psalms were partly David's, partly extemporaneous raptures while inspiration lasted, or set compositions taken out of Holy Scripture, or of their own composing."(*u*)

Tertullian repeats this language of Pliny also in the words just given.(*v*) He also adds: "We worship God through Christ. . . . It is by him, and through him, that we have been brought to the knowledge of the worship of God."(*w*) He further describes their worship by saying, "When supper is ended, and we have washed our hands, and the candles are lighted up, every one is invited forth to sing praises to God, either such as he collects from the Holy Scriptures, or such as are of his own composing."(*x*) These hymns, says Reeves, were either taken out of the Scriptures, "or else such as were of their own composing; for it was usual at this time for any persons to compose Divine songs in honor of Christ, and to sing them in the public assemblies, until the Council of Laodicea" forbade it.

Origen, who wrote A. D. 230, also testifies that "they sung hymns to Him, who alone, before all others, was called God, and to his only begotten Son."(*y*)

Eusebius says: "Indeed for several other things I love and commend Nepos for his faith, &c. and for the *many* psalms and hymns he composed, with which many of the brethren are

(*s*) See Marinuson in Lardner, do. p. 41.

(*t*) See Apol. c. 16, in Reeve's Apologies, vol. 1, p. 33.

(*u*) Ibid, page 35, Note.

(*v*) Apol. c. 2, p. 3, and Euseb. 1. 3, c. 33.

(*w*) Ibid, c. 21, p. 23.

(*x*) Apol. c. 39, in Reeves, vol. 1, p. 338.

(*y*) Agt. Celsus, l. 8, c. 67, in Reddle. p. 343.

even at this time delighted."(*z*) Basil also makes mention of Athemaganas, as the author of a doxological hymn.(*aa*)

Clemens Alexandrinus, A. D. 194, also speaks of their offering "psalms and hymns as sacrifices to God, at the feast before going to bed."(*bb*)

And that such hymns of private composition were in general use in all the Churches in the latter end of the third century, is most certain from the facts connected with Paul of Samosata, Bishop of Antioch, who lived A. D. 260, and who, in order to favour his Socinian heresy, actually banished those hymns from his Church, in which the praises of Christ were held forth. But of this again. We have said enough to show that hymns were in use in the very earliest ages of the Church.

But this is further manifest from the fact that these christians were accustomed to use Doxologies in their worship. Of these many may be seen in Coleman's Christian Antiquities,(*cc*) and in Whiston.(*dd*) But these, as has been already seen, were short songs of praise, and uttered in a loud and chanting voice.

And a further corroboration of the fact that may be found in their regulations concerning the singing and the singers.(*ee*)

So that, on the whole, we may conclude, that besides the Psalms of David other songs of praise were in use in the most ancient Church.

We shall continue this subject, but at present close.

CHARLESTONIENSIS.

APPENDIX.

Since writing the last article, I have discovered the very elaborate disquisition of John Zacharias Hilliger, De Psalmorum, Hymnorum, atque Odarum Sacrarum, discrimine. On Ephesians v. 19, and Col. iii. 16. It is to be found in the Thesauri Novi Theol. Philolog. Tom. iv. Amsterdam, 1732, p. 935.

This author fully sustains all our positions.

He shews in Sect. II. § iv. that these terms cannot be taken from the titles or inscriptions of David's Psalms.

He shews in § v. vi. vii. that the mode of explaining them, drawn from differences of subjects, matter, or form, as presented by the Fathers, &c. are unsatisfactory.

(*z*) Ecclesiastical History, Book VII. chap. 24.

(*aa*) In Riddle, page 343.

(*bb*) Stromat. l. 7, p. 728, and Pædagog. l. 2, c. 4, p. 165, in Hilligerus, 941.

(*cc*) Page 219.

(*dd*) Primit. Christ. Revived, Appendix to 4th part, page 185, from Clement, &c.

(*ee*) Riddle as above, page 259, &c.

He gives as the more probable opinion, in § viii., that the Apostle here distinguishes between genus and species.

By Psalms, (§ ix.) are understood the Book of Psalms by eminence.

By Hymns, (§ xi.) all the other remaining inspired songs which are found both in the Old and New Testament.

By Odes, he thinks, are to be understood all sacred ecclesiastical songs, and hymns composed by private and pious men. (§ xii.)

The author's arguments are sustained by the most full and learned authorities. But we will have occasion again to allude to him.

No. X.

THE PRACTICE OF THE PRIMITIVE CHRISTIANS.

As an eleventh argument in support of our conclusion that there is no Divine appointment in either the Old or New Testaments for the exclusive use of the Psalms of David, but that there is, on the contrary, clear warrant for the use of other songs of praise, I adduced the practice of the most ancient and Apostolical Church. I presented the evidence from the Fathers and other ancient writers to prove that the early christians were accustomed to employ in Divine worship, hymns and doxologies, of human composition, in addition to the Divine songs which are found in Scripture.

We proceed now to remark, at a subsequent period, the use of such private hymns was prohibited, and to explain this proceeding of the Church.

Paul of Samosata, Bishop of Antioch, in A. D. 260, taught that Jesus was born a mere man, but that after his birth he was invested with the *logos* which had no pre-existence, but was then created by God himself. (a) Against these errors two different councils were held at Antioch in 265 and 270. Now according to Eusebius, (b) among other charges made against Paul, one was, that in order to advance his heretical views "he stopped the songs that were sung in honor of our Lord Jesus Christ, AS THE LATE COMPOSITIONS OF MODERN MEN, while in honor of himself he had prepared women to sing at the great festival in the midst of the Church, which one might shudder to hear. He suborned also those Bishops and Presbyters of the neighboring districts and cities of his party, to advance the same things in their addresses to their assemblies." Now from

(a) See Riddle's Ecclesiastical Chronology, p. 45. Spanheim's Ecclesiastical History, Cent. iii. § vi. and other historians; as Du Pin, Cent. iii. p. 172; Gesler, vol. i. p. 129; Mosheim Com. De Reb. Christ. pages 703-4.

(b) Eccl. Hist. lib. 7. c. 30.

this it is manifest that in the third century it was the general custom of the Churches to sing not only the Psalms of David, but also Psalms which were the late compositions of modern authors. But while Paul was willing to justify his course on the ground that these Psalms were modern, he did so merely that he might introduce others adapted to promote his own heretical views. This accordingly he did, and induced others to follow his example. Mosheim indeed is of opinion that in order to get rid of these hymns, which so powerfully aided the orthodox side, Paulus introduced the exclusive use of the Psalms of David, in order to please more entirely his patroness, Zenobia. (c) This, perhaps, was the case. Either way our cause is sustained. For in proceeding against him what did the Councils do? These Councils, the second of which included 72 Bishops, (d) alleged it as an offence against Paul that he had abolished the use of Psalms composed by modern authors, and thus unanimously prove and approve the usage of the Church in employing such hymns. And we also learn that hymns of modern composition were then called *psalms*, and were included with the Psalms of Scripture under this general title of the Psalmody of the Church. We also infer that the use of these hymns were restored in the Churches where they had been abolished, and that the Church generally continued to sing them in the praises of God.

When then were these hymns of modern composition prohibited, and why? They were prohibited in the middle of the *fourth* century by the Council of Laodicea, between A. D. 360 and 370. (e) And similar regulation was made by the Council of Chalcedon in the fifth century, A. D. 451. It thus appears that in A. D. 260, the Church approved of the established use of hymns composed by uninspired and modern authors, and that in A. D. 360, a century later, this custom of the Church was no longer approved. But the Council of Laodicea was local, and, as Bingham supposes, was led to the conclusion by some particular or local reason, leaving the general usages of the Church unaffected until A. D. 451, when a mere general law was passed, prohibiting the use of private hymns. And that they were led to this course in order to take a most formidable weapon out of the hands of the Arians cannot be doubted. (f) That party had become predominant, and, for a season, ruled the Church. Now it is well known that the hymns and music of the Arians were great favorites with the people, and materially contributed to the spread of their obnoxious tenets, as Athanasius and Philo-

(c) See as above quoted, and Riddle's *Christian Antiquity*, p. 344.

(d) Du Pin.

(e) Du Pin, *Cent. iv.* p. 268.

(f) Riddle, p. 344.

torgius inform us. (g) The orthodox, therefore, were naturally led to employ the force of authority, and altogether restrain the liberty of the Church, in order to defeat her foes.

It may, however, I think, be maintained, that in these Councils the only hymns prohibited were such as were unauthorized by the Church, and not all hymns of human composition. The Canon is the 59th of Laodicea, which was reiterated by the later Council of Chalcedon. Now it is before us, as given by Binius, (h) in one Greek and three Latin versions. In the former they are called "*idiotikois psalmois*," and in the latter "*plebios psalmos*," "*idiotes psalmos*," and "*privatos et vulgares aliquot psalmos*." Now we think that these words, and especially the last version, shew that what was forbidden was "some" private and unauthorized hymns, composed by ignorant and unlettered persons, (i) which were detrimental to the cause of truth and order. Du Pin accordingly translates "private psalms." (j) This is the interpretation given by Hilliger and the learned Baluzius, who say that by private or *idiotikois* are to be understood plainly not all hymns of private composition made by orthodox men, but those made by unskilful and unauthorized persons. (k) We are confirmed in this opinion by the fact, that we find Chrysostom took care, in order to counteract the influence of the Arian hymns, to provide the worship of the Catholic Church with similar compositions. (l) This was at the close of the fourth and beginning of the fifth centuries. Augustine, during the same period, also composed a hymn, in order to check the errors of the Donatists (m) Ephraim also, of Antioch, A. D. 526, adopted the same plan, in order to counteract the influence of Bardasenes, who introduced his own hymns. (n) Augustine, though he warmly recommended the use of Scriptural Psalms, in opposition to these sectarian hymns, at the same time declares that "without doubt that is to be done chiefly, which can be defended from Scripture, the singing as ever of psalms and Hymns, since we have the teaching, both by example and precept, of our Lord himself and his Apostles." (o)

Hilary also and Ambrose pursued the same course, as we shall further notice.

The Church, therefore, must have understood these canons as applying only to the indiscriminate introduction of unauthorized

(g) See in Riddle.

(h) Binius Concil. Tom. i. p. 304.

(i) See Acts iv. 13, where this meaning is to be given to the word.

(j) Volume 2, page 270.

(k) Hilliger, page 945.

(l) Socrates Hist. Eccl. lib. vi. c. 8. Sozomen l. 8, c. 8.

(m) Retract. lib. 1, c. 20.

(n) See in Socrat. Theod. as referred to in Riddle.

(o) Ep. 119, ad Januar, c. 18, and Conf.

hymns by private individuals, without public sanction and examination.

Besides, even when the Fathers, such as Augustine, spoke of the Divine Psalms in opposition to such as were composed by mere human genius, they did not mean the Psalms of David exclusively, as our brethren do, but all the songs of praise found in the Scriptures. "Concerning this matter of singing," says Augustine, "there are various customs. But the members of the Church in Africa are more, than any others, dull and heavy. So that the Donatists, when they sing their bacchanals in psalms composed by human genius, as if they blew the trumpets of exhortation, put us to shame who so coldly sing in the Church *the divine songs of the Prophets.*" (p) (prophetarum.)

But what puts this matter to rest, is the Canon of the fourth Council of Toledo, held A. D. 633, which is to the following effect: "For the singing of hymns we have the example both of our Saviour and of his Apostles; for our Lord himself is declared to have delivered a hymn, the Evangelist Matthew being a witness, who says that having sung a hymn they went out to the Mount of Olives. Paul, the Apostle to the Ephesians, also writes, saying, "be ye filled with the Spirit, speaking to yourselves in hymns," &c.—and because some hymns of human composition are allowed in the praise of God, and of the Apostles, and in the triumphs of the Martyrs, as for example those which the blessed Doctors Hilary and Ambrose have written, which nevertheless some privately or on their own authority (*specialiter*) blamed, on this account, because they are not found in the Scriptures of the Sacred Canon, or in Apostolic tradition. These, therefore, reject that hymn composed by men, which at this time we utter at the end of the Psalms in all our public and private offices, viz. "Glory and honor be to the Father, and to the Son, and to the Holy Spirit, world without end, Amen." Also in that hymn which the angels sung when Christ was born in the flesh, "Glory to God in the highest and on earth, peace and good will to men," what is added was composed by Ecclesiastical Doctors. Wherefore, it would follow, that even this is not to be sung, because it is not all found in the books of Sacred Scripture. Our hymns, therefore, our prayers, our sermons, our salutations, our ordinals, are all in like manner of human composition, of which, it follows, if nothing is to be admitted into the worship of the church, all our ecclesiastical services must be abandoned. But the Apostle expressly requires that these things should be observed, since admonishing Timothy, he says, "I beseech you, therefore, that first of all prayers intercessions and giving of thanks be made for all men." &c. As, therefore, prayers are to

(p) Ep. 119, ad Januar, c. 18.

be thus composed by men in the worship of God, so also are hymns. Let none of your Churches, therefore, hereafter disallow them, but after the same manner let God's worship be conducted in France and in Spain. And let those who will any longer dare to reject hymns, be visited with excommunication."(*q*)

In this Canon of the year 633, several of our positions are expressly held forth and insisted upon, and our interpretation of the previous Canons of Laodicea and Chalcedon fully sustained. That they prohibited only hymns composed by illiterate and ignorant persons, while they sanctioned those of the approved Doctors, is shewn by others also. (*r*) So that whatever argument is found in the unvarying and universal custom of the Church from the beginning until this day, must be allowed to be in favor of the use of hymns. Binius, in his Commentary on the Canons of the Toledo Council, says, (*s*) "The composing and singing of hymns in the Church is based upon the custom of the ancient christians, as Philo Judæus (*t*) testifies. Eusebius (*u*) also. Dionysius, the Areopgite, (*v*) Nicephorus, (*w*) the Council of Antioch, which condemned Paulus Samosatenus, who exploded and cast out the hymns sung in honor of Christ; (*x*) Hilary, who composed a book of hymns; (*y*) Ambrose, who also composed hymns. (*z*) There are extant also other authors of sacred hymns, as the hymns of Synesius, of Cyrenæus, of Theophanis, of Cosmas of Jerusalem, and others." Of these Binius proceeds to give an enumeration.

Hilliger also adduces a mass of testimony to the same effect, tracing them up to the very time of the Apostles, and enumerating as their authors Hierotheus, Dionysius, Ephrem, Clemens, Alexandrinus, Hilary, Ambrose, Nizianzen, Prudentius, Cosmas, Sedulius, the venerable Bede, John Damascene, "and innumerable others." (*aa*) Professor Douglass of Aberdeen, although favorable to the exclusive use of Scripture songs, adduces similar testimony, (*bb*) and Voetius also. (*cc*)

Many of these hymns and doxologies, which have come down from the fourth century, are still extant, of which I have given

(*q*) Can. 13, in Binii Concil. Tom. iv. p. 586.

(*r*) Latta on Psalmody, p. 65.

(*s*) Binii Concil. Tom. iv. p. 602.

(*t*) Lib. de Supplicium virt.

(*u*) Eccl. Hist. l. 2, c. 16.

(*v*) De Dev. Nomin. c. 4.

(*w*) Leb. 2, c. 22.

(*x*) Euseb. 7, 24.

(*y*) Hieron. in Catalog.

(*z*) August. Retr. l. i. c. 21, and others.

(*aa*) See page 945, and his authorities and references to other collections.

(*bb*) Vind. Ps. Eccl. Dic. p. 4.

(*cc*) Pol. Eccl. Tom. i. page 523.

specimens in this paper, to the great satisfaction of many who perused them. (*dd*)

So that our argument from the universal practice of the Church from the earliest times, appears to be most conclusive.

We shall find the testimony of the Reformers equally strong.
CHARLESTONIENSIS.

No. XI.

THE PRACTICE OF THE REFORMED CHURCH.

Having shewn, as we think, that the use of psalms and hymns of human composition, has been sanctioned by the practice of the Church from the very beginning until the period of the Reformation, we would now attempt to show that such also has been the practice of the Reformed Churches generally. This, therefore, we adduce as a twelfth argument in confirmation of our position, that the use of such hymns is not forbidden, but is, on the contrary, warranted by the Word of God.

On this subject our Reformers seem to have had no hesitation. The influence of poetry, and of music, was universally employed to further the cause of reformation—to deepen the impressions of Divine truth—and to convey religious instruction.

Wickliffe, in the 14th century—J. Huss, in the 15th—followed the example of the Albigenses and the Waldenses in an earlier age, in introducing versified compositions to be sung by the people. (*a*) This was a favorite method of instruction and of devotional worship among the Waldenses. “The Noble Lesson” of A. D. 1100, is in verse, that it might be repeated and sung by them when no other mode of worship was permitted (*b*) These were all, says Dr. Smith, who is opposed to the practice, and therefore speaks of it tauntingly, “metre-psalm singers.”

Specimens of their ancient hymns have been published, and Voetius expressed a hope in his day that many more would shortly see the light. (*c*)

Rudinger gives specimens of the orthodox hymns of the Bohemian Church. Comenius also has given many of their hymns in his work on the Ecclesiastical Order of the Bohemian Churches. (*d*) The Hymn Book of the Picard and Bohemian brethren was printed with musical notes, at Ulm, in 1568. In this book there are translations and imitations in German-metre of most of the hymns and proses still used in the Romish

(*dd*) See Chandler's Hymns of the Primitive Christians, London, 1837.

(*a*) Dr. Smith's Primitive Psalmody, New York, 1814, p. 270.

(*b*) See this given in Blair's Hist. of the Waldenses.

(*c*) Voetii Polit. Eccl. Tom. 1, p. 524, Amst. 1663.

(*d*) Ibid.

Church, as the *Stabat mater dolorosa*; the *Tc Deum laudamus*, &c. (e)

Luther's metre-psalms and spiritual songs were published at Wittenberg in 1525, which work also contained numerous hymns and psalms by other composers, as well as Luther. Luther also versified most of the ancient ecclesiastical hymns, the Creed, and the Lord's Prayer, in order to be sung. For the same reason he published a Catechism in verse, and a metrical version of the Augsburg Confession of Faith, which were set to music. Some of his hymns and tunes continue to resound through Germany, and to awaken the same soul-stirring emotion which they at first enkindled.

It has been said that it was by the advice of Luther Calvin introduced his Psalmody. In 1540 Clement Marot versified thirty of the Psalms, and twenty others after he had fled to Geneva, where they were published in 1543, with a Preface by Calvin. Beza continued and finished the versification of the Book of Psalms. So that a metre-psalmodist became synonymous with Reformer, Huguenot, and Calvinist. (f)

Voetius, in reply to the question whether any hymns, except those which are Divine, ought to be sung in the Churches, replies: "The Reformation indeed abrogated all songs, in any thing repugnant to the Sacred Scriptures; but nowhere was it determined that those songs only which are immediately Divine, and which are found in the Scriptures, should be sung in the churches. All the Churches use poetical paraphrases (*paraphrasibus*) of the Psalms of David. The German Churches beside the Psalter, use many other psalms and hymns, composed by Luther or drawn from Latin metre into German; to which Lobwasser has added many composed by Speratus, Blawrer, Swickius, Capito, Eber, &c. The Bohemian and Moravian Churches, in 1577, had a Hymn Book containing 743 evangelical hymns, which, in a short time was increased by the Psalms of David and other hymns, drawn from the ancient Church. A similar Book of Hymns for the Polish Churches, was published in the year 1554. There are added to the English metrical Psalter certain evangelical hymns and spiritual songs. The Belgic Churches, although in this matter they chiefly followed the French, which adhered almost entirely to the Psalms and Hymns of Scripture, nevertheless afterwards received that *Christe qui lux et dies* into Belgic rhyme, which they sung in their morning service . . . as it is sung this day in many Churches. The same is to be said of the paraphrastic explanation of the Creed which was turned into Belgic metre from the German. It must be confessed that the French Churches have

(e) Dr. Smith's Primitive Psalmody, p. 272.

(f) See Dr. Smith's Primitive Psalmody, p. 273, and Voetius as above.

adapted nothing to numbers and modulation, except passages of Scripture, and that in their steps the Belgic Churches have, as nearly as possible, followed."

He then shows that by Art. 62, the Belgic Churches, in 1586, determined that "in the Churches the Psalms of David should be sung, those hymns being omitted which are not found in Scripture." To this he says they were led by the abuses of these hymns in the Romish Church, and the danger of its recurrence. But he adds, "there were not wanting many who thought that in the Psalter and the few other Scripture songs, there were not a sufficient number of formulas of prayers, hymns, deprecations, confessions, that were sufficiently adapted to the state of the Church under the New Testament, to the administration of the Lord's Supper, and to the subject matter of preaching public fasts, the ordination of Ministers, excommunication, &c. In the Synodical Convention of the Province of Utrecht, in 1612 . . . when the Romonistrants prevailed, it was decreed that other hymns beside the Psalter should be used."(*g*)

Having thus shown the sentiments of the Belgic Church, with which his own coincided, he goes on to show that they regarded these things as among the matters which were indifferent, and in which, therefore, they did not condemn those who differed from them.(*h*)

It thus appears, from this review, that among the Waldenses, the Albigenses, the Lollards, and throughout all the Continental Reformed Churches, the Belgic and Gallic, excepted, the use of hymns of human composition were introduced. This also was the case in England, to a certain extent.(*i*) It appears, also, that in the Belgic Churches there was no question whatever, as to the propriety of this practice, or the warrant for its adoption, since they did introduce a few hymns—cordially approved of those Churches which received them—regarded the matter as among allowable things—and only kept back from it on account of the abuse of the Papacy. It appears also, that in both the Gallic and the Belgic Churches they had no idea whatever of confining themselves to the Psalms of David, but included also all other Scriptural and Divine songs. And thus is it made to appear that among all the Churches of the Reformation there was not and there is not, as far as is known to us, one single Church which adopts the exclusive views of our Seceding brethren, and would exclude every thing but the Psalms of David. Besides, these Churches also contended that a paraphrase, and not a mere literal version of the Psalms, was not

(*g*) Ibid, pp. 529, 530.

(*h*) Ibid, p. 530.

(*i*) Dr. Smith's Primitive Psalmody, pp. 585, 586.

only allowable but proper, as we shall see, and were thus still further divided from our brethren, who would Judaize the Church of Christ by confining it to words, which, in their literal version, were adapted to the Church in its Jewish and preparatory state, and were, as it regards the Church of Christ, prophetic and spiritual.

As to the German Churches generally, we may adduce the testimony of the learned Bodius, Professor of the University of Ulmstadt, in 1722. Not only, says he, is it lawful for the christian church to use such hymns, but it is, in a remarkable manner, expedient to employ hymns composed by men of piety and wisdom, and adapted to the universal Church, and to the various wants of the Church in all the assemblies of the faithful. (*j*) From all these testimonies and proofs, says Hilliger, we judge that we have rightly interpreted the words of the Apostle, and if the authority of great and illustrious men agreeing with us, is a ground for confidence, who will heartily agree with the immortal Luther. Wherefore let no one so pervert our minds, as that, in our purer worship, we should not receive and publicly sing, with the psalms, and other divine songs, other private hymns, conformable to the Divine Scriptures, and adapted to the great convenience and comfort of the Church. For all will allow that those of Luther, especially aided as he was by Divine assistance, of Justus Jonas, of Paul Gerhardt, of Seb. Frauck, of Heeremar, of Ristus, and other ancient Doctors, are fitted, by their sacred matter and moving expressions, in a wonderful manner, to excite and elevate the affections. (*k*)

The sentiments of the Puritans were in full accordance with those of the other Reformed Churches. They very early adopted metrical versions and paraphrases of portions of Scripture, and other sacred hymns. Specimens of these may be seen set to music in Ainsworth's Annotations, on different portions of the Bible. (*l*) In Baxter's time the only question which required discussion was, whether the singing of the Psalms of David were allowable at all, and whether they were not now designed exclusively for doctrinal instruction. (*m*) This is the great question which Professor Douglass takes up in his learned vindication in Scotland in 1657. Many of the Sectaries which at that time covered the land like locusts, utterly rejected the use of the Psalms of David as a part of christian Psalmody.

The Puritans, Presbyterians, and Nonconformists, however, soon settled down into their present system of singing with the

(*j*) See in Douglas' Ps. Ecc. Vind. p. 22.

(*k*) See as above, p. 945.

(*l*) London, 1639, e. g. on Deut. ch. 32, and his Version of Solomon's Song, London, 1639. See also Dr. Smith's Primitive Psalmody, p. 287. &c.

(*m*) Works, volume 5, p. 496.

Psalms of David other hymns of human composition. Their opinion is thus expressed by Dr. Ridgely in his *Body of Divinity*, formed on the *Shorter Catechism*.⁽ⁿ⁾ Speaking of the hymns of human composure, he says, "If we have ground to conclude the composure, as to the matter thereof, and mode of expression, unexceptionable, and adapted to raise the affections, as well as to excite suitable acts of faith in extolling the praises of God, it gives me no more disgust, though it be not in Scripture words, than praying or preaching do, when the matter is agreeable thereunto."

The opinion of the Church of Scotland we will take up in our next, as our engagements require that we should now close.

CHARLESTONIENSIS.

No. XII.

THE PRACTICE OF THE CHURCH OF SCOTLAND.

We adduce as a thirteenth argument in confirmation of our views, the practice of the Church of Scotland. Deriving her views originally from Geneva, through Knox, the Reformed Church of Scotland probably followed the example of the Gallic Churches in reference to the Psalmody of the Church. And as that Church admitted all other Scripture songs, in addition to the Psalms of David—and allowed also, as we have seen, paraphrases of both—the early Church of Scotland, most probably, took the same course. This appears also from the fact that the Psalmody of the English Church, and the metrical version of the Psalms by Sternhold and Hopkins, continued in use in Scotland until the adoption of the version by Rous.^(a) We ought rather to say that the English Church derived this practice from the Continental Churches, since Heylin calls it "a Presbyterian trick" brought in by the exiles from abroad.^(b) Bishop Jewell says, 6,000 persons might be heard singing together at St. Paul's Cross.^(c) Whittingham, the friend of Calvin, and the successor of Knox at Geneva, and afterwards Dean of Durham, contributed to the version of the Psalms, and also verified the Decalogue and several Creeds, which he sung in his own church.^(d)

Previous to this, however, there was a Scottish version of at least a portion of the Psalms before the year 1546,^(e) and used in public worship as early as 1556. Besides these, John and Robert Wedderburn published "Gude and Gudly Ballates,"

(n) Volume 2, p. 359.

(a) Dr. Lang's *Psalms Prel. Dissert.* p. 9.

(b) Nichols' *Progress of Queen Elizabeth*, 1, 54.

(c) Milner's *Life of Watts*, p. 345.

(d) Milner's *Life of Watts*, p. 351, who gives specimens of them.

(e) M'Crie's *Life of Knox*, 1, 378.

which were, we are informed, exceedingly popular and useful in spreading the Reformed opinions. (*f*) "The air, the measure, the initial line, or the chorus of the ballads most commonly sung by the people at that time were," says Dr. M'Crie, "transferred to hymns of devotion." "Spiritual songs," he adds, "composed on the same principle, were common in Italy." (*g*) He further justifies the practice by shewing that "the Protestants in Holland first sung in their families and private assemblies the psalms of the noble Lord of Nievelte, which he published in 1540." (*h*) "The spiritual songs of Colletet in France were composed in imitation of these godly ballads."

In 1564 the General Assembly required every Minister to have one of the Psalm Books, lately printed at Edinburgh (*i*)—but what it contained we are not able to say. According to Professor Douglas, who is the advocate of the Church and of the Psalms of David against the cavils of the Anabaptists, Brownists, &c., other scriptural songs besides those in the Book of Psalms were allowed by all. "It is," he says, "conceded by all the orthodox churches that all the songs of the Old Testament Scriptures can be sung, since they are Scriptural." (*j*) This was in 1657. He also teaches that the composition of spiritual songs by private persons is lawful, and that these should be sung by pious persons in private. He also distinguishes between the lawfulness and the expediency of Hymns. (*k*)

In 1601 the Assembly took order for improving the version of the Psalms in metre. (*l*) In 1647 the General Assembly (*m*) "having considered the report of the Committee, concerning the Paraphrase of the Psalms sent from England—and finding that it is very necessary that the said Paraphrase be yet revised—therefore, doth appoint Master John Adamson to examine the first forty Psalms, Master Thomas Craufurd the second forty, Master John Row the third forty, and Master John Nevey the last thirty Psalms of that Paraphrase; and in their examination they shall not only observe what they think needs to be amended, but also to set down their own essay for correcting thereof. And for this purpose recommends to them, to make use of the travels of Rowallen, Master Zachary Boyd, or of any other on that subject, but especially of our own Paraphrase, that what they find better in any of these works may be chosen; and likewise they shall make use of the animadversions sent

(*f*) Milner, p. 350, Life of Knox, 378.

(*g*) Life of Knox, 1, 379.

(*h*) Voetii Pol. Eccl. 1, 534.

(*i*) Acts of Assembly, pp. 14, 15.

(*j*) Ps. Eccl. Div. Vind. p. 23, 17.

(*k*) Ibid, p. 23.

(*l*) Book of the Universal Kirk, p. 497.

(*m*) Acts of Assembly, from 1638 to 1649. Edinburg, 1682, page 355.

from Presbyteries, who for this cause are hereby desired to hasten their observations unto them. And they are to make report of their labors herein to the Commission of the Assembly for public affairs, against their first meeting in February next. And the Commission, after revision thereof, shall send the same to Provincial Assemblies, to be transmitted to Presbyteries, that by their further consideration the matter may be fully prepared to the next Assembly. And because some Psalms in that Paraphrase sent from England are composed of verses which do not agree with the common tunes, therefore it is also recommended that these Psalms be likewise turned in other verses which may agree to the common tunes, that is, having the first line of eight syllables, and the second line of six, that so both versions being together, use may be made of either of them in Congregations as shall be found convenient. And the Assembly doth further recommend, that Master Zachary Boyd be at the pains to translate the other Scriptural songs in metre, and to report his travels also to the Commission of Assembly, that after their examination thereof, they may send the same to Presbyteries to be there considered until the next General Assembly."

In 1648 the Assembly again took order on the subject, and passed the following Act: (*n*)

"The General Assembly appoints Rous' Paraphrase of the Psalms, with the corrections thereof now given in by the persons appointed by the last Assembly for that purpose, to be sent to Presbyteries, that they may carefully revise and examine the same, and thereafter send them with their corrections to the Commission of this Assembly to be appointed for public affairs, who are to have a care to cause re-examine the animadversions of Presbyteries, and prepare a report to the next General Assembly; intimating thereby, that if Presbyteries be negligent thereof the next General Assembly is to go on and take the same Paraphrase to their consideration without more delay. And the Assembly recommends to Master John Adamson and Mr. Thomas Craufurd to revise the labors of Mr. Zachary Boyd upon the other Scriptural songs, and to prepare a report thereof to the said Commission for public affairs, that after their examination the same may also be reported to the next General Assembly."

In 1649 we have another Act "for re-examining THE PARAPHRASE of the Psalms, as follows: (*o*)

"The General Assembly having taken some view of the new Paraphrase of the Psalms in metre, with the corrections and animadversions thereupon sent from several persons and Pres-

(*n*) Acts of Assembly, *Ibid*, p. 428.

(*o*) *Ibid*, pages 479, 480.

byteries, and finding that they cannot overtake the review and examination of the whole in this Assembly, therefore now after so much time and so great pains about the correcting, and examining thereof, from time to time some forty years bygone, that the work may come to some conclusion, they do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz. Masters James Hammilton, John Smith, Hugh Mackail, Robert Traill, George Hutcheson, and Robert Lawrie, after the dissolving of this Assembly to go on that work carefully, and to report their travels to the Commission of the General Assembly for public affairs at their meeting at Edinburg in November. And the said Commission after perusal and re-examination thereof, is hereby authorized with full power to conclude and establish the Paraphrase, and to publish and emit the same for public use."

In 1694 the Assembly recommended to all who use the Irish language "the *paraphrase* of the Psalms in Irish metre." (*p*)

In 1706 the Assembly had evidently enlarged its Psalmody, for it was then "recommended(*q*) to the several Presbyteries of this Church to endeavour to promote the use of the Scriptural songs in private families within their bounds, according to the recommendations of the late Assembly, and to facilitate the Assembly's work in preparing the said songs for public use; recommended to Presbyteries to buy up the printed copies of the said songs, and compare them with the originals, and make further amendments thereon; and the amendments already made thereon are ordained to be printed and transmitted."—*Act 4.*

In 1707 the Assembly passed another Act for "revising the Scriptural Songs," and a Committee appointed for the purpose. (*r*)

In 1708(*s*) "the Commission is appointed to consider the printed version of the Scriptural songs, with the remarks of Presbyteries thereupon; and after examination thereof. they are empowered to conclude and establish that version, and to publish and emit it for the public use of the Church, as was formerly done on the like occasion, when our version of the Psalms was published, in the year 1649. And recommended to Ministers and others to buy up for private use, in the meantime, the copies of them that are lying on the author's hands."—*Act 15.*

But even this did not suffice. "The Psalms, it was felt," to use the words of the Scottish Christian Herald, conducted by

(*p*) Compend. of Church Laws, p. 245.

(*q*) Ibid, page 245.

(*r*) Ibid, page 246.

(*s*) Ibid, page 246.

Ministers of the Established Church,(†) “while they constituted a most precious portion of the Word of God, and were so replete with references to all the varieties of a believer’s experience, that they would ever, before all other poetical compositions of a devotional character, be the favorite vehicle for the effusions of piety, did not, with all their acknowledged excellences, contain such clear and full exhibitions of christian truth as were to be found in the pages of the New Testament writers; and it was thought that an important boon would be conferred on the public, and the cause of christian edification greatly promoted, by translating, in a metrical form, several passages of Scripture, containing lively announcements of the grand blessings of the Gospel, and plain illustrations of christian duty; in short, embodying generally such thoughts as a pious and judicious preacher would be likely to enlarge upon in his addresses from the pulpit; and expressed in that lively style which would tend to quicken and elevate the tone of devotional feeling, which his previous exhortation might be supposed to have begun. With a view to accomplish this desirable object, the Assembly of 1742 appointed a Committee, with full powers to adopt every means—either by receiving contributions of original pieces, or by a judicious selection from former collections of hymns—for providing the christian people of Scotland with a sacred anthology; and when it is considered that that Committee, which continued in existence for about forty years, was successively reinforced by the addition of such men as Logan, the two Blairs, Dr. Erskine, and other eminent cotemporaries, whose correct judgment and fine taste have long commanded general admiration and respect, it was reasonable to hope that such a collection would be obtained through their united labors, as would both reflect credit upon the Church which employed their services, and provide their countrymen with a valuable treasure of sacred melodies. The first fruits of their exertions appeared in 1745, two years after their appointment, when a number of translations and Paraphrases, which had received their patient and final revision, were submitted for the consideration of the General Assembly—by whom they were ordered to be transmitted to Presbyteries, for the purpose of receiving amendments.”

While the work was in this stage the Rebellion broke out, and various causes of hindrance operated to prevent the completion of the work, so that it was not until the year 1781 “that the Paraphrases appeared as they now stand in our Bibles; and were appointed by the General Assembly of that time ‘to be used in public worship, and in congregations, where the Minister finds it to edification.’ Long after this public sanction.

(†) For January, 1841, page 17.

however, many Ministers would not allow them to be sung in their Churches; and numbers, particularly of the older people, were accustomed on the announcement of a Paraphrase from the pulpit, to refuse to join in the singing, or to leave the place of worship altogether! Those sentiments, however, except, perhaps, with a very few, have completely died away, and the almost universal suffrage of the christian public has been long born to the fact, that the selection of Translations and Paraphrases appointed to be used in our Churches,—for beauty of sentiment, pathos of description, and a fine vein of scriptural simplicity and devotional feeling, is second to none in the English language.”

These Paraphrases are now universally employed throughout Scotland, and in all the Presbyterian Churches in Ireland connected with the Synod of Ulster. A list is before me containing their several authors. At least 30 of them are taken from Watts, as altered by Cameron; 3 from Doddridge; 3 from Addison; 13 from Logan; 6 from Blair, author of the Grave; from Dr. Martin, 1; from Cameron, 2; from Blacklock, 1; from Morrison, 3; from Robertson, 8; from Randal, 1; from Ogilvie, 1.(u.)

It thus appears that from the very beginning the Church of Scotland allowed *paraphrases* even of the Psalms—that she never regarded her metrical version in any other light than as *paraphrases*; that she also favoured the singing of other spiritual songs—that she also aimed at having all the songs of Scripture versified, in order to be sung in public worship—and that since 1742 she has fully sanctioned by theory and practice the singing in public worship the hymns composed by human authors when approved of by the Church.

Neither is this all. She is not yet satisfied. And I am informed by one of her own Ministers that she is now making efforts to have the version of Rous and the present hymns supplied by a more full and perfect Psalmody, adapted to the present wants of the age and of the Church. Thus Dr. Lang has prepared a version for the use of the Church at New South Wales.

The Church of Scotland, therefore, in all its branches, is diametrically opposed to the exclusive system of our Seceding brethren.

So also, as we shall find in our next, are the Seceders themselves.

CHARLESTONIENSIS.

(u) Scottish Christian Herald, Ibid, page 21.

No. XIII.

THE PRACTICE OF THE SECESSION CHURCH, OR PRACTICE *vs.*
PRINCIPLE.

As a fourteenth argument against the exclusive system of our brethren, by which they would confine the Church to the Psalms of David alone, I may be permitted to adduce the testimony of Seceders themselves.

Dr. Brown, of Haddington, lays it down as the doctrine of that body, that "one may compose spiritual hymns for his own and others' recreation," (a) according to the word of the Apostle. Now we submit whether, if we may worship God in such things in private, we may not also use them, under proper authority, in public.

Ralph Erskine may be regarded as the father of the Secession Church, and a man of great genius and lofty piety. I have his works in ten volumes. The 10th volume, of 711 pages, is filled with his religious poems.

In the Preface to his Paraphrase on the Song of Solomon he says: (b) "We have a divine precept perhaps too much forgotten and neglected even among the serious, Eph. v. 18, 19—'Be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord.' And Col. iii. 16—'Let the word of Christ dwell in you richly, in wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.' And how we are to sing, we are further taught, not only by the Apostle's example, 1 Cor. xiv. 15—'I will sing with the Spirit, and I will sing with the understanding also'—but likewise by an express divine appointment, Psalms xlvii 6, 7, where the command to sing is repeated five times in a breath, 'Sing praises to God, sing praises; sing praises unto our King, sing praises; sing ye praises with understanding.' Now this sacred Song of Solomon being very mysterious and metaphorical, that you may be the more able to sing it over with understanding and judgment, I have endeavoured to lay open the mysteries and metaphors thereof to your view.

"I have designedly cast this book into the mould of common metre; because, as it was intended especially for the use of serious christians in this part of the Island; so in case any of them should see fit to make some of these lines a part of their spiritual and devout recreation in secret, they might, if they please, sing them over in any of the tunes to which they are accustomed in our Scotch Churches, where none but the common tunes are used."

(a) Preface to the Psalms, p. iv.

(b) Page 313.

Next we have his *Spiritual Songs* in two books—the first containing the Old Testament songs, and the second the New Testament songs. “It is probable,” says the Editor, (c) “had our author lived some time longer, he would have enriched this collection with several other Poems, upon other parallel and celebrated passages of Scripture; for it appears he was going on with the work when Providence put a period to his natural life, and translated him to sing the song of Moses and the Lamb, in the Church triumphant above.”

We have the author’s “Preface, shewing the occasion and design of the following poems,” in which he says, “Reader, the work of turning all the rest of the Scripture Songs into metre, as the Psalms of David are, and for the same public use, was proposed by the Church of Scotland, more than an hundred years ago, and that in one of the most noted periods of her reformation; particularly by an act of the General Assembly, August 28th, 1647. This affair having never yet been accomplished to general satisfaction, though some essays were made towards it, (d) it was recommended to me, however sensible of my own unfitness for it, to try my hand upon this work. The first public recommendation was by the Associate Synod, Anno 1747: and though I began it by turning some of these songs into metre, the best way I could, such as the song of Moses, Exod. xv. and Deut. xxxii. the songs of Deborah and Barak, Judges v. and several others.”

On this Mr. Wilson (e) well remarks:—“Here note, 1st. That the conversion of the other Scripture songs into poetry, in addition to the Book of Psalms, was for the purpose of public worship, equally with the Psalms of David. Mr. McMaster alleged, that such a measure would be inexpedient, because not necessary. Here then is a direct conflict between him and the Church of Scotland, and also between him and the Associate Synod, at the above periods.

“2d. That this was the temper of the Church of Scotland, not in a day of degeneracy, but ‘in one of the most noted periods of her reformation.’

“3d. That the above were also the views of the Associate Church, formerly expressed in Synod, A. D. 1747. And so

(c) Page 424.

(d) This recommendation of the Assembly was given to Mr. Zacharias Boyd. He complied with the recommendation; for we find the Assembly, of 1648, appointing two of their number to revise his labors; but they were never publicly approved of. About forty years after this there was another attempt to have this design accomplished; and so we find a version of the Scripture songs published, Anno 1686, supposed to be written by one Mr. Simpson; but these did not yield public satisfaction neither. This affair was again proposed by some latter Assemblies; and some of the Scripture songs underwent a revising; but none of them have as yet obtained the public sanction of the Church.

(e) Dr. Ruffner’s *Strictures*, Appendix, p. 58.

zealous were they on the subject, that they took measures for the execution of the work by the employment of Mt. Erskine."

The author then closes the Preface in these remarkable words:—(f)

"That all may be blessed of God, for the edification of his Church and people, is the earnest desire of their servant, and yours in Christ,
RALPH ERSKINE."

At page 550, Mr. Erskine says, in preparing his version of the Song of Solomon: "After I had written a Paraphrase on the Song of Solomon, which has been published fourteen years ago, I had no design of printing any thing else upon this book; but when the motion was made of turning all the Scripture Songs into common metre, for the same use with the Psalms of David, I was also urged to make a short version likewise of this Song, as near as possible to the text. This task I undertook, not without some reluctance, knowing how much the spiritual matter of this Book is presented by such homely metaphors as would be very hard to express barely, in such a manner as to be fenced against the abuse of carnal minds; on this account, though I have now studied as little of a paraphrase, or explication as I could; yet, in several places, where I thought the meaning might be most ready to be misinterpreted, or not so obvious, I have formed the version with such short interwoven glosses upon some of the texts, as may tend to enlighten the metaphor a little, and make the main intent thereof appear, in a way that I apprehended to be least liable to abuse.

He closes this Preface also by saying, (g) "That the people of God may be edified by these works, is the earnest prayer of their servant, and yours in Christ,
RALPH ERSKINE."

At page 569, in his Preface to Poems selected from the Prophet Isaiah, Mr. Erskine remarks:

"All Scripture is given by Inspiration, and is profitable for instruction; and those passages that are poetical are well calculated for gaining the attention, enlivening the affection, exciting devotion, and assisting the memory. . . . The whole of his prophecy is transcendently excellent and useful, and contains much of the grace of the Gospel; and it abounds with more poetical passages, sacred odes, and evangelical songs, than all the other prophets besides. And if those divine hymns and poetical passages are viewed with proper attention, they will be found to have in them as lofty and sublime strokes of poetry as are to be met with; carrying in them a poetic force and flame, without a poetic fury and fiction; and strangely command and move the affections, without corrupting and putting a cheat

(f) Erskine's Works, p. 426.

(g) Page 551.

upon the imagination; and are well adapted to gratify the ear, edify the mind, captivate the heart, and yield both profit and pleasure. Of all this the following songs will exhibit a specimen."

A similar declaration is made in his Preface to Part V. which is from the Lamentations of Jeremiah,(*h*) and to Part VI. which contains songs from the minor Prophets.(*i*)

But to crown all, and to show how thoroughly the fathers of the Secession Church were pervaded with our views and principles, and opposed to the exclusive views of the present Secession Church in this country, in his Preface to his Scripture Songs from the New Testament, Mr. Erskine remarks:(*j*)

"Though the Psalms of David are truly excellent and sublime, containing the most suitable matter for praise and adoration, being the most spiritual, devotional, and divine collection of poesy extant; and nothing can be composed more proper to raise a pious soul to heaven, and waft it, as it were, to the very suburbs of glory, than some parts of that book; yet there are many passages in it peculiarly adapted to the Old Testament dispensation, of carnal rites and ceremonies; and on that account, cannot be supposed to be so perspicuously clear and full of the grace and spirit of the Gospel. The consideration thereof hath induced many devout and piously-disposed persons ardently and sincerely to wish that our Psalmody were enlarged; not only by adding some other Scriptural Songs out of the Old Testament, but, particularly, by selecting a number from the New.

"The New Testament is that portion of sacred writ which doth most plainly testify of Christ, &c. As there is no part of Scripture more requisite for us to be acquainted with; so there is none that the generality of christians are more delighted with; in regard it not only yields them so much agreeable matter of instruction and meditation, profit and pleasure, but of *praise* also; for therein we find several divine songs, and very suitable matter for divine hymns; and so, from the Evangelist, the following songs are selected."

"This quotation,"(*k*) says Mr. Wilson, "is so plain and expressive that commentary is deemed unnecessary. From various other parts of the same volume, statements of a similar kind could have been collected; but the above were considered sufficient.

"Let it be distinctly recollected, that Mr. Erskine composed these hymns for the purpose of being used in public

(*h*) Page 594.

(*i*) Page 619.

(*j*) Page 627.

(*k*) Ruffner, page 60.

worship; and this was done, not only because it accorded with his own views of propriety, but at the instigation of the Associate Synod. If these Hymns are suitable for Divine worship, how can Dr. Watts be unsuitable?

“How fully Mr. Erskine approved of the spirit and tenor of Dr. Watts’ Hymns as a composition suitable for Divine worship, is evident not only from his words, that shall be quoted hereafter, but also from the consideration that a number of his Hymns are taken, almost verbatim, from the Hymns of Dr. Watts. By way of specimens, we call your attention to two or three *from* each. 1st from Watts—2d from Erskine.

WATTS—*Hymn 62, Book I.*

1. Come let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.
2. “Worthy the Lamb that died,” they cry,
To be exalted thus;
“Worthy the Lamb,” our lips reply,
For he was slain for us.
3. Jesus is worthy to receive
Honour and power Divine;
And blessings more than we can give,
Be, Lord, forever thine.

ERSKINE—*Page 665.*

1. Come let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.
2. Worthy’s the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb, our lips reply,
For he was slain for us.
3. He’s worthy to receive all power,
And riches all beside,
Wisdom and strength, and honour glare,
And blessings on his head.

WATTS—*Hymn 89, Book I.*

1. Ye sons of Adam, vain and young,
Indulge your eyes, indulge your tongue,
Taste the delights your souls desire,
And give a loose to all your fire.
2. Pursue the pleasure you design,
And cheer your hearts with songs and wine;
Enjoy the day of mirth; but know
There is a day of judgment too!
3. God from on high beholds your thoughts;
His book records your secret faults;
The works of darkness you have done
Must all appear before the sun.

4. The vengeance to your follies due,
Should strike your hearts with terror through :
How will he stand before his face,
Or answer for his injured grace?

See the last verse of the 90th.

4. How shall I bear that dreadful day,
Or stand the fiery test?
I'd give all mortal joys away,
To be forever blest.

ERSKINE—Page 570.

1. Rejoice ye striplings, vain and young,
That full of frolics rove ;
Indulge your hearts, and eyes, and tongue,
In merriment your love.
2. Taste the delights your souls desire,
And pleasures you design ;
And give a loose to all your fire
In wantonness and wine.
3. Enjoy your foolish, fading bliss,
And lawless joys ; but know,
Beside the day of mirth, there is
A day of judgment too.
4. The judge will all your works record,
Till you the doom shall hear ;
O let the thunder of his word
Awake your hearts to fear !
5. Wrath to your follies due by law,
Should strike your hearts with dread ;
The vice you hug will surely draw
The vengeance on your head.
6. Think how you'll bear that dreadful day,
And stand the fiery test ;
O give your mortal joys away,
For everlasting rest.

“Here the latter is as like the former, as common metre can be like long. Many other hymns might be collected, equally expressive of coincidence between the authors. Watts wrote before Erskine; his compositions, therefore, were the original.

“Erskine is a character and an author admired by the writer. The design, therefore, of these collations, is not to charge him with plagiarism, or to place him in any unfavorable point of light. Considering the great object he was pursuing, peradventure the matter ought to be viewed only in the light of fair assistance.

“The evidence, I think, is decisive, that this very respectable author approved of Dr. Watts' hymns, and considered them as suitable for public worship.

“By some, who are opposed to Gospel Psalmody, the character of Dr. Watts, both as a Christian and as a Divine,

has been severely and wantonly attacked—I shall therefore introduce a quotation or two, to shew the exalted point of light in which he was viewed by Mr. Erskine.

“In page 31, he quotes Dr. Watts as a high authority, to vindicate him for writing in rhyme, rather than in blank verse. Here he expresses himself as follows: “This seems to be the sentiment, even of a renowned poet, the famous and ingenious Dr. Watts, in his preface to his Lyric Poems.”

“Again, in page 311—“and hence I look upon it as a most candid and ingenious acknowledgment of a famous and religious poet, in his preface to his excellent hymns and spiritual songs, &c.” Here an asterisk points to the name of Dr. Watts, at the bottom of the page. Again, in the same page, near the bottom, says our author: “And, perhaps, it would have been a fault to have slighted the rhyme designedly in a composure of this sort, fitted for the recreation of serious christians; especially when I find the forementioned eminent poet (by whose remarks of which I had a little specimen, perhaps the following sheets had been better polished for the public, had his circumstances allowed a more close and full review thereof) in his Hymns, page 196, &c.”

“Here it is evident that such was the veneration and exalted opinion of Mr. Erskine respecting Dr. Watts, that he submitted his poetical compositions to him to be revised and prepared for the press.”

From all that has been adduced, it is manifest that the views of our Secession brethren, who would confine us to the use of a literal version of the Psalms of David, is equally opposed to the Church of Scotland in her purest days—to the Fathers of the Secession Church—and to the acts and designs of that Church itself.

But further, it is opposed to the views of many of the members of the Secession Church at the present time. For the large majority, 39 to 13, of the Associate Synod, formed a reunion with the Church of Scotland in 1839. Their resolutions I have already published in this paper (*l*) And this they have done without expressing a single objection to the established use of hymns by that Church in all the churches under its care. We have, therefore, the testimony of this respectable body in Scotland in condemnation of the exclusive course of their brethren in America.

Again, the same thing has occurred in Ireland. The entire body of the Associate Church, containing 141 congregations, united with the Synod of Ulster in July, 1840, and now constitute with it the Presbyterian Church in Ireland. Now at this time the order of Psalmody in the Synod of

(*l*) Dr. Willis' Remarks on the late Union, &c. Glasgow, 1840.

Ulster was precisely the same as in the Church of Scotland, the Paraphrases and Hymns being used in all its congregations. And yet nothing was said, in the preliminary arrangements, about the sinfulness or impropriety of this course, while out of all the Seceding Ministers only *eight* individuals hesitated to join the body.^(m) This being made known to the General Assembly at its sessions in 1841, a motion was introduced declaring that "the metrical version of the Psalms of David, used by the Church of Scotland, is the only one authorized by the General Assembly."⁽ⁿ⁾

Now in this resolution there was a long and warm debate, and it was not until it was fully explained that it could finally pass the house. As it obviously teaches, and as thus explained, it only declares that, as it regards the Psalms, the only version authorized by the Assembly was that used in Scotland. But the resolution does not condemn any other. Neither does it condemn the use of the Paraphrases and Hymns. About these it is perfectly silent, and designedly so. Their use was left where it was, and not in any way prohibited. This appears in the report in my possession, from the remarks of Mr. Dobbin, Sen., who said, "he did not conceive that it was intended, by carrying this measure, to prevent Ministers from using paraphrases occasionally, if they wished. Dr. Brown, in a conversation with him, had stated, that he thought any Minister a fool, who imagined that such a stringent rule could be adopted?"

"Mr. Dobbin—I ask you, Moderator, and the Church, a simple question; and if this question be answered, you will not be annoyed by any other intrusion on my part, in this matter. Will this question be answered?"

"The Moderator—Yes.

"Mr. Dobbin—I wish to know, will any Minister be debarred from paraphrases, if this motion pass? This is a simple question, I think. I am anxious to know, when I get into a hole, whether I may have the possibility of egress as well as ingress.

"The Moderator, as we understood, intimated, that the question did not arise out of the present motion, but was one which was for future consideration.

"A member, whose name we did not know, thought this should be distinctly understood; for, if there was no such purpose in view, he could not perceive the object of the motion.

"Dr. Edgar, (who is the Theological Professor for the Seceding body, and a leading man among them,) then said,

(m) See their names in Minutes of Assembly for 1841, page 53.

(n) Ibid.

there was one object in the motion; and that object was, to satisfy some objections of their dissenting brethren. He had been badgered tolerably well in Committee on this subject; and he now came forward to take both sides of the question, like the Irishman who, not satisfied with the drubbing he had received, wished to have another round to his own hand, not caring what party he encountered. He (Dr. E.) had been unpopular with some, in consequence of the course he had previously taken in this matter; but he now was most anxious to satisfy the minds of his dissenting brethren, on certain subjects to which they had objected. He had not, at first, gone to any great length in concession. Signing the Westminster Confession of Faith was not sufficient, but the solemn League and Covenant must also be signed. Now, at one time, he did not know any body more opposed to spiritual reformation, in the education of the Ministry, than the body to which he alluded. They were remarkable, too, for affording shelter and protection to Ministers, who had been held as culprits, by the Synod of Ulster. They had taken under their special care and guardianship a man that had been a drunkard for twenty years. Such acts, however, were done by former members of the body, and not by the present. Among the present members, there were many for whom he entertained great esteem. He would not lose, for any consideration, the influence, and the example, and the prayer of such a man as Mr. Craig; and he believed there were many exemplary and pious men among that body, at present. Therefore was it that he would do any thing which would not involve a compromise of principle, for the purpose of removing any barrier, which might be considered an obstacle to that union he was so anxious to see established. As regarded the resolution, *he thought the body did not require as much as some members were anxious for doing.* The house he thought, might have, under these considerations passed it, without the numerous explanations and commentaries to which it had been subjected. It was to these which he objected.

“Now, on the other side, he would say, (continued Dr. Edgar, after making some remarks in favor of Psalms,) that the meeting should be contented with the resolution as it was. He would be anxious to see it passed, without having the question touched upon any further than it was in the words of the resolution. If a resolution were passed, condemning the use of paraphrases, it might lead to bad consequences. He was speaking only of metrical composition. He was willing to throw all his weight on the side of peace. He would rather heal one wound than make two. He

trusted that the career of glory was now open to the General Assembly, would not be dismissed by any disunion among its members. He did not desire to injure the ministration of Christ's laws with making laws. The Church was, invariably, far more rigorous in exacting observance to her own laws, than to those of her Master. What could be attended with more tremendous rigour than the exactness of the Church in regard to the observances of marriages? The greatest absurdities were, in consequence, often committed. He here alluded to the practice of making persons stand up in congregations, for irregularities in contracting marriage. He would urge them to adopt no resolution which they did not intend to carry into effect. The metrical version of the Psalms was, in itself, paraphrastic; and, if it was resolved that no paraphrastic compositions whatever should be permitted, they would, by such a stringent resolution, subject the Carliles and the Morgans, in case of their using any expressions not to be found in the Psalms, to a rebuke, whether they were conscious of crime or not; and if, at the end of three months, these Ministers did not obey, they would be delivered over to the devil. Such was the rigour of the Church in discipline: and if the Assembly was prepared for such a proceeding, they might go forward with it. It was better, for the sake of peace, to remain contented with calling the version of the Psalms authorized, but not to confine Ministers and congregations to them wholly.

"Dr. Stewart said he did not wish that the Assembly should be represented as going farther in its resolutions than it really did."

To this may be added the remark of the Rev. Mr. Wilson, pastor of a Church in Belfast:—

"Mr. Wilson having, at length, obtained a hearing, proceeded to say, that there was great partiality testified by some members, in regard to the discussion of the question as it stood now. When there was any thing to be said on his side of the house, it was then out of order for any one who thought with them to offer a remark. If he was out of order, in the present instance, Dr. Cooke was equally so. He then proceeded to argue, that there were as many passages in the paraphrases of the Scripture, very suitable to the bed of sickness, as in the Psalms; in support of which, he read the hymn beginning with the line,

'We know he owns us for his sons,' &c.

He said he had been on a sick bed, as well as his brother, who attended him at the time, and from whom he received much comfort. He remembered what consolation he him-

self had received from the words he had read ; and he would ask Dr. Cooke, were they not calculated to bring comfort to the dying man? Many other passages he could quote, full of equal beauty and truth ; but though he had at first intended doing so, he would forego that intention. He would observe, however, that if hymns were calculated, as had been alleged, to lead into error—into Arminianism and Arianism—it was strange, that there was much more found in them against these heresies than in the Psalms. The objections raised against them were only clap-trap objections, and such as could not be entertained for a moment by any one who gave the subject the slightest consideration. Must it be said, that Chalmers, and Makellar, and Gordon, were in error, because they used hymns? Would it be said that the whole Scottish Church was in error, because it used them? It was well known, that the Church of Scotland had adopted the metrical version of the Psalms, and, at the same time, the hymns ; and, was it, therefore to be inferred, that that Church countenanced, in consequence, the errors of Arminianism and Arianism? Or as the Church of Scotland had got rid of patronage, would it now also get rid of its beautiful hymns? That Church had a Committee appointed for the last twenty years, the object of which was, to attend to this very subject ; and could it be supposed that there was any neglect on her part towards such an important subject? He had made this general statement without entering into the details of the question, at such an advanced period of the discussion. He was prepared to do so, however, if necessary, and discuss the question to its fullest extent ; but he would forego any further observations at the present, satisfying himself with merely meeting the sweeping observations that had been thrown out against the use of paraphrases. In his Church, at every service, there were two psalms sung, and a hymn or paraphrase from Scripture. Now, as regarded the Scripture paraphrase, he might preach a paraphrase on any portion of Scripture, he might make a prayer paraphrasing any portion of Scripture, but he would not be allowed to sing a paraphrase."

With these explanations the resolution passed, and the practice of the Churches, as to paraphrases and hymns, continues as before.

Finally, many of the laity in the Secession Church, in this country, are of opinion that this question of Psalmody should no longer divide our Churches ; and the Rev. Dr. Ralston, one of the most reverend Fathers of this Church, has lately published a volume in favor of our views, entitled

an "Inquiry into the propriety of using an Evangelical Psalmody in the worship of God." (o)

So, that on the whole, we may conclude that even on the principles of the Fathers of the Secession Church itself our brethren are wrong, in allowing our use of hymns, approved of by the Church, to form any barrier to our union and co-operation in the work of the Lord.

Absence from the city will prevent me from pursuing the subject for a little, when I hope soon to bring it to a close, though I have yet many things to say.

CHARLESTONIENSIS.

THE SECESSION CHURCH AND PSALMODY.

Mr. Editor,—Your Correspondent, "W. F." has not met my communication in the manner or spirit I had anticipated. For my own part, though I was ignorant of the circumstances he narrates, I rejoiced heartily in the proposition of union between the Secession Church and our own, and would certainly do every thing reasonable or proper to promote and secure such a desirable result. It was because I thus felt I wrote the communication referred to. I expected, therefore, that it would have been met in a similar spirit. I have no wish to widen the distance that separates us as denominations, but to aid in the construction of a bridge by which the intervening current may be overpassed. And if we cannot come together in one body, let us not be driven further apart.

From what your Correspondents states there is no difficulty to be found in making such an adjustment on the ground of music, or the manner in which, and the tunes with which the praises of God are sung. On this ground I *had* anticipated some objections, and am glad to find that "the subject of tunes or airs will not divide us."

We are also agreed in our doctrinal views entirely, so that, as is stated, "the only impassable barrier between the two Churches" is involved in the question, "what we shall sing," and whether all Christian Churches are required to use nothing but the Psalms of David, in a perfect literal translation, in singing the praises of God. The question is thus narrowed to a point.

This question our Seceding brethren answer in the affirmative, and practice accordingly, using no other medium of Divine praise than Rous' translation of the Psalms.

This question the Church of Scotland—the Presbyterian Church in Ireland—the Presbyterian Churches in this coun-

(o) See reviewed in the *Missionary Advocate* by the Rev. Mr. Pressley.

try—and the overwhelming majority of Protestant Christendom—in conformity with the practice of the Church from the earliest times—decide in the negative. They therefore practice accordingly and praise God through the medium of other translations of the Psalms, and of Paraphrases, and of other hymns, expressing, as they believe, devout and prayerful and Scriptural homage to the Most High God. This course also, they are of opinion, is sanctioned by Scripture, and is acceptable to God. That it may be and is abused, to the circulation of error and the exclusion of truth, they grant—but so also is the private reading and interpretation and hearing of the Word of God abused and perverted. But as it regards our denomination in this country we believe it is not thus perverted; and that wherein it may in any measure be imperfect or wrong, it may be reviewed and corrected. We do not require our brethren to make use of words that are, in their view, improper or erroneous. If any such can be pointed out in our books, we are ready to expunge and avoid them. Neither do we ask these brethren to go beyond their scruples, (as they appear to us,) or their conscientious views, (as they seem to them,) *or to use any words other than those of their own choosing.*

This question then, as it appears to me, need not divide us or form any “impassable barrier.” “Let every man be fully persuaded in his own mind,” and act accordingly in his particular sphere.

But your Correspondent seems to think this course insufficient to meet the wishes of our brethren. He requires that we shall abandon all other Psalms and Hymns in the praise of God, and return to the use of the translations of David’s Psalms, by Rous. Now, as our brethren affirm that it is thus binding upon us to sing only the Psalms of David, and to sing these only in a literal and true translation, and for the present at least, as they are given in the translation of Mr. Rous—the burden of proof is clearly with them. Let your Correspondent, therefore, prove this affirmation. Let him bring forth his strong reasons and shew on what grounds he thus enforces upon us the exclusive use of the Book of Psalms, and that too only in a literal and exact translation—and on what grounds he interdicts the use of a more paraphrastic version of these Psalms and other Hymns expressive of Scriptural, proper, and devotional sentiments. Until he does this, why call upon me—a feeble representative of almost the entire christian world—to defend a course already established and approved by the voice of the christian world through many ages. This surely is not reasonable. This is to prefer a bill of indictment—to assume its

truth without proof—and then to call on the defendant to disprove it. My object is not to approve and justify our course—for with it we are fully satisfied—but to hear the doubts and the difficulties of our brethren to whom that course is objectionable, and if possible, to obviate or remove them. I seek for union, not for triumph. I had no desire to vaunt our numbers or our strength, and am forced into any allusion to them.

Let then your Correspondent establish his affirmation—produce the “thus saith the Lord”—bring forth the command or the prohibition—and convict us of any disobedience to the Divine command—and then we will be put fairly upon our defence. Otherwise we remain entrenched in our position with the confession that unless we will come out of our walls and meet the enemy, our citadel is impregnable to any possible attack.

In doing this let your Correspondent remember that the issue is the union of now divided brethren in one consolidated phalanx. For that union we are ready and disposed. As far as I now know we have no sacrifices to demand at their hands; nor any compliances to enforce. On this particular subject we will not interfere with their liberty, nor jar the harmony of their devotion, as with heart and soul they pour forth the praises of our common Lord and God. Their translation of the Psalms I well know, and with their mode of worship I am familiar. My earliest associations are connected with the words of that reverend version of the Psalms, as I have heard them chaunted by voices now silent in death—by grey haired sires and matrons within the rural temple, or around the grave-yard tent, or as in domestic circle we gathered around the peat-moss fire, and there offered up the morning and the evening sacrifice. Nor have I ever heard melody more heartfelt, or seen devotion more sincere, than when a whole congregation have united in the words of this Book to celebrate the praises of Jehovah.

Let me not then be counted for an enemy. Let our brethren be assured of our sympathy and regard. For no body of men have we more regard than for the ever firm, faithful, and consistent members of the Secession Church.

I may be unfamiliar with this controversy—but perhaps sufficiently acquainted with it to meet its claims; and did I think it best for the object in view, I might also “give mine opinion” and shew my cause. But I will forbear, and yet give the brother an opportunity to substantiate his position by proof strong, as of Holy Writ; and to make it clear that our difference on this single point is, before God and

conscience, and in view of all the reasons for union and cooperation is "*an impassable barrier.*"

In doing so I hope he will define the term "*version*"—and state whether he confines it to the rendering from another language of the words merely, or the sense. If the former, whether we are limited to such a version of the Psalms, and why? And if the latter, what is to be understood by *sense*, and how far this may go before it becomes a *paraphrase*?

Yours, &c.

CHARLESTONIENSIS.

N. B. Since writing the above I have been favored by a friend with a report of the proceedings of the General Assembly of the Presbyterian Church in Ireland, held in July last. From this it appears that while the members of the Secession Body had very generally united with the Synod of Ulster in constituting the General Assembly, eight Ministers had remained dissociated on the ground of conscientious scruples on the subject of Psalmody and of the use of Hymns and Paraphrases. A resolution was accordingly brought into the effect that the Assembly should authorize the use in its Churches of the old Version of the Psalms, *but leaving the use or disuse of the Hymns and Paraphrases* to the discretion of members. Some were desirous to go further, and to prohibit any thing but the Psalms, while others were as anxious distinctly to approve and encourage the additional hymns and paraphrases. The resolution, as explained to approve of the Psalms and to leave the use of the others open to those who chose—was passed.

The Moderator (Dr. Cooke) then asked the disaffected members if they were satisfied, when Dr. Rentoul answered, "that he was quite certain that his friends were fully satisfied." Eight Ministers then gave in their adhesion to the Assembly.

Now why should Seceders be more strict in South Carolina? They use the same version of the Psalms, and we are willing to authorize their use of it. But we are not willing to prohibit the use of other hymns and versions, and why should they require us to do so! Where then is the "*impassable barrier*?"



THE SCRIPTURAL AND DIVINE RIGHT
FOR USING MECHANICAL AS WELL
AS VOCAL INSTRUMENTS IN
THE WORSHIP OF GOD.

A DISCOURSE

BY

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THE SCRIPTURAL AND DIVINE RIGHT FOR USING MECHANICAL AS WELL AS VOCAL INSTRUMENTS IN THE WORSHIP OF GOD.

Part I.—GENERAL ARGUMENT FROM HISTORY, THE NATURE OF DIVINE WORSHIP, CHRISTIAN LIBERTY, AND PRESUMP- TIVE PROOF.

It would be well for those who “seek to expel from the house and worship of God all the lovers and devotees of Jubal, who was a descendant of that wicked one Cain,” to consider that it is by no means improbable that the mystic words attributed to Jubal (see Gen. iv. 23,) *may be* a penitential song, to which he was led to adapt the pensive tones of the harp and the ORGAN, by the guiding providence of God’s redeeming mercy; and that from the beginning, therefore, instrumental music, both mechanical and vocal, has been consecrated to God’s worship in the aid of penitence and piety. (See Smith’s Dictionary of the Bible, Art. Jubal.) Certain it is, that such instruments as the harp and organ have been always regarded as sacredly associated with God’s worship and the praises of his redeemed people, *under every economy* of the Church militant, and that they constitute an essential part of the symbolic minstrelsy of heaven.

“Music’s language of the blest above;
No voice but Music can express
The joys that happy souls possess,
Nor in just rapture tell the wondrous powers of love.”

And hence, among the attractive representations of heaven, it is written: “The Lord shall count, when he writeth up the people, that this man was born there (that is, in Zion). *As well the singers as the players on instruments shall be there.*” And thus the apostolic seer in his vision “beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain. . . . And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, *having every one of them harps.* . . . And they sung a new song, saying,” etc. “And I saw as it were a sea of glass, and them that had gotten the victory over the beast, and over his image, stand on the sea of glass, *having the harps of God.* And they sing the song of Moses and the Lamb.” “And I heard a voice from heaven, as

the voice of many waters, and as the voice of the great thunder ; and I heard the voice of *harpers harping with their harps* ; and they sang as it were a new song. . . . and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."

We find, therefore, that among the very first arts given by God to man—when he sent him forth to inhabit and cultivate the earth, and had imparted to him, by divine communication, language and all that knowledge of natural history, science, and art, which was necessary for a state of incipient civilisation, which was undoubtedly the primeval condition of the human family (see Whatley's *Lessons on Worship*, ch. i., *Political Economy*, and elsewhere)—was not only the mechanical knowledge necessary for pastoral life, but also for its social and religious enjoyment. And hence among the few hints given us of this period, it was thought of sufficient importance to record (Gen. iv. 21) of Jubal—who was no more really wicked, though in a different form, than his apostate parents, Adam and Eve—that "he was the father of all such as handle the harp and the organ." In connexion with this, it is said, in verse 26, that "*then began men to call on the name of the Lord*;" which cannot mean that, for the first time, they then began to worship God, (of which we have previous record—see chapter iv.,) and must, therefore, imply some more perfect and developed *form* of worship ; and this, the context leads us to believe, was the introduction of the harp and the organ as auxiliary helps in God's worship.

The term here employed to designate the organ has, says Prof. Bush, "the import of loveliness and delight, and the word translated 'call upon,' in ch. iv. 26, includes the whole worship of God—prayer and praise," and necessarily teaches that this worship was then revived, and more perfectly, publicly, and solemnly established. "In the Old Testament, the words, 'call on the name of the Lord,' always," says Prof. Bush, "means an act of solemn worship, and denote all the appropriate acts and exercises of the stated worship of God." In general confirmation of this interpretation, it is to be observed, as is remarked by Kitto, that *the corruption of the race did not spread till near the time of the flood*, and that when it did become general it contaminated *not only the posterity of Cain*, but the posterity of all the others except Seth. Oriental traditions trace the origin of fire and all the arts, including musical instruments, to the ministration of angels, and the glory of God, as exhibited in the providential introduction of invention, has given rise to able and most interesting treatises. Du Bartas, as well as Montgomery, has therefore celebrated the praise of God, whose goodness and wisdom were so richly manifested in

the invention of musical instruments as first introduced by Jubal. Du Bartas says of Jubal:

"Thereon he harps, and glad and fain some instrument would find
That in accord all discords might renew."

James Montgomery, in his "World Before the Flood," also renders homage to Jubal:

"Jubal, the prince of song, (in youth unknown,)
Retired to commune with his harp alone,
For still he nursed it like a secret thought,
Long cherished and to late perfection wrought;
And still with cunning hand and curious ear
Enriched, ennobled, and enlarged its sphere,
Till he had compassed in that magic round
A soul of harmony, a heaven of sound.
Thus music's empire in the soul began—
The first born poet ruled the first born man."

The word *huggab*, here translated *organ*, was derived from a word expressive of the sweetness of tones, and is again spoken of in Job xxi. 12, and probably in Dan. iii. 5, and in Ps. cl. 4, and Ps. lvii. 8. This was undoubtedly a wind instrument, composed of an indefinite number of pipes, from five to twenty-five, and is found in some ancient representations enclosed in a box-form, so as to give the original essential idea of the present perfected organ, which is called THE ORGAN just as the Bible is called THE BIBLE, to indicate that in comparison with all other organs or instruments of music, it is the most perfect, both as it is the most harmonious of all and the most ancient of all, and because it includes within itself the sounds of all other instruments.

"Music, the tender child of rudest times,
The gentle native of all lands and climes,
Who hymns alike man's cradle and his grave,
Lulls the low cot, or peals along the nave."

Let it be borne in mind that God has adapted man to music and music to man—

"There is in soul a sympathy with sounds,
And as the mind is pitched, the ear is pleased;
Some chord in unison with what we hear
Is touched within us, and the heart replies."

"Our joys below, music can improve, and antedate the bliss above; and breathing divine, enchanting ravishment, can take the prisoned soul and lap it in elysium." Let it also be borne in mind that as music was thus, by the constitution of man's nature and by God's gracious purposes towards him, made most essentially ministrant to his greatest happiness, so it is designed by Christ to sanctify this most sweet and powerful instrumentality to the services of redeemed humanity and of his Church militant here upon earth. In accomplishing our salvation, Christ, by his Spirit, works in, by, and through the constituent

elements and aptitudes of our nature, so as to bring men into a "*willing* captivity and obedience," that we may find his yoke easy, his burden light, his ways pleasantness, his paths peace, and may feel the worship of God to be our delight. Christ would make his sanctuary "the beauty of holiness, and the very gate of heaven," by which the seraphic tones of its far off minstrelsy may reverberate in thrilling ecstasy through all the winding avenues of the soul; and it must therefore needs be that he will consecrate the tranquil spirit of sweet melodious sounds to exercise their mastery of soft control.

"My spirit hath gone up in yonder cloud
Of solemn and sweet sound—the many voices
Peal upon peal, and now
The choral voice alone.

At door of heav'n, my soul is all unsphered,
Soaring and soaring on the crystal car
Of airy sweetness borne,
And drinks ethereal air."

Plutarch informs us that singing and music, among the ancient Greeks, were employed exclusively in the worship of the gods, and he laments their profanation in later times. This sacred use, however, appears never to have been entirely lost, since we read of some instances of it in the early centuries of the christian era. Music, poetry, and song, are all daughters of the same divine family, whose birth has ever been traced up, by remote antiquity, to parental deities, and consecrated in vestal purity to their divine service.

We have in these facts a twofold evidence of the original divine authorisation of instrumental music as an auxiliary aid to the expression of acceptable religious worship: first, in the testimony of Scripture and tradition to its most primitive use; and, secondly, in its adaption to the sympathetic, emotional, and religious nature of man. Man thinks in words, and expresses his emotions in musical intonations, and perfects music by instrumental combinations. When this combination takes place, the result is not merely sensational delight, but moral sensibility and religious aspiration.

"While to each rising thought true wisdom tells
Of purer heights,—whate'er of good desire,
Of love, or thought serene the bosom swells,
By these on bodiless wings to heav'n aspire,
And gain, perchance, a gleam of that diviner fire."

This trinal unity of poetry with vocal and instrumental music, is as old as the trinal creation, when the morning stars shouted together for joy over man's new created home, and expressed the delight which the Son of God cherished towards the sons of men.

"There's not a voice in Nature but is telling
 (If we will hear that voice aright)
 How much, when human hearts with love are swelling,
 Christ's blessed bosom hath delight
 In our rejoicing lays;
 Whose love that never slumbers
 Taught man his tuneful numbers."

The praise of God with voice, and language, and instrumental concert, is therefore found entering as a natural or instituted element into every dispensation of the Church, and into every representation of its christian and celestial economy; and it constitutes, therefore, one evidence of the unity of God's militant Church, in all its various marches through the wilderness of time, and of that Church triumphant in heaven.

"In life we differ, but we join in song;
 Angels and we, assisted by this art,
 May praise together, though we dwell apart;
 While solemn airs improve *our* sacred fire,
 And angels lean from listening heaven to hear."

But we are met here by the great argument of our opponents in this controversy, that the worship of God is a positive institution of God, and that nothing can rightly enter into it but what can show its distinct divine appointment. "If," it is said, "praise is a necessary and important part of our worship, and derives its efficacy from its appointment and our method of performance, surely it is no vain inquiry how or with what we shall praise God." (See *S. Pres. Rev.*, Oct., 1855, p. 227.) Such is the apparently triumphant question of the former reviewer, in his elaborate article condemnatory of the use of organs or any other instrumental music in the worship of God. Now, the argument here implied is unquestionably fallacious. The argument put into form is this: God is to be worshipped by praise; but God can be praised only in that way and manner which he appoints; and as singing is the only form of praise appointed or authorised by God, therefore singing alone—to the exclusion of all other instrumental music—is acceptable to God as praise or worship. "It is not," says the reviewer, "because praise is a pleasant thing—pleases the air and stirs up the deep feelings of the soul—that we employ it in the worship of God. A much stronger reason than this *enjoins its use upon us.*" In proof of this, he adds two texts: "*Sing ye praises with the spirit and with the understanding also.*" "Let everything that hath breath *praise the Lord.*" Now, this argument is, I affirm, inconclusive, and the fallacy is in confounding *singing* with *praise* and *worship*. Singing, which is vocal instrumental music, is, *in itself considered, no more praise or worship of God* than the music of the harp, of the organ, or of the cornet; neither is singing *music*, but only *one kind of music, made by one kind of instrument*, which, in its perfectly cultivated and

well-trained form, is as really artificial, external, and instrumental to that heart and spirit which alone constitute true praise and worship of God, as are the harp, the organ, the cornet, etc. *The voice educated* by man's artistic science is no more sacred and divine than other instruments, since the whole science and art of music, by which the voice is developed, perfected, and artistically played upon, is no more sacred or holy when applied to the organ of the voice than when applied to that mechanical organ with which that voice is accompanied.

This is evident from the authorities relied upon by the reviewer, in which the fallacy is made self-evident by the clear distinction which they draw between *music* as a *means* or *medium*, and the *devout affections of the heart*, which alone constitute *praise or worship of God*, who is a spirit, and can only be rightly worshipped in spirit and in truth. "The design of sacred music," says Andrew Fuller, "is to EXPRESS our devout affections towards God and *make melody in the heart to the Lord*. . . . The intent of *singing* is, by a *musical pronunciation* of affecting truth, to *render it still more affecting*." "Singing," says Dr. Gill, "is speaking *melodiously, musically*, or with the *modulation of THE VOICE*, for there is no such thing as *mental singing* or singing in heart *without the voice*." (See *S. Pres. Rev.*, Oct., 1855, p. 227.) Dr. Gill perceived the fallacy which the reviewer and Dr. Fuller employed, and averts it only by a bold dogmatic contradiction of the apostle, (as well as of manifold other scriptures,) who enjoins upon believers, as a christian duty, *two things*—(see Eph. v. 18, 19)—1. The use of *every form of sacred song and MUSIC, both vocal and instrumental*, as we will show; and 2. "*Melody in the heart . . . to God and the Father in the name of our Lord Jesus Christ*;" or, as the same apostle emphatically states the distinction in Col. iii. 16, where he says: "Admonish one another by singing PSALMS," (that is, divine songs, *composed with and adapted to instrumental and choral music*,) and secondly "do this with grace in your hearts to the Lord,"—which heart melody there is not a *voice* in nature or in art that is not adapted to unite so as to smell the song of praise to God, and that, too, in spirit and in truth. Vocal and instrumental sounds are either profane, artistic, artificial, and sensuous, like those of one "who hath a pleasant voice and plays well upon an instrument;" or, *accompanied with the "melody of the heart" and the "singing of the understanding*," they are united and identified with that spirit of praise and prayer which springs from the heart alone.

No such thing as mental singing, or singing in the heart without the voice! There is just as much of it—neither more nor less—as there is of praying, thinking, reading, hearing, and worshipping without the voice; since, in all these, the aid of

language and of sounds are alike necessary and alike instrumental in giving form, fluency, and expression to these spiritual exercises. It were a fell and fatal delusion to teach that there is no other praise than that which is in the tongue, for it would also teach that there is no other worship than that which is outward, articulate, and ceremonious; whereas PRAISE, like

“Prayer—is the soul’s sincere desire,
 Unuttered or expressed;
 The motion of a hidden fire
 That trembles in the breast;
 ——— the burden of a sigh,
 The falling of a tear;
 The upward glancing of an eye,
 When none but God is near.”

The doctrine of these writers into which our anti-organ-and-instrumental-music friends are very apt insidiously to fall, is gross Pharisaic formalism and ritualism, teaching for doctrine the commandments of men, and substituting for the acceptable sacrifice of true worship “the calves of their lips.” The true worship of God, so far as it consists in prayer and praise, is the expression of devotional feelings to *God*, and the exhibition of his truth to *the world* in certain forms sanctioned by himself, so as to secure the *strengthening* of right principles in christians, and the *extension* of them to others. Now, the tendency of man’s corrupt nature is, on the one hand, to discourage such worship by its coldness; or to substitute for it mere formal, ceremonial rites, which impress only the senses, the imagination, and the natural religious sensibilities, and never attain to the deep and hallowed joy of those who “drawn nigh to God with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience and their bodies washed with pure water.” That praise, therefore, which is acceptable to God, is the grateful melody of the heart, the understanding, and the affections. As good old Master Herbert says:

“My joy, my life, my crown!
 My heart was moaning all the day,
 Somewhat it fain would say,
 And still it moaneth muttering up and down
 With only this, ‘*My joy, my life, my crown!*’

“Yet slight not these few words;
 If truly said, they may take part
 Among the best in art.
*The finest which a hymn or psalm affords,
 Is when the soul unto the lines accords.*

“He who craves *all the mind,
 And all the soul, and strength, and time,*
 If the words only rhyme,
 Justly complains that somewhat is behind
 To make his verse, or write a hymn in kind.

"Whereas if th' heart be moved,
 Although the verse be somewhat scant,
 God doth supply the want ;
 And when the heart says, sighing to be approved,
 'Oh, could I love !'—and stops ; God writeth, 'Loved.'"

Let it, therefore, be borne in mind, that from the very constitution of our nature, a melodious succession of single sounds, or a harmonious combination of simultaneous sounds, is fitted to excite pleasurable sensations in the mind, *apart altogether* from any meaning, significancy, or sentiment associated with them ; and that all real music, whether in the form of melody or harmony or both combined, is neither in the human voice nor in the instrument, but in the soul, whence it swells out, linking itself with conceptions that are solemn or sublime, and pouring itself forth through the medium of the *articulate* sounds of the human voice, or in conjunction with the *inarticulate* sounds of instruments. Now, if these musical sounds happen to be associated with words of piety and sacredness, which have no real meaning except to regenerate spirits, they who find sensitive regalement in the mere excitation of melodious sounds, without any susceptibility to the real meaning of words which symbolize heavenward thoughts and emotions, are very apt to indulge the fond imagination that they are religious and devout, when, after all, their only delight is in musical harmony and carnal sounds. The piety of such, whether it is *awakened by the voice or other instrument*, is nothing more than the devotion of a voice, or an organ, or a lyre, or trumpet, or murmuring brook, or waterfall ; it is the mere excitement of sensitive affections, stirred up by the play of vibrated matter, and in its essential principles differs in no respect from that of "serpents and cockatrices" referred to in Scripture, whose envenomed rage could be allayed, and themselves rivetted in apparent ecstasy, by the sweet notes of the charmer. Music, whether of the voice or of other instrument or of both combined, is to be considered simply as an *instrumentality* through which the truth may be conveyed with greater potency to the mind, and the ardor of its affections awakened and expressed according to its existing state and condition. It stands, therefore, in the same relation to real spiritual worship that reading, preaching, and praying do—as a means of grace, through which the Holy Spirit, the source of all divine life, operates in helping our natural infirmities, teaching us how to pray, and filling our souls with melody of heart in the high praises of our God. The character of music, therefore, in any church or congregation, depends *comparatively little* upon the manner in which it is conducted,—whether by a single leader, or by a choir, or by the combination with the voice of the organ,—but upon the state of the heart as cold,

uninterested, and languid, or as animated by lively affections of faith and love, and hope and joy, towards God as a present, living, and adorable Redeemer. Jonathan Edwards therefore tells us—what uniform experience has always confirmed—that the intensity of a revival of pure and undefiled religion in the soul is manifested most conspicuously by the outbursting tones in which the praises of Jehovah are celebrated. And after all, the great practical difficulty—and it is confessedly exceedingly great—in regard to the music of our churches, is, that instead of having our attention and efforts directed to God's Spirit for the stirring *up of languid affections*, and the inspiration of pure devotional desires in the hearts of all the worshippers, there is a tendency to remedy the evil and remove the intolerable icy chilliness of the too ordinary praises of the sanctuary, either by the removal or introduction of precentor, organ, or choir, which are merely instrumental and auxiliary. I know no theoretical or doctrinal objection against the judicious employment of a precentor, choir, or of the organ, *as auxiliaries to devotion*; but it is a fatal mistake to regard these, or any one of them, not as auxiliaries, but as substitutes for the general devotion of the worshippers. To praise God by proxy is just as preposterous and profane provocation as to pray or hear by proxy.

There is a deplorable ignorance and inattention to this subject, both on the part of ministers, officers, and people. The praise of God is considered as a kind of adjunct or interlude, and not, as it really is, a most important and delightful part of the warship of the sanctuary. It is regarded by many as perfectly immaterial or voluntary on their part whether they take any part in this portion of worship; or it is thought that only those who can sing *well* are required by God to glorify him by a heartfelt offering of praise, and that listening would be as acceptable and serviceable as participation. This, however, is a sad and serious mistake; for as the heart is more deeply moved by *hearing* devotional language *sung* than by hearing the same language *read*, so the heart is more deeply moved when a person himself sings than when he simply listens to the singing of others. Instead of indulging admiration and gratifying taste, or on the other hand being displeased, the heart is enlisted in the exercise and the attention absorbed. This will be the case even when the individual is incapable of artistic performance, and simply commits his heart, with all its emotions, to the general wave of melody, and allows himself to be borne with it as it rises to the throne of the Heavenly Grace. Individual personal fellowship in the praise of God is not less essential as a *duty* than it is as a means of spiritual benefit; and when singing in a congregation is—as it undoubtedly

ought to be, whether it is conducted with or without the aid of a choir and organ—hearty, intelligent, and fervent, the influence of devout sympathy is universally felt. Each person aids all the rest, and in turn is aided by all the rest; and thus the ends of social worship are most fully gained. It is therefore most important that every person in the congregation should sing, both for his own and the general good. This is the case in our German Protestant churches, and in others where the organ is employed, and is particularly needful in our Presbyterian churches, since this is the only portion of our worship in which the people generally can take an active and audible part. And if there are, as we deem, objections to alternate readings and audible responses of the people, it is all the more important to provide for that individual vivacity and interest which may and ought to be obtained by a general, hearty, and intelligent congregational singing.

It must therefore be considered as a most serious and fatal mistake where the whole order, arrangement, and control of the musical expression of the praises of our congregations is left so entirely, as it is in many of our congregations, to the choir, or to the corporation, instead of the spiritual government of the church. The relation in which the praises of God stand to the responsible direction and supervision of the spiritual offices of the church is just as direct and essential as that of the prayers, the preaching, and the general order of the services of the house of God. Whether, therefore, the praise of God is to be conducted with or without the auxiliary help of a precentor, choir, and organ, or through the official lead of the minister or some one of the spiritual officers of the church or not, let it be regarded as fundamentally important that this most essential and delightful part of the service of God's sanctuary shall be so ordered as to secure the instruction, and adaptation to it, and participation in it, of all the children as well as adults of the congregation.

"The song of Zion is a tasteless thing,
Unless, when rising on a joyful wing,
Each soul can mix with the celestial bands,
And give the strain the compass it demands."

Man is by nature carnal, worldly, formal, and ritualistic in his spiritual and tastes, but it is nevertheless a primary obligation and necessity that man shall worship God; and the whole scheme of redemption, the economy of the gospel, and the ordinances of God's Church, and the means of grace, are adapted to man as *fallen*, as redeemed in Christ, and as redeemable personally by the sanctification of the Holy Ghost. The Scripture models of worship, including praise and prayer, are perfect expressions to be adopted by imperfect, sinful men. They are

adapted not to our weakness, and ignorance, and sinfulness, but to our duty and privilege; not as of ourselves, in disobedience and unbelief, we *would* pray and praise, but as we *ought*, and as, aided from on high, we *may*. The spiritual blessing may be restrained by our unbelief, self-glorying, and unthankfulness; but prayerless and praiseless hearts cannot hinder us from rising with all God's saints and angels, and with all God's works, in blessing and magnifying the Lord with all our souls in God's divinely instituted form of worship, in which he has provided a perfect method of piety, a true and living way of approach to him, an exact mould for the heart and character, and forms vital with the Spirit, which accompanies them, to prompt the reluctant, to enable the incapable, and to transform the vile.

The question, then, which arises in reference to the subject of the praise of God as part of this public form of worship is: Has God left to his Church any discretion as to the form and order of its exercises and the auxiliary aid with which its services are to be conducted? It must be admitted that God's worship is of positive institution, and that, in regard to all that is essential, that alone can be acceptable to God which was introduced or permitted or approved by him. This being so, it is equally apparent that what God has permitted and approved by his own inspired record of the example and use of believers under different dispensations of his Church, can only be altered by a repeal or restriction as positive and authoritative. And if, therefore, the use of instrumental music can be shown to have existed in religious services from the beginning, the impropriety of its continued use can only be established by a plain and positive enactment of Christ, the great Lawgiver of his Church, prohibiting its further use. *The necessity for proof is not on the part of those who plead for liberty in the use of such instrumental music, vocal and mechanical, but on the part of those who assert that it has been interdicted*, according to the argument of the apostle, that what had existed under divine permission during a previous dispensation could not be annulled by a later. *The silence of the New Testament, even were that certain*, would not condemn the use of instrumental music, any more than it does the law of infant church membership, the observance of the Lord's day as a Sabbath, and similar matters.

It is also a plain and conclusive inference from the positive character of God's worship and service, that if no exercise of a wise christian expediency is allowed, the same argument which condemns the use of instrumental music, and requires for its use a plain and positive command, will also exclude the use of any thing not formally prescribed, and will thus drive out of the

courts of the sanctuary, as profaners thereof, precentors, choirs, tuning forks, music books, and the whole body of artistic tunes, and will extend the besom of its destruction to whatever is comfortable or ornate in the arrangement either of the pulpit or of the pews. Such an absolute rule as that which would require positive institution and authority from Christ for everything admitted into the christian worship and order, is manifestly a tradition of the elders and a yoke which neither we nor our fathers are able to bear. It must be admitted that here are many things connected with christian worship which are not objects of such positive divine appointment. This is admitted by Dr. Fuller himself. All, for instance, that relates to particular times, forms, order, and length of the services of worship, and the distribution of reading, singing, prayer, and the frequency of public and week-day assemblies, and the administration of sacraments and their particular order, and all that relates to Sabbath-schools, must be considered as left to the exercise of a wise christian discretion and expediency. So much, at least, is the evident teaching of the Apostle Paul in 1 Cor. viii., and Rom. xiv., where it is positively declared that there *are* matters pertaining to the worship of God which are in their own nature indifferent—as, for instance, the observance of days and feasts, and the eating or abstaining from certain articles of food and drink; and in the general canon laid down by him, which is in substance that afterwards embodied in the maxim of Augustine: “In things essential, unity; in things not essential, liberty; in all things, charity.” (See v. 4 and 17-19.)

The question, therefore, of the lawfulness or unlawfulness of the use of organs, or melodeons, or bass viols, or tuning forks, and all that pertains to modern tunes, to choirs, to music books, to practising and training, so as to lead the music of the congregation in accordance with artistic taste and propriety, etc., is one which we may well regard as referred to the determination of christian expediency, guided by the general rule of Scripture—that all things should be done with decorum and to edification. And if, under this divinely inspired canon, given us by apostolic inspiration, the auxiliary aid of whatever will conduce to the greater solemnity and impressiveness of praise as a leading part of God’s worship is allowable, then there are many reasons in favor of the organ. As an instrument, the organ, next to the human voice, is most adapted to enkindle and fan the flame of devotion and move the hearts of true worshippers while they contemplate the truths expressed in the words sung, and to afford them the easiest and most perfect vehicle for uttering their devout feelings. And is not the more ardent and intense expression of feeling, in connexion with the truth, the very

purpose for which music in any form is introduced as an aid to true worshippers in making melody in their hearts unto the Lord?

“Hark! the organs blow
 Their swelling notes round the cathedral’s dome,
 And grace the harmonious choir, celestial feast
 To pious ears, and medicine of the mind!
 The thrilling trebles and the manly bass
 Join in accordance meet, and with one voice
 All to the sacred subject suit their song;
 While in each breast sweet melancholy reigns,
 Angelically pensive, till the joy
 Improves and purifies.”

The organ, while it is the most perfect of all instruments, as comprehending within its compass all others, is essentially and necessarily a sacred instrument, and has always been associated with sacred music. It has therefore been well said to be “worthy of the saint who had listened to the minstrelsy of angels.” And that such is the natural effect of the organ, when properly played, upon every unprejudiced mind, we may testify by the opinion even of the fiercely Puritanic Milton:

“There let the pealing organ blow
 To the full-voiced choir below,
 In service high and anthems clear,
 As may with sweetness through mine ear
 Dissolve me into ecstasies,
 And bring all Heaven before mine eyes.”

This instrument was so employed, as we have found, in some one of its essential forms, from the very beginning of the world, and long anterior even to the Abrahamic economy of the Church; and the use of it and other instruments formed a component part of the worship of God in every subsequent dispensation. Inspired by them, the prophets and the holy psalmist spake, sang, and *played*, as they were moved by the Holy Ghost, and for our example and instruction; and composed their poetical effusions of divine truth and adapted them to the use, *not merely of the human voice*, but also as auxiliary aids to other musical instruments. And as these divine psalms and spiritual songs are best employed in God’s praise when they most perfectly express the mind and spirit of the psalmist, *it follows that this can only be accomplished with the assistance of such instrumental music*. And if these compositions are models and prophecies of the new psalms and hymns and spiritual songs which are to be employed under the New Testament dispensation, (*as they themselves distinctly affirm*, Ps. cxlix. 1, etc.,) then they teach us that under this christian economy other musical instruments, in addition to that of the human voice, would be employed for the more perfect praise of God in the sanctuary.

Now, since this use of instrumental music in the service of God, under all former dispensations of the Church, was either by positive divine appointment or by the divinely permitted exercise of the discretionary wisdom and tastes of men, in either case it was *moral* and proper. It was not ceremonial or political; it was not antediluvian, Noachic, Abrahamic, or Mosaic; and hence it was unaffected by any change of dispensation of the Church of God, *unless God has positively prohibited it*. In order, therefore, to prove that the Church, under its christian dispensation, is restricted to the sole and alone use of the instrumental organ of the voice, and to hymns and spiritual songs adapted exclusively to the voice, *it must be shown that God has forbidden any further use of those ancient psalms, which are unalterably lyrical in their spirit and arrangement, and of those instruments by which alone that spirit can be expressed.*

"Psalms, *then*, are always tuned best,
When there is most exprest
The holy penman's heart;
All music is but discord where
That wants or doth not bear
The first and chiefest part.
Voices without affection answerable,
When best, to God are *most abominable.*"

There is therefore no necessity on our part to produce any positive proof for the permitted use, under the christian economy, of instrumental music in the worship of God. The burden of proof that its authorised use from the beginning hitherto is now condemned must be produced by those who make such affirmation, just as it is imperative upon our Baptist brethren, who declare that it is unchristian to receive children into the membership of the visible Church by the seal of the covenant, to produce the authority of Christ for repealing the hitherto unvariable and immutable law and practice of the Church of God.

This leads us to an observation which is very important and very confirmatory of the conclusion we have reached—that while the supreme and final end of all worship, including praise, is the glory of God, nevertheless it is blessedly true in reference to it, as it is to the whole work of redemption and providence, that God brings glory in the highest to himself by making them all conspire to the production of peace and good will and joy among men. Just as man was not made for the Sabbath, but the Sabbath for man, so it is delightfully true that man was not made for the gospel, nor for the ordinances of worship and praise of God's sanctuary, but that these were all made conformable to man's nature and conducive to man's emotional, social, and intellectual enjoyment, and (by means of this) to his salva-

tion and spiritual edification. The whole economy of redemption—all the privileges and blessings of the everlasting covenant, the oracles of God, the means of grace, the Sabbath, the sanctuary, the ministry of men, public, social, and family worship, prayer and thanksgiving, the singing of psalms and hymns, with such instrumental accordance as perfect science and taste (which are equally of God) require—are all gracious adaptations to the nature and condition of men, to the occasions of this needy life, and to the impulse, anxieties, and desires of sorrowful and suffering humanity; so that whether we are merry, we may sing psalms; or in prosperity, rejoice; or in adversity and affliction, find in the plaintive and comforting songs of Zion solace and support. The temple, with all its august services; the tabernacle with all its shadowy ordinances; the "*calling upon God*" with formal rites and sacred music, of the holy patriarchs in the grey morning of the world; the timbrel music of Miriam and her choral assistants; the plaintive harpings in the wilderness and by the streams of Babel; the perfected musical arrangements of David and Hezekiah—were each and all adaptations to our weak and suffering and sinful manhood. Nor is it true that this adaptation is less provided for in Christianity; for it too has its rites and ceremonies and its many component parts of worship and service. It is quite illogical to infer that because an exercise of the *spiritual* faculty is *essential to worship*, therefore there is *no other element* in worship than the spiritual faculty; nor is it less illogical to conclude that because the primitive christians were driven to upper chambers, and to dens and caves and catacombs, and were constrained to worship God in chief part *in silence*, that therefore all that is ornate, or beautiful, or comfortable, or pleasing in the architecture, furniture, and ritual order of christian churches is anti-christian. The Philippian jailor heard his first sermon in a gloomy cell, and the first disciples had to live by a common fund; but is it therefore unchristian or unscriptural to worship now in well-built sanctuaries, and to administer the sacraments from silver plates and goblets or from marble fonts? The body and all its tastes and desire of comfortable posture and repose are inseparable elements of our nature, and must have certain external, convenient, and expressive forms. And then, again, mind and body have reciprocal action upon each other, so that the health and comfort of the body must be cared for, and has been provided for, by him who knows what is in man, in all that is social, artistic, and symbolic in the form, order, and the worship his Church. And the sublime declaration of our Lord that God must be worshipped in spirit and in truth, (which no man is at liberty to interpolate, as many do, by inserting the word "*only*,"

so as to understand Christ as *forbidding all worship save that of the spirit*;) simply means that without the action of the conscience, will, and moral powers, there can be no worship at all, even in the use of those rites and forms which he himself has ordained.* In regard, therefore, to the use of instrumental music, vocal and mechanical, in the worship of God, the only question is whether it is in accordance with reason and the nature of man, with Scripture, and with the laws of our own Church—in other words, whether there is for it a divine right—in order to gratify, under proper christian regulation, the intuitive and universal delight which it would naturally impart. This divine right or warrant we assert, and will in the remainder of this article illustrate.

Part II.—DIVINE RIGHT ESTABLISHED, AND OBJECTIONS MET.

We will now proceed to establish the divine right for the use of instrumental music in the worship of God, by an appeal to the Scriptures of the Old and New Testament.

And first, let us understand what is meant by saying of this or any other matter, that it is of divine right. According to the interpretation of the words—that is, of DIVINE RIGHT—the term right means either that which is *in itself considered justum*, just, right, proper; or *jussum*, that which is *commanded or enjoined* by divine warrant or scriptural authority. “That, therefore,” to use the words of the celebrated treatise on “The Divine Right of Church Government,” p. 7, “is of divine right which is divinely commanded by any law of God, or by that which is equivalent to any law of God.” And first, such a law of God, constituting a divine warrant, is found in the true light of nature—“that light and image of God in man being not totally abolished and utterly erased by the fall. There remain still some relics and fragments, some glimmerings and common principles of light, both touching piety towards God and equity to man.” (See do., p. 9, and Ps. xix. 1, 2, etc., and Acts xiv. 17, xvii. 27, 28, and Rom. i. 19, 20.) This is farther proved by the fact that “the Spirit of God and of Christ is pleased often to argue from the light of nature in condemning sin and commending and urging duty, as in 1 Cor. v. 1, xi. 13-15. “That, therefore, which is in accordance with the light of nature is prescribed *jure divine*—that is, by a divine right—and that which is repugnant to it is condemned.” Our whole argument thus far, by which the use of instrumental music in the praise of God is shown to be in accordance with the best feelings and most sacred and holy practice of men in all ages from the

*See Goulburn's Sermons.

beginning, demonstrates the divine warrant and authority for its continued use.

The second ground upon which is divine right is established by the writers above quoted, is scripture examples, which are made obligatory by the will and appointment of Jesus Christ, by whose Spirit those examples were recorded in Scripture for the imitation of believers. These being more clear, distinct, and particular than what is proved to be in accordance with the light of nature and the general sentiment of mankind, are still more binding. Many of the most important doctrines and duties of our holy religion are based upon this divine right; as, for instance, the baptism of women; the baptism of individuals under peculiar circumstances, while not members of any particular congregation, as of the eunuch, Lydia, the jailor, etc.; the preaching of the gospel and celebration of the word and sacraments on the first day of the week as the Lord's Sabbath; the ordination of *ministers* by the laying on of hands—on them and on them only (see 1 Tim. iv| 14, 2 Tim. i. 6, Acts xiii. 3); the government of many congregations by one common Presbytery and by Synod.

Those examples in Scripture, therefore, which the Spirit of Christ, by whom all Scripture was given, commands us to imitate, or *commends and praises*, or *which are in themselves moral and accordant to the light of nature*, are obligatory at all times, and as well under the New Testament as under the Old. And finally those acts which were done *commonly* and *ordinarily*, it is right and proper for us *ordinarily* to imitate.

Now, we have already given examples of the recorded use of instrumental music by "the sons of God," under the *most ancient* economy. Under the patriarchal dispensation, we find a similar use of instrumental music recorded in connexion with seasons of solemnity, as in reference to the departure of Jacob from the house of Laban, (see Gen. xxxi. 27,) when, we have reason to believe, it was associated with blessings, etc., as in the case of Rebekah. Again, under the same covenant, the Spirit of Christ records the example of "Miriam the prophetess, (see Ex. xv. 20,) *the sister of Aaron*, who took a timbrel in her hand, and all the women went out after her with timbrel and with dances." Here, then, is a prophetess who said, (Num. xii. 2,) "Hath not the Lord spoken by us," and of whom the Lord himself says, (Mic. vi. 4,) "I sent before you, Moses, Aaron, and Miriam,"—that is in leading off the song of thanksgiving, triumph, and rejoicing, with timbrel and with dances on occasion of the glorious deliverance of the Israelites and destruction of the Egyptians. It may be objected to this proof, that if it sanctions instrumental music, it will also sanction an

accompanying movement of the feet, which is in the English version rendered *dance*; but, as Dr. Clarke remarks, "*many learned men* suppose the original word means some wind instruments of music, etc. . . . pipes or hollow tubes, such as flutes, hautbois, (organs,) and the like, may be intended. *Both the Arabic and Persian understand it as meaning instruments of music.*" The timbrel was an instrument in use in every family of Israel, and regarded with such sacredness as not to be thrown away in the hour of their greatest distress and alarm. In this case, therefore, we have an example recorded by inspiration, sanctioned by God himself, in which God represents himself as being even the leader of the musical choir, and accompanied with the implicit approval of both Aaron and Moses, the great high priest and prophet of the Lord.

We may also recall to mind the coming out of the daughter of Jephthah, (Judges xi. 34,) as is evident from the whole tenor of the history, in the spirit of religious celebration, with timbrels and dances, where, of course, the word may have the same meaning. We would also refer to that remarkable passage in 1 Sam. x. 5, in which we are informed that Samuel, having by divine appointment anointed Saul, directed him to the hill of God, where he was met by "a company of prophets with a psaltery, and a tabret, and a pipe, and a harp, among whom Saul himself was to become a prophet and to be turned into another man." These prophets are believed to have been devout teachers and instructors of the sons of the prophets, and, as it is believed by all writers, "such instruments were then used by the prophets and other persons, to compose their minds." Musical instruments were therefore employed by holy men of God, under the teaching of the divine Spirit, *as a means of grace* for the conversion of sinners, the sanctification of the unholy, and the edification and inward spiritual revival of believers. And thus we read that "it came to pass, when the evil spirit from God was upon Saul, that David took a harp and played with his hand; so was Saul refreshed, and was well, and the evil spirit departed from him." (1 Sam. xvi. 23.) It will be noted that David at this time was in a state of acceptance with God, "with the spirit of God upon him," anointed to be king, and perhaps the most perfect type of Christ in the Old Testament; and that as such he was "a cunning player on the harp" and "the sweet Psalmist of Israel." "When David was returned from the slaughter of the Philistines, the women came out from all the cities of Israel, singing and dancing, to meet King Saul with tabrets, with joy, and with instruments of music," thus proving the *household* and *domestic*, as well as *public*, use of such instruments on all occasions, whether of

festivity or worship. Thus we read that "David and all the house of Israel played *before the Lord* on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." (2 Sam. vi. 5; 1 Chron. xiii. 8.)

At the installation of Solomon, "all the people piped with pipes, (in margin, flutes,) and rejoiced with great joy, so that the earth was rent with the sound of it, and among all the people were Zadok the priest and Nathan the prophet." Solomon "made harps and psalteries for singers." (1 Kings, x. 12.) Elisha said, "Bring me a minstrel. And it came to pass, *when the minstrel played*, that the hand of the Lord came upon him. And he said, Thus saith the Lord." (2 Kings, iii. 15, 16.) David "appointed certain of the Levites to minister before the ark of the Lord, and to record, and to praise the Lord God of Israel," and among them "Asaph the chief, and next to him Zechariah," etc., "and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;" "Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with MUSICAL INSTRUMENTS OF GOD." (1 Chron. xvi. 4, 5, 42.) And these all "with their sons and their brethren . . . stood at the east end of the altar, and *with them an hundred and twenty priests* sounding with trumpets . . . and they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever; and the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister; for the glory of the Lord had filled the house of God." (2 Chron. v. 12, 13, 14.) Again, at the conclusion of Solomon's prayer, when God sent down fire from heaven to consume the burnt offerings and sacrifices, in sight of which "the children of Israel bowed themselves with their faces to the ground," even at this solemn time "the priests waited on their offices; the Levites with INSTRUMENTS OF MUSIC OF THE LORD, which *David the king*"—not Moses—"had made to praise the Lord." (2 Chron. vii. 6.)

Take another example of God's approval of the use of instrumental music in his worship and praise. The covenant of the people under Asa to seek the Lord was made "with a loud voice, and with shouting, and with trumpets and cornets. And God was found of them and gave them rest." (2 Chron. xv. 12-15.) In the reign of the good King Hezekiah, and the wonderful reformation and revival accomplished through his instrumentality, instrumental music was eminently serviceable, and with manifest divine approbation. He "set the Levites in the house of the Lord with cymbals, with psalteries, and with harps,

according to the COMMANDMENT OF DAVID, and of Gad the king's seer, and Nathan the prophet; FOR SO WAS THE COMMANDMENT OF THE LORD BY HIS PROPHETS." (2 Chron. xxix.) When the foundation of the second temple was laid, "they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the Lord after the ordinance of David, king of Israel." Again: "At the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps." (Neh. xii. 27.) "My harp," says Job, "is turned into mourning, and my organ into the voice of them that weep." It is unnecessary to quote at any length from the Psalms in which the praise of God in the public worship of the sanctuary and on all other occasions, with the assistance of instrumental music, is *preceptively commanded and prophetically authorized and enjoined*. Thus in Psalm cxlix.: "Praise ye the Lord. Sing unto the Lord a NEW song" (which, of course, must refer to other songs than those in the book of Psalms, and to the present as well as to the past dispensation). "Let them praise his name in the dance (or, as in the margin, with the pipe); let them sing praises unto him with the timbrel and harp." Thus, also, in Psalm cl.: "Praise ye the Lord. Praise God in his sanctuary . . . praise him with the sound of the trumpet; praise him with the psaltry and harp. Praise him with the timbrel and dance (or, as in the margin, with the pipe); praise him with stringed instruments and organs." Now, as it is a matter of fundamental faith with *many* that the book of Psalms is the divinely inspired and exclusive book of praise for the Church in all ages, and as all christians admit that they are intended, though not *exclusively*, for the use and as models of God's praise, it follows necessarily that they are to be sung with the accompaniment of instruments of music, ALL of which are found *combined* in the one sacred instrument, *the organ*. It is admitted also, by all critics, that the Psalms, not only of David, but of all whose divine compositions are preserved, are *by their very construction* unadapted to our tunes, but are adapted to chanting and to antiphonal responsive chanting—one class of singers singing one sentence, and another class responding to it. The lines, therefore, are equal, and the sentiment is repeated. We have a representation of what we mean in the vision of Isaiah, where the seraphim are represented as answering one another; and we have another *specimen* of it in the ancient song of Miriam, which is both choral and antiphonal. We can hardly conceive how many of the Psalms—such as the 136th, the 118th, the 119th, the 24th, etc.—were

sung, except by one party of singers stating a truth, to which another set of singers give response.

In Isaiah xxx. 29, a season of spiritual joy is thus represented: "Ye shall have a song, as in a night *when a holy solemnity is kept*; and gladness of heart, as when one goeth with a pipe to *come into the mountain of the Lord*, to the mighty One of Israel." When the restoration of Israel is spoken of by the Lord through Jeremiah, (xxx. 4,) it is said—and this, be it remembered, is *spoken figuratively of the Church under its gospel dispensation*. "Again I will build thee, and thou shalt be built, O virgin of Israel; *thou shalt again be adorned with thy tabrest*, and shalt go forth in dances (or with the pipe) of them that make merry." NOW these instruments are all embodied in the organ, and the term virgin implies that when used by the Church, she should be exalted to her condition of virgin purity and perfection. Tyre is commended as the garden of God and perfect in her ways till iniquity is found in her, when it is said of her (Ezek. xxviii. 13-15): "When the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth, *and I have set thee so*." And as a punishment it is said: "I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard;" (xxvi. 13.)

The association of instrumental music with divine worship, as suggested by the light of nature, and followed by the Hebrew exiles within his empire, is strikingly demonstrated by the order of Nebuchadnezzar, that when the people heard the sound of "the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," *they were to fall down and worship* the image which the king had set up. And to bring these examples to a close, Habakkuk terminates the prayer which concludes his book with the direction, "To the chief singer on MY stringed instruments." An ampler demonstration of the divine right of the use of instrumental music in the worship of God, as based upon examples recorded in Scripture by divine inspiration, with the divine approbation, accompanied by divine acts and divine precepts, from the very beginning of the Bible history before the flood, and after the flood under every dispensation, through prophets, priests, kings, and people, could scarcely be given.

We come, therefore, to the New Testament and to the Christian Church, as established by our Lord Jesus Christ, *with the fact that in the worship of God under ALL former dispensations of the Church*, instrumental music was employed to aid and give more efficiency to the human voice in the praises of God in the public and private worship of his people. Like the law of infant church-membership, and all other laws, principles, and

institutions which Christ, as the great Lawgiver and Head of his Church, HAS ASSUMED *as established, and has not by any positive enactment altered, abridged, or forbidden*, we must conclude that they are still authorized and sanctioned. If, therefore, we find nothing in the conduct or teaching of our Lord, or in the more full and perfect teaching of his inspired apostles, countermanding this use, then it must be considered as still permitted. Now, we do find our Saviour present when such instruments were used, not only in the way of fastive enjoyment, but also of *religious funeral* ceremony, and speaking of them in such connexions *as to imply his approbation and express sanction*, and to throw the burden of proof upon those who allege Christ's authority in condemnation of such use, to produce that law of Christ or his apostles by which it is condemned. "When Jesus came into the ruler's house, and saw the minstrels (that is, players on the pipe, etc.,) making a noise," (Matt. ix. 23,) he uttered no reproof. He does not hesitate to *liken himself* unto children calling unto their fellows and saying, We have piped unto you, and ye have not danced; *we have mourned unto you, and ye have not lamented*, (Matt. xi. 16, 17,) where he alludes to the universal employment of instrumental music, both in the way of festival and solemn rite, with implied approval. "I"—he as it were says, "played to you the part that the piper does, and yet ye have received me with neither joy nor solemnity." In his beautiful parable of the prodigal son, our Lord introduces instrumental music as a most proper medium of awakening religious joy and grateful praise to God for a returned prodigal, and as an emblematic representation of the joy of heaven over a repentant sinner. And when he himself had ascended and was seated in the midst of the throne with the redeemed at his feet, they are represented with harps in their hands, singing a new song, mingled with the voice of harpers harping with their harps; (Rev. v. 8, xiv. 1-4;) thus manifestly teaching that what is in accordance with the purity of God's worship in the heavenly sanctuary, cannot be discordant to that worship in his sanctuary on earth.

In the instructions given by Christ on the subject of the praise of God in the Christian Church, the terms employed are so diversified as *necessarily to include*, and certainly not to exclude, the use of instrumental music as auxiliary to the human voice. These are found in Eph. v. 19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" and in Col. iii. 16: "Teaching and admonishing one another in psalms and hymns and spiritual songs, *singing* with grace in your hearts to the Lord." "These terms," says Poole, "*include all manner of*

singing." PSALMS are such spiritual songs as were anciently sung with the accompaniment of musical instruments, and must, therefore, to be sung with perfect propriety, be still united with instrumental music, to which they were originally, and as we have seen by the very nature of their composition, adapted. The use of instrumental music as an accompaniment to the singing of the voice in the praise of God in the christian church is here indicated not only in the word *ψαλλόντες*, but also in the word *λαλοῦντες*, which alludes to a person under the excitement of great joy, who not only *sings* but *plays on any instrument* which he is accustomed to use. So christians are to give expression to the spiritual living joy of their hearts by giving the additional power of instrumental music to vocal in swelling the volume of their adoring praise unto him that loved them and gave himself for them. We have also an implied allusion to the use of instrumental music, with choral and antiphonal arrangement of the parts, in the words "one another"—*inter vos*—in alternation, alternately. (See Poole, Synop. Crit.) "A PSALM means the touching, twang—that is, of a bow-string; of stringed instruments, a playing, music; tone, melody, measure, as played; a song as accompanying stringed instruments in praise of God." And the verb as here used, *ψαλλόντες*, means to touch or strike any chords—most frequently, to touch the lyre or any stringed instrument; to strike up, to play; in the Septuagint and New Testament, to sing, to chant, *as accompanying stringed instruments*; as is said by Dr. Robinson in Robinson and Duncan's Lexicon, who refer for illustration to James v. 13; Rom. xv. 9; Eph. v. 19; 1 Cor. xiv. 15, etc.

That christians, in our Saviour's and during the apostolic time, did not use such instrumental music, is sufficiently accounted for by our Saviour's own explanation, that when he, the Bridegroom, should be taken from them, they would not for a season rejoice, but be in heaviness through manifold temptations. "I send you forth as sheep among wolves." Christian churches, be it remembered, were at first in the rooms of private houses, where christians met in small numbers, dividing into different sections of the same church, through fear of their enemies, and with their doors locked. The answer of Justin Martyr to the Præfect by whom he was examined, "Where do you assemble?" was, "Where each one can and will. You believe, no doubt, that we all meet together in one place; but it is not so, for the God of the christians is not shut up in a room, but, being invisible, he fills both heaven and earth, and is honored every where by the faithful." And he tells us that when he came to Rome, like the Apostle Paul, he hired his own house,

where christians were in the habit of resorting to unite privately in worship.

Under circumstances like these, it was of course impossible for the early christians to revive and reëstablish the forms and order in which the praise of God had hitherto been conducted. But as soon as circumstances permitted, we find those forms to a greater or less extent introduced. Our Saviour, after he had added the christian to the Jewish sacrament, sang a hymn with his disciples according to the mode in use in the Jewish Church. The very first, greatest, and sublimest act of praise in the Christian Church, in which the Master and Head of that Church joined, was a *chant*. Such, also, must have been the form of praise in the first christian assemblies. They did not change the Jewish language or deform the Jewish poetry. They had no material literature. The old songs continued with an adaptation to that christian sense which was their fulfillment. And is it not delightfully probable that we have in the Apocalyptic representation of the songs and anthems of the heavenly service specimens of what the first christians were singing upon earth—a kind of echo, as it were, of what was taking place in the Church? Tactus says of the christians that they were accustomed to meet together to sing hymns to Christ as God, and the very words he uses in his statement gives us the idea that in their singing they took alternate parts, all the people taking part in the service.

About the middle of the fourth century, Ambrose introduced this form of service from the church at Antioch into the church at Milan. And such was the effect of this choral chanting service, that Augustine alludes to it in several places. "How many tears," says he, addressing Ambrose, "during the performance of thy hymns and chants, keenly affected by the notes of thy melodious church! My ears drank up those words, and they distilled into my heart as sacred truths, and overflowed thence in pious emotions, and gushed forth in tears." "When," he adds, "I call to mind the tears that I shed when I heard the chants of thy church, and reflect that I was affected not by the mere MUSIC, but by the subject brought out as it is by clear voices and appropriate tune, then, in turn, I confess how useful is the practice."

With the Reformation came in psalms and hymns in regular measure, suited to the construction of the modern language, and which had great effect in promoting the Protestant Reformation. In the time of Henry VIII. and Edward VI., there was a great deal of psalm singing in connexion with the Reformation, as many as six thousand people collecting at one time about Paul's Cross to unite together in singing the psalms of

the recovered faith. Psalms were every where introduced into worship, and the psalter put into verse and the music adapted to the change. The organ, the concentration of all that is solemn and sacred in instrumental music, was silently and almost universally retained, except in Scotland and among the non-conformists. *And it was so because it was not any more Popish than any other part of the service of God*—such as prayer, reading, preaching, and singing. It is altogether unwarrantable to denounce the use of the organ as Popish, since it was never authoritatively introduced or required by that Church; nor to this day is any instrumental music permitted in the Sistine Chapel at Rome, where the Pope himself, with his cardinals, conduct their worship, not in adaptation to popular usage, but exclusively with the use of vocal music, and in accordance with the forms of chant, which, as we have seen, came down through our Lord and his disciples from the Church of God under every dispensation since the beginning of the world. If, therefore, there is any valid ground of objection to the use of instrumental music as auxiliary to the voice in the worship of God's house, because it has been in part used by the Romish Church, and also by the Jewish Church, while as yet our Lord and Saviour and his apostles remained in and recognised that Church, as in all previous times, the objection is equally strong against the use of vocal music, since *instrumental music constitutes no part of the Mosaic economy*, beyond the use of the trumpet and horn, and these for the purposes of signals rather than for worship.

The human voice is itself as certainly a musical instrument, though not of man's invention, as is any other musical instrument. The organ of the voice "is of the flesh flesh,"—earthy, carnal, sensuous, and our most unruly member; set on fire of hell, the instrument of lust and every evil thought that cometh forth out of the evil heart; the syren voice of the tempter, the handmaid of vice and pollution, the chorister for every bacchanalian revelry and Vanity Fair; by which men curse God and worship the devil, and profane the temple of God, and offer God the incense of abomination, hypocrisy, and self-idolizing display. The exercise of the voice in God's worship, unsanctified and unsweetened, is in God's sight no better than "the calves of the lips and the sacrifice of fools."

The *organ* of the human voice is as truly *an instrument*, and *external to the soul*, as the *organ* of man's construction. It is the combination of manifold *organs* coöperating to the production, variety, and modulation of its sounds; of the lungs, the larynx, and the ligaments of the glottis, which vibrate like the strings of an instrument, and produce various sounds, as they

are more or less tense; certain cavities in which tones are produced as in wind instruments; the length of the windpipe, which can be increased or shortened; the magnitude of the lungs in proportion to the width of the glottis; the greater or less length of the canal which extends from the glottis to the opening of the mouth; the influence of the nerves, and of the positive and negative poles as affecting these nerves. According to Gottfried Weber, the organ of the voice as a sounding membrane acts like the tongue-work in the organ. The uvula also has considerable influence in producing tones. Besides these, the finely arched roof of the mouth and the pliability of the lips, enabling us to give a great variety of form to the mouth, are of the greatest importance to the voice.

The human voice, therefore, is, in its nature, construction, and use, a muscial instrument from the manufactory of heaven, displaying infinite skill, wisdom, and merciful adaptation to the necessities and comforts of man. The voice, like the organ and other instruments, is capable of indefinite cultivation and of artistic and scientific development. It demands time, patient practice, leaders or precentors, tuning forks, music books, musical instructors and classes, choirs, and is therefore liable to multiplied abuses and uses; so that if the facts that organs are instruments and are liable to evils and abuses are sufficient ground for excluding them from the service of God in the sanctuary, then the human voice must be so excluded, since it is manifestly fallacious to consider *our voices as ourselves*. They are foreign matter. They belong to man, but they are not the man. They are ours, but not ourselves; and their use, except as the instrument of the soul in expressing its heart melody, is no more divine worship than what is called the artificial and mechanical music of the organ. When, therefore, it was argued in the General Assembly of the Church of Scotland that the "question is, Is the psalmody of the congregation to be led by an instrument commonly called the pitch-pipe or folk, or by an instrument more complicated, and commonly called an organ?" the real question before that Church was wisely stated. The statement was *wisdom*, and not, as Dr. Candlish fallaciously calls it, "*wit*;" and the answer of Dr. Candlish, though it called for laughter, was not *wisdom*, but merely *wit*, and must have made him "look very foolish" to those who looked beyond *wit* to the *wisdom*. For when Dr. Candlish attempts to make an *argument*, instead of a *diversion*, he says: "To make the parallel fair and the argument hold good, whenever the singing begins, the organ must stop. (Great laughter.) Will that satisfy our 'organic' friends? (Cheers and laughter)." Now, this is pure *wit* without *wisdom*, although coming from so great

a philosopher, who is, however, as notorious for his sarcastic wit as for his logic. For, we confidently ask, *by what divine right is the tuning fork, with the tune board and the music books in the pews, and the leaders or precentors, introduced into the sanctuary of God, during and as a part of the actual service and worship of God? Were these instituted by Christ? Do these worship God in spirit and in truth? And is there any essential difference at what moment they are introduced, and whether employed during the whole time of the singing, or at the beginning of each verse? And as to the singing itself, did not God, by the prophet Ezekiel, denounce the formal hypocrisy of his pretended worshippers, because, while they sat before him and united in his worship as his people do, their vocal service was to him only as the "organic" sounds of "one who has a pleasant voice and playeth well upon an instrument?" "Oh, but," Dr. Candlish would reply, "we are certainly required to sing in praising God in the sanctuary." "Well," we reply, "suppose we are required to sing, where are we enjoined to use tuning forks, etc.? And have we not seen that we are just as surely authorised by the Old and New Testaments to associate with singing instrumental music? And have we not seen that while neither the voice (with the aid of tuning forks, etc.,) nor instrumental music are in themselves acceptable as heart worship unto God, who must be worshipped in spirit and in truth, nevertheless God has been pleased to provide and permit the use of both vocal and mechanical organs for man's comfort and happiness, and both may be made helpful to his greater spiritual devotion and to God's acceptance and glory?"*

Dr. Candlish and his organic friends seem altogether to forget that, upon his own arguments, the use of *the human voice* itself in the worship of God has been seriously controverted, and that all their satirical investives heaped upon "organic" music, as "performances on musical machinery," and as constituting "Jewish and Romanish public worship," may be and have been as forcibly applied to the *organic music* of the voice, as not one whit less *organic, instrumental, Jewish, and Romanish*, than tuning forks, organs, or any other instrument. Even at an *advanced* period of the Reformation, many objected to singing altogether. They objected that, except as used by converted persons, singing was profanation, both of the Sabbath and of the house and worship of God. This question is learnedly discussed even in one of the Eastcheap lectures delivered in London by eminent and learned men. Mr. Keach, a minister at Mazepond, in England, who wanted to introduce singing into his congregation, had to fight and contend *twenty-two years* for it. The controversy about *singing* was as fierce, (and its con-

troversial pamphlets as thick and many,) as was that about a funeral service and other parts of divine worship in Scotland. At one period of the controversy in Mr. Keach's congregation, we are informed by veritable history, there was a sort of drawn battle between the disputants, when a compromise was agreed upon, that while one part of the congregation was engaged in singing, the other part should quietly go out and walk about among the graves of the SILENT dead, and then come in again after the singing was over. "We know it is a fact," says Mr. Binney of London, "that in the old church-book of the New Bond Street Church, there is a resolution to the effect that the congregation *might be allowed* in future to sing ONCE in the course of each Sunday." Equally inveterate, and on as strong a ground of alleged scriptural authority and divine right as Dr. Candlish's argument for using *tuning forks*, etc., etc., has been the controversy waged in England, Scotland, and in this country, about singing the Psalms of David, *to the exclusion* of the Psalms of Miriam the prophetess, Job, Hezekiah, Isaiah, etc., etc., and about singing them in a doggerel version (neither good prose, good rhyme, nor good sense) of a certain fierce Erastian member of the Rump Parliament; and about giving out these psalms in one line at a time and in a nasal intonation of voice; or whether they should sing two lines at a time or four lines at a time; or whether, as now, they should give out the whole psalm. And we remember one person who took a change in this respect so much to heart that he left his church and walked a distance of seven miles every Sunday, to go to a church where only one line was given out at a time. And we also remember that when a part of the English version of the Bible was sung as a chant, as Christ sung psalms, one old man said to another, "What do you think they have got to now? They have actually sung part of a chapter." This was traditional feeling, ancestral habit, and inveterate prejudice; and like that still felt against organic music by tuning fork singers, is not only without any scriptural authority whatever, but against everything bearing upon the subject from Genesis to Revelation.

What we plead for, therefore, is not a law making it *imperative* upon a particular church or congregation to introduce the organ or choir, or perfectly scientific and harmonious music, or preceptors, or tuning forks; but that every congregation shall be left to the exercise of that liberty in these matters with which Christ has made them free, and not be brought into bondage by the traditions of the fathers, and the prejudices, indifference, and unmusical taste of either ministers, church courts, or individuals. The one great object of supreme desire is that the

praise of God in the sanctuary should be regarded as intrinsically one of the most important and interesting parts of his worship; that to be acceptable, therefore, it must be offered in spirit and in truth, with melody in the heart, and with the understanding also; that it should therefore be as much under the direction and control of those who have spiritual oversight over the congregation as reading, preaching, and praise; that as—like all the other parts of God's worship and the holy Sabbath itself—the praise of God is adapted to man's nature and tastes, and especially to that love of music which is such a universally potent principle in our nature, it should be arranged so as most perfectly to gratify and draw out all the devout feelings of the soul; that to this end fitness and preparation for this part of God's worship should constitute a *necessary* part of home and Sabbath-school and scholastic instruction as included in the teaching of "all things whatsoever Christ has commanded;" that it is plainly the duty of every individual worshipper to be qualified by general and special preparation for uniting in this as well as in the other parts of the divine service of the sanctuary—the duty to praise God being of as individual obligation as that of praying and hearing the word; that the praise of God should therefore be rendered by the whole congregation and by every member of it, and not by any choir or any few; that, in order to secure the end designed in this part of God's worship, it is of paramount obligation to seek those things that will preserve unity, harmony, and peace—none seeking his own things or to please himself, but all seeking what may please all, the strong and the skilful bearing the infirmities of the weak and the unskilful, in love preferring one another, and so fulfilling the law of Christ, that all things should be done decently and in order; and that when a congregation is able to secure an organ or melodeon, and the services of one who playeth well upon an instrument, and a majority are anxious to do so, the minority should study the things that make for peace and comply with their wishes.

It was on this principle the Westminster Assembly acted—neither condemning nor commending the use of instrumental music, but leaving the whole ordering of the singing to the churches. The use of instrumental music is not included among any of the multiplied specified violations of the first and second commandments in the Larger Catechism, and in the singing of psalms the voice is to be *tunably* and gravely ordered.

In the Church of Scotland, therefore, the use of instrumental music in the worship of God is an open question. It is now reported that an organ is to be introduced into the Cathedral Church at Glasgow. And although the Presbytery of Edin-

burgh last year refused to grant permission to a congregation to introduce an organ, the deliverance of Presbytery was distinctly based upon the fact, *not that such music was in itself wrong or contrary to the laws of the Church*, but on the fact that the congregation seeking for it was divided on the subject, and was very largely represented by petitions both for and against it. It was decided that "the Assembly remit the case to the Presbytery, with instructions to disallow, *in present circumstances*, any proposal that may be made to them with that purpose." Very similar was the decision and the discussion upon this subject by the Scottish United Presbyterian Synod. At a late meeting of the English Synod of the United Presbyterian Church, after an earnest debate, occupying a large part of two days, the following resolution was adopted by a vote of 36 to 14: "That, in the opinion of this Synod, the use or non-use of instrumental music as an aid to praise *is not a case for enforced conformity*, and should be made an open question for individual congregations, to be settled by them in accordance with constitutional regulations."

The General Assembly of the Presbyterian Church in the United States has long since established it as a principle that the use or disuse of the organ or other instrumental music, such as the bass viol, was not a matter upon which it had authority to legislate, it being a part of the liberty of every congregation to determine the question for themselves. (See Baird's Digest.)

Such also is, we believe, the law upon this subject in the Episcopal churches, in the Methodist Episcopal churches, and in all the other evangelical churches of this country.

In conclusion, let us baptize this whole discussion in the spirit of divine love and charity, by taking a glimpse of the upper sanctuary as gloriously imparted to us by the Apostle John in Patmos. (Rev. xix. 1.) "I heard," says he, "a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God . . . AND A VOICE CAME OUT OF THE THRONE, SAYING, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth."

In this dark and sinful world, amid tumults, conflicts, and manifold tribulations, and even in the visible Church, where there are so many discordant and jarring voices, we cannot look for perfect harmony; but the hour cometh when to every true believer the gate of heaven will be opened, and all discords melt into harmony—all hearts be full of love, and joy, and gratitude,

and all voices retuned and restored. Blessed be God, eternity is near, heaven is all around us, and through the opening chinks of dissolving nature the sound of blessed voices uttering praise swells upon our ear, and sounds seraphic ring. We can sometimes, like a late dying believer, weep for joy. "For," said he, "I thought if the singing is so beautiful here, what will it be when angels help in it! I wept for joy that this blessedness is so near." Thus do we walk, as it were, "in the crypt or subterranean chamber of life, whence we can hear from the great cathedral of glory that is above us the pealing of the organ and the chanting of the choir; and ever as a friend goes upward at the bidding of death, and joins that sublime chorus, and waves of richer and louder melody roll down, till our hearts vibrate in unison with eternal praises, occasionally a flash of the heavenly light streams into our spirit and reveals to us fathers, and mothers, and sisters, and brothers, and friends, as harpers with their harps, singing the song of Moses and the Lamb. Occasionally, too, a blessed invitation is heard from the lips of some familiar one, now a chorister before the throne, 'Come up hither, my son, there is a place empty, a seat for thee.' And again we hear the anthem pealing louder than the loud thunder, 'Thou art worthy; for thou wast slain, and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation—blessing, and honor, and glory, and power, to him that sitteth on the throne, even the Lamb!' Let, then, our hearts cherish the bright prospect of entering the company and joining the chants of the blessed, with the harp and the trumpet, and the loud diapason chorus roll.

"Jerusalem, my happy home,
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see."

Then shall we hear "the harp of David sound a yet nobler music," and the voices of Isaiah! and Jeremiah no longer tuned to sadness, and the adamantine Luther singing in a nobler strain yet nobler victories, and Milton rising to the utterance of songs worthy of Paradise actually regained, and Cowper's spirit no longer benighted, desolate, and unstrung, and confessors from the catacombs of Rome, and martyrs from their flaming shrouds, and missionaries from distant isles of the ever-sounding sea, and Africa, and Asia, and Europe, and America, presenting the rapturous spectacle of the prophets' strain upon a world's lips—a chorus, every chord in which is joy, every heart in which is love, every utterance in which is deep and glorious harmony. We move to that blessed land. Our march is amid the music of the redeemed.

“There trees forevermore bear fruit,
And evermore do spring ;
There evermore the angels sit,
And evermore do sing.

“There David stands, with harp in hand,
As master of the choir ;
Ten thousand times that man were blest
That might this music hear.

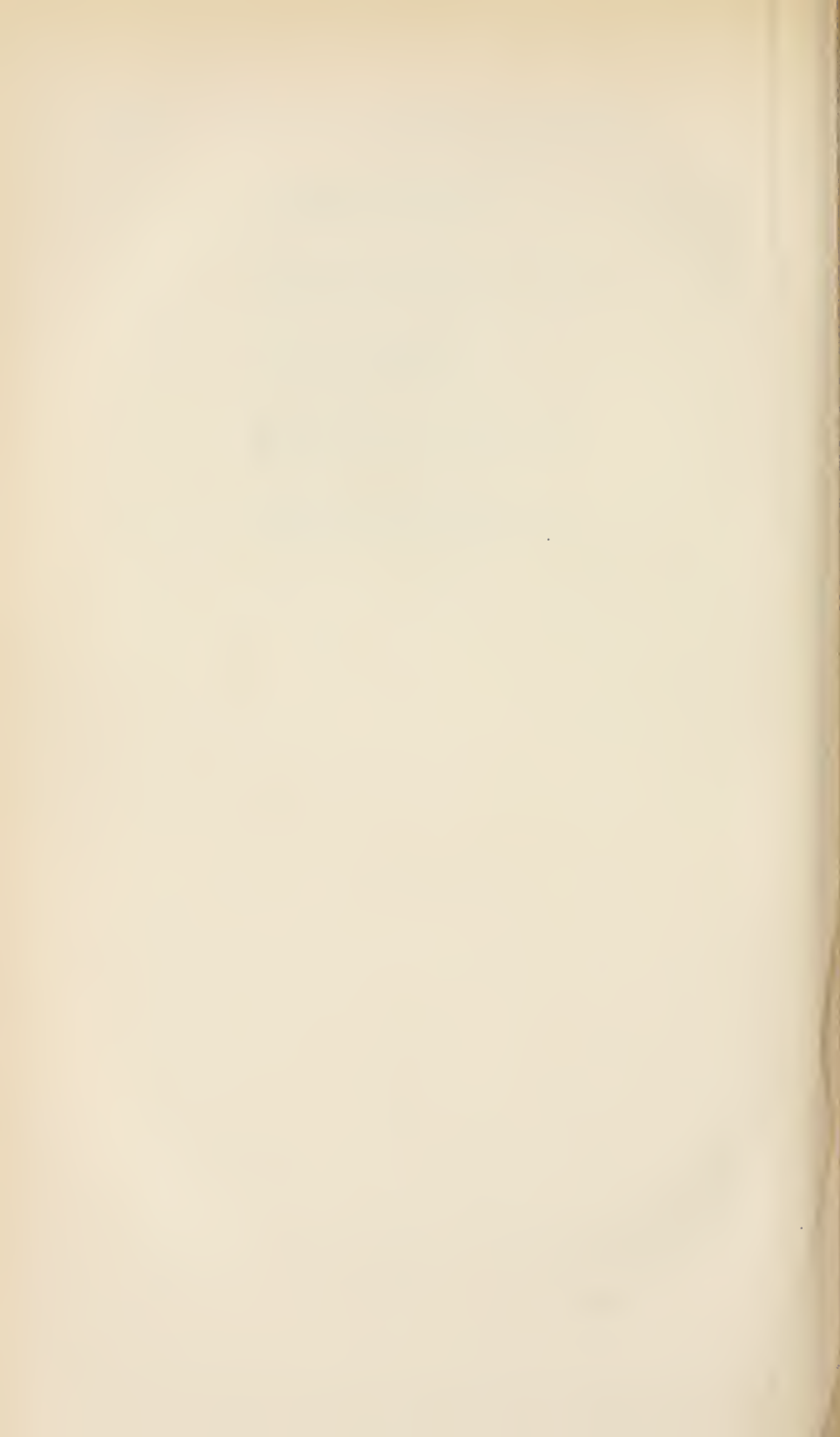
“Te Deum doth St. Ambrose sing—
St. Austin doth the like ;
Old Simeon and Zachary
Have not their song to seek.

“There Magdalene hath left her moan,
And cheerfully doth sing
With blessed saints, whose harmony
In every street doth ring.

“Jerusalem, my happy home !
Would God I were in thee ;
Would God my woes were at an end,
Thy joys that I might see.”*

*From the fine old ballad version.





The Sunday School Teacher in His
Work, Spirit and Motives.

A SERIES OF FIVE ARTICLES.

BY REV. THOMAS SMYTH, D. D.,
of Charleston, S. C.

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THE SUNDAY SCHOOL TEACHER IN HIS WORK, SPIRIT AND MOTIVES.

NO. I.—THE MOMENTOUS CHANGE.

Among the "fellow helpers to the truth," there is nobody more important, more needful in the church of Christ, more auxiliary to the ministry of the Gospel, than that interesting body to which I propose more especially to address myself on the present occasion, that is, Sunday School Teachers.

1. We would remind you, brethren, in the outset, of the magnitude and momentousness of the holy task, to which you have consecrated yourselves in the sight of God. To think lightly of the work, would be to disqualify yourselves for the work. It would be to wither the right hand of your energy in this holy employment.

And can you lack for abundant reasons why you should think most seriously and solemnly of the undertaking? Take a child—a little child—one child, and look upon it, and what is it? But look at it as a christian ought; and what mind can compute its worth? The stone that the unskilled eye may pass over as rough and not worthy of regard, may arrest the eye of the skilful lapidary, and he may gather it up with all care and with all appreciation, because he discerns beneath the rough crust the hidden diamond. And so it is here. In that casket of clay—in the form of a little child, there is enshrined a diamond which, if it be but burnished and polished by the grace of Christ, may hereafter shine forever in the diadem that enriches His brows upon the throne of heaven. The soul of the child will be the soul of the man; and that child's soul is of the same wealth as the soul of the mightiest monarch. In the sight of God it is the same, because its lifetime is eternity. It is, in a sort, a finite infinite; for whatever has eternity annexed to it has a kind of infinitude belonging to it.

But remember also, that each little child placed beneath your kind care on the Sabbath morn, has been redeemed at the price of that blood which is emphatically styled "the blood of God." Look at that little one in the light of Gethsemane and Calvary, and say can you esteem it lightly or indifferently? But remember still further that "their angels do always behold the face of your Father, which is in heaven," and therefore "take heed that ye despise not one of these little ones." If God sends angels down to minister to the lambs of his fold, what honor and dignity, and privilege is it that you should be fellow-workers with angels—fellow-workers with the hosts of heaven.

NO. II.—THE HIGH PURPOSE AND AIM.

2. But suffice us to remind you further, of the high purpose and aim that ought to be kept steadily in view in your interesting undertaking.

Except the aim be single, the whole work will be defective. Unless you aim high, you cannot expect the blessing of God, and therefore you cannot anticipate that success shall crown your labours. What then is the purpose of all christian education, and pre-eminently of Sunday School education? It is to train an immortal and fallen, yet redeemed being, through grace unto glory. Every child brought beneath your care is to be regarded as dead in Adam, but as capable of being made alive in Christ, as "by nature a child of wrath, and heir of hell, but through the redemption that is in Christ called to be a child of God, and an heir of heaven, nay as sealed and signed in the visible covenant to be a "member of Christ, a child of God, and an inheritor of the kingdom of heaven." You are, therefore, to train and to teach, not professed heathens, but professed christians, and to seek that they may know so soon as they are able to understand the solemn vow, promise and profession to which they are pledged, "repentance toward God and faith toward our Lord Jesus Christ," and obedience to all the commandments of their Father in heaven. Then indeed, will the covenant, of which baptism was the seal, stand fast, and be with them. "an everlasting covenant ordered in all things and sure," which shall be "all their salvation and all their desire." What a beautiful sight is a well ordered, tranquil, hallowed Sabbath Seminary, viewed in this light as a nursery for heaven, where those that name the name of Christ, and are to be regarded as solemnly dedicated to Christ, are brought together that they may be taught to know him, whose name they bear, and learn to be His faithful soldiers and servants, fighting manfully under his banner, against sin, the world and the Devil, even to their lives end.

No lower aim, then, should be kept in view by the christian teacher in the Sunday School, than that the child may be "in Christ a new creature, old things passing away and all things becoming new." Everything short of this is short of Salvation, and everything short of Salvation is short of Heaven. It is well that the child should be influenced morally, influenced socially, to have the mind stored with holy precepts, and with "Psalms and hymns and spiritual songs," but all this is but the means to the end. The end is, the renewal of the child in the image of God, its acceptance in righteousness to Jesus, its meekness for the "inheritance of the saints in light." Ever keep this steady before the eye of your soul, my beloved "fellow helpers" of the church of Christ, in that tender, endear-

ing task to which the great Shepherd and Bishop of his church hath called you, and that to seek for any lower end, is to compromise your fidelity, to the Master that hath sent you forth.

NO. III.—THE MOTIVES.

Suffer us affectionately to remind you, further, of the motives that ought to actuate the christian Sunday School teacher. Need we do more than dwell upon two, for there are but two, which may be said to absorb and comprehend all others—love to the Saviour and love to the sinner.

Love to the Saviour, the spring of all cheerful, affectionate, acceptable obedience. Whatever is not of love is not of Christ, for Christ is love. And the motive that must influence the Sunday School teacher, the minister that is worthy of the name, the christian labourer in whatever portion of the vineyard he may occupy his post, is, that which has been from the beginning, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves but unto Him who died for them and rose again." The love of Christ is an active, energetic, influential principle. It cannot lie dead and dormant in the soul where it is implanted by the Spirit. It constrains at once, him who is privileged to know its power, to ask, "What shall I render to the Lord for all His benefits to me?" "Lord, what wouldst thou have me to do?" And there can be no clearer or plainer reply, than that which our Master hath given, "Lovest thou me? Feed my lambs." The lowly, loving teacher can have no doubt or hesitancy as to his Master's acceptance and approval of the work, in which he is employed, for it is his Master that hath bidden him feed the lambs of his flock.

A love to the Saviour will always be reflected in love to the sinner. Love is an expansive and enlarging affection. It is the very opposite to that selfishness which absorbs and swallows up the soul of the unrenewed. Love to God manifests itself at once in love to our brethren, and we know that we love God, "because we love our brother." The practical test and touch-stone of our professed love to our Master, is our actual and practical love to his brethren, so that "he that saith he loveth God whom he hath not seen, and loveth not his brother whom he hath seen," he is a deceiver, and he is a liar. Therefore, brethren, if you love your Saviour, you cannot but feel the bowels of your compassion yearn over the sinful sons of men, and more especially over those young, inexperienced, tender pilgrims in the wilderness of the world, who are exposed to great perils, whose very weakness so pathetically pleads for

them, and who as yet, it may be said, are not so entirely absorbed and entangled in a wicked world, but that there is hope that they may be happily brought out of its snares and its defilements, and lodged safely in the arms of that blessed Shepherd who "gathereth the Lambs with his arms, and carries them in his bosom, and gently leads those that are with young."

NO. IV.—THE QUALIFICATIONS.

Suffer me further to remind you, my dear brethren, of the essential qualifications the Sunday School teacher should have and should seek continually to cultivate.

We have forestalled the first and the paramount qualification; for the remarks we have already made, assume that the Sunday School teacher is possessed of personal godliness. Except there be personal godliness, how can a teacher teach? Teach what he knows not; enforce what he values not; commend what he appreciates not! Will not the little one turn and say, "Physician heal thyself?" It has been touchingly and thrillingly said: It is the example of the parent or teacher that educates the child.

It is so. It is man's social influence upon his fellow-men, that more than all beside, exercises the plastic power that moulds and models the young heart. As the wood-bine takes the shape and form of the tree, or the rock round which it twines its tendrils, so do the young tendrils of the affections of the child shape themselves according to the example of the individual to whom they attach themselves in the clinging confidence of spirit. It is, therefore, essential that the life should be in harmony with the lips, and that "out of the abundance of the heart" the mouth should speak. See to it, then, that yourselves have first drunk of the fountain of life, and then may ye say "to them that are athirst, come, and whosoever will, let him take of the water of life freely." "Examine yourselves," brethren; "prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobate?"

But next to the qualification of personal godliness, we conceive to be the qualification of a deeper, clear and definite acquaintance with the Scriptures of truth. If you are to teach, what are you to teach? Your fancies, your notions, your own theories and systems? Nay, brethren, you are to "speak as the oracles of God;" and if you so speak, you are speaking as firmly and as undoubtedly as even the authorized "ambassadors of Christ." In your measure and in your position, you need not fear to deal forth the simple bread of life, and the more simple and the more unmingled, the better. You must be men essentially of one book. It is well that you should glean

extended information, and that you should get all that human writings may furnish, in order the better to qualify you for your work; but let none, nor all human writings for a moment, supersede in your minds and hearts the simple Word of God. Let it ever shine in the firmament of the church as the sun at noon-day, the stars all lost in its brightness. Keep to your Bible and venture not one step beyond your Bible, in your instruction of the lambs of Christ's flock. Whatever you enforce, let the Bible enforce it. Whatever you dissuade from, let the Bible give force to your dissuasion. Whatever you inculcate, let the Bible give force to your inculcation. Whatever you warn against, let the Bible give point and power and beauty to your warnings. Honor God and God will honor them that so honor Him. Brethren, get clear and definite ideas on the Word of God. It is not an easy task to teach a child; the man that thinks so knows not what it is to teach. He who addresses you has filled the honorable office you fill, and sat amid the little circle and tried to teach them; and he can testify that, to teach children well, is as arduous a task as it is to minister to the intelligent adult assemblage; for, to come down to the little capacity of a child, and so to drop the waters of heavenly instruction through the narrow neck of the little phial, that you do not choke the aperture, but allow them to enter drop by drop as God may graciously enable; this is, indeed, as it is, a most interesting, so also, a most difficult and ingenious task. Brethren, study to have simple, clear, we would add, childlike notions and views of the Word of God; for, except you receive the Kingdom of God as a little child, you cannot enter into it; and the more we come to the simplicity of a child in our views of the Scripture, the more we shall come to "the measure of the stature of the fulness of Christ." The perfection of wisdom in Christ's school is to be a fool in the world's estimation, and a child in your own understanding and spirit. The simplest christian will be the best teacher of the lambs of the flock; and he who can best accommodate his mind to theirs, will be the one who will enjoy, I believe, the greatest simplicity of faith and the greatest serenity of spirit himself, because he receives the spirit of God as a little child.

A further qualification essential to a Sunday School teacher is great patience and tenderness of spirit. The work is, indeed, an interesting work; but it is also, in many respects, a painful, self-denying, disappointing work. We are not to expect in any duty in this world, that we should be without thorns. We cannot but have the cross in whatever we do. The cross, therefore, must be taken up by the Sunday School teacher when he enters on his endearing task; and he must bear it with meekness and gentleness and tenderness. Oh! how much may

be done by patience; a patience that never wearies; a love that "beareth all things, hopeth all things, endureth all things!" If that love is ever to be exercised with special unweariedness, ought it not to be in the service of these gentle lambs of the flock; gentle, they ought to be, but are not always; for, alas! we find that like the wild ass' colt, the heart of a child has "foolishness" bound up with it, and would have its own perverse way, and will not yield to "the bit and the bridle" of wise and wholesome restraint. Therefore, brethren, whilst their tender years and their manifold infirmities claim for them especial patience, the perverseness and obstinacy of their dispositions will often make such patience most essential; and he who is not prepared to toil on in "patience and hope," "against hope" oftentimes, in whatever he may have to encounter, is scarcely prepared for the beautiful office of a Sunday School Teacher.

NO. V.—THE ANIMATING SPIRIT.

But we rather, brethren, hasten to remind you of some of the peculiarities that should characterize your labour in the nursery of the church.

Let me then beseech you, that you evermore endeavour to love your work and to conduct that work in such a spirit, as to gain the love of those over whom you watch. Love is the key to the heart of man. It is this that must open it, fast locked and chained as it is by Satan. God employs love to open the gates that the Saviour may enter in, "we love him because he first loved us." And it is by the manifestations of love, that we must hope to awaken love, even as it is in this way our Father awakens love in our own souls. Love your little charge with unfeignedness of heart. Let your bowels yearn towards them, and let there be individuality in your affection. Endeavour to twine your heart's best regards round each little one, and to feel for each in some sort, as a Father feels for his child. "My little children," said one of old, "of whom I travail in birth until Christ be formed in you." In your measure and degree, let the same holy spirit ever fill your hearts, as often as you gather your little circle around you, and let your look, and let your lip testify to the affection that yearns toward them in your inmost heart. You cannot counterfeit love. It must be there in genuineness, in order that it may be felt and realized. A child is a keen observer, and can soon detect whether the teacher feels it a listless and a loveless task, or whether it is an occupation cherished and delighted in, to train the little flock. Therefore, love them truly and they will feel the truth of your love.

And next to this, brethren, ever pursue the work in a spirit of self-renunciation, in a spirit of dependence on the grace of God. Let the sense of your impotency ever remind you of the promises of Christ's sufficiency. While on the one hand, you count your labours as "dung and dross," on the other hand, "doubt not, but earnestly believe," that the strength of Christ shall be perfected in your weakness, "and that he will use even the foolish things of the world, and the weak things of the world, and things that are despised, and things that are not," to accomplish His own purposes, "that no flesh may glory in His presence." These two twin feelings ought ever to be alive in your breast, as you wend your way, on the hallowed morn, to that endearing scene, where you are to sit amidst your little flock. Self-renunciation and reliance on the promised grace of Christ. "Pray, therefore, without ceasing." He will love his class best that prays most for his class. Give them a daily place in your prayers. Go from the closet to the Sunday School, and if you have opportunity, from the Sunday School to the closet. Plead for the little ones, one by one. Bring each respective case before your Father, and strive in holy importunity, that the impenitent may be brought to repent, that the inquiring may be led on the path of peace, that the tempted may be relieved, and that the afflicted may be solaced. Work in the spirit of prayer, and you will work in the spirit of God.

Christian brethren, let me further remind you, evermore to conduct the work with an humble expectation of success. Not that you are to presume upon success, or to be discouraged if it does not appear, or to suppose, that because there is no visible or immediate result, there shall be none. Nevertheless you ought to expect, because God has promised that "His Word shall not return into Him void." And unless the work is continued in a lowly spirit of cheerful hope and animation, "the hands will hang down," and the heart will wax faint. We are well assured that no Sunday School can go on with that life and energy, and determination, and sweet cheerfulness which ought to characterize the scene, except there be a spirit of lowly hope inspiring the teacher's heart.

Let me remind you, finally, of the glorious consummation that awaits the faithful Sunday School teacher. If the minister of Christ, who has been faithful to his office, and "has not shunned to declare the whole counsel of God," shall in the great day, say to his beloved children in the faith, "ye are my joy and crown of rejoicing," in their measure shall the teachers in our Sunday Schools share in the same blessed joy.

Who can contemplate the honor of being made the simple means in the hands of the spirit of God, to sow the seed of eternal life in one immortal soul, without overwhelming emo-

tions of awe, wonder, and admiration? Beloved brethren, such honor may be yours, through the grace of Christ. We have known many, very many, who have dated their first abiding impression to the simple teaching of the Sunday School class. You will, however, find even upon earth your sweet "recompense of reward." The unbought, unbribed affection of a child is a tribute not to be despised, and he that does not appreciate the free, fresh love of the simplest heart, wants the finest feelings of the renewed nature.

It is sweet to be loved for the truth's sake, to be loved for our own sake in Christ, and the Sunday school teacher often has that rich reward. There is one deeply interesting illustration of this feature in Sunday School teaching that I cannot forbear mentioning to you in conclusion, for your encouragement. It occurred in connection with the first Sunday School, or at least the first village Sunday School in England. That school was formed by a master manufacturer in the neighborhood of the city of Gloucester. In that Sunday School there was a pious old man that gathered the hamlet's little group upon the Sabbath day and read to them, and spoke to them about Christ, and asked them what they knew of Jesus. Years and years rolled on; and the master of that manufactory, in the vicissitudes of trade, became a bankrupt and lost his all. In these circumstances he was one day passing through a street in a neighboring town, where he was accosted by a disbanded soldier, whose eyes glistened and whose face lighted up when he saw him. "How I rejoice to meet you again!" exclaimed the soldier. "I remember you not," the man, in sorrow said. "But," said he, "I well remember you, I was taught in your Sunday School at Cherrington, and all that I have learned about my Saviour, I learned there, and it has been my guide, my joy, and my delight." "Ah!" said the man in trouble, "things have changed with me since then, I was rich then, I am poor now, or perhaps I ought to say I was poor then, and I am rich now; I have lost my earthly all, but I trust I have found all in my Redeemer." "Say you so?" said the British christian soldier, "I have just received a pension for services done in the army; I can work for myself, you cannot; you shall have my pension; I will pay it regularly while I live," and that poor soldier pressed upon the friend of his youth all that he had bled for, and toiled for in the service of his country. "Never before," said the gentleman, as he told the simple story, "had I so fully known the force of the words 'Cast thy bread upon the waters and thou shalt find it after many days.'" How sweet the first fruits that a Sunday School teacher may gather on earth! And, oh! what will be the harvest that he may hope to reap in heaven! what the joy and ecstasy with

which any, with whom he has been in his degree, "a fellow-helper" to their salvation, shall greet him and welcome him, when they appear in the temple "not made with hands" to keep that Sabbath, whose sun shall never go down!



Assurance—Witness of the Spirit
and
The Call to the Ministry.

DISCOURSES BY
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[*Extracted from the Southern Presbyterian Review.*]



THE CALL TO THE MINISTRY.

1. *A Treatise on Assurance*, by the Rev. THOMAS BROOKS, Preacher at St. Mary's, Fish Street Hill, London, Author of *Mute Christian, &c. &c.* London, 1810.
2. *The Forgiveness of Sin and the Possibility of Attaining a Personal Assurance of it*, by Rev. S. EAST, Birmingham. Glasgow, 1847.
3. *The Witness of the Spirit with our Spirit*, by Rev. AUGUSTUS SHORT. Being the Bampton Lecture, for 1846.
4. *The Doctrine of the Direct Witness of the Spirit*, by FREDERICK A. ROSS. Phila., 1846.
5. *What Constitutes a Call to the Gospel Ministry, in the Biblical Repertory*, for 1831. p. 196.
6. *The Necessity of a Divine Call. Ch. II. of the Christian Ministry*, by the Rev. CHARLES BRIDGES. Fourth Edition. London, 1835.
7. *Necessary Call to the Ministry. Ch. III. of the Christian Ministry*, by J. EDMONSTON, a Wesleyan Minister. London, 1828.
8. *On the Call of a Minister of Jesus Christ to the Sacred Office. Ch. IV. of EADE'S Gospel Ministry.*
9. *What is a Call to the Ministry? Tracts of the American Tract Society. Vol. 9, p. 333, and vol. 10, p. 285.*
10. *The Use of Preachers, and How to Obtain More*, by the Rev. A. A. PORTER. Charleston, 1848.
11. *A Call to the Ministry—What are the Evidences of a Divine Call? in the Pittsburgh Christian Advocate*, 1841.
12. *A Discourse on Theological Education, and Advice to a Student*, by GEORGE HOWE, D. D. New York, 1844.

The works at the head of this article cover the whole extent of practical, personal, and experimental piety, with special relation to one department of christian duty.

Assuming the fact of man's inherent depravity and conscious guilt, salvation from the power and the curse of sin becomes the most interesting and momentous of all possible inquiries—its attainment the chiefest of all possible blessings—and the assurance of its possession the most unspeakable of all possible enjoyments. Without this assurance, the very magnitude of the interests at stake would only render the anxiety of the mind the more intolerable—our own relation to God more fearful—and our indisposition to, and incapacity for, duty more hopeless. Salvation being provided for guilty man, the assurance of its

actual enjoyment must be conceived as a part of its gracious provision, both as a ground of hope and love towards God, and as a constant and effectual spur and motive to self-denying obedience. And in proportion as any duty is arduous and responsible, such as assurance of obligation and acceptance becomes necessary to zeal, energy and success. The ministry, therefore, being confessedly the highest sphere of christian activity, and the most momentous of human instrumentalities, demands for its warrant, motive and support, the most satisfactory assurance that it is undertaken in accordance with the will of God, by His authority, and under the promise of His all-sufficient and ever-present help and guidance. And the fact is, that just so far as ministers have been men of sincere, ardent and devoted piety, have they given all diligence to make their calling and election to this high and holy office sure and satisfying.

The christian ministry is the principal human instrumentality and means which God is pleased to use in carrying on the grand design of His wisdom, love and goodness towards His church and people.

Every minister, therefore, in order to be satisfied that he is not a "thief and a robber," laboring without divine authority, divine instruction, divine assistance, divine acceptance, and divine success, must enter in at the door of Christ's ordained appointment. That door is a divine call, mission, commission, and authority, approved by God the Father,—issued by God the Son,—and signed, sealed, and witnessed by God the Holy Ghost.†

As the ministry is the highest, most responsible, and most arduous christian calling, and also that in which a christian may best promote the glory of God and the salvation of souls, to disobey the call of God and to neglect or reject it, must

*Matt. 28: 19; Act 10: 41-42; Eph. 4: 11-16; 1 Cor. 1: 17-31; 2 Cor. 5: 18-21; 1 Cor. 3: 9. See Mr. Porter's Use of Preachers, § 4, p. 6-8.

†See 1 Cor. 12: 28-29; Rom. 10: 15; Heb. 5: 4-5; Exod. 28: 1; Numb. 1: 50; Deut. 10: 8, and 33: 8, comp. with Exod. 19: 6; Heb. 9: 6, and 1 Pet. 2: 5-9; Matt. 10: 1-7; Mark 3: 14; Luke 9: 1-2, and 10: 1-2; Acts 13: 2; Gal. 2: 7; Col. 4: 17; Acts 20: 28; Heb. 13: 17-24. Here would be pertinent all the passages in which the numerous titles of ministers are given, and which all imply special designation and authority. Also all the passages which define their special qualifications and duties, such as 1 Tim. 3: 5; 1 Peter 5: 2-3; 1 Tim. 4: 14-15; 1 Tim. 4: 2; 1 Tim. 2: 25; 1 Cor. 12: 15, and 9: 16-17; Heb. 13: 17, &c. &c. 1 Tim. 5: 7-21; Titus 1: 5, 9, 10.

See Eade's Ministry, p. 218, &c. Bridge's, p. 93.

Divine Right of the Gospel Ministry, Part I, ch. 4, p. 66, &c. London, 1654, 4to. Edmonson's Christian Ministry. Mr. Porter's Sermon, § 5, p. 8-9. Palmer on the Church, vol. 1, p. 165-167, where he gives the testimony of the Reformers. The Divine Right of the Gospel Ministry, London, 1654, where the necessity of this call is largely proved, p. 68-115.

involve the deepest criminality and incur the heaviest infliction of divine wrath. And while, therefore, an assurance of their call is all important to those who *have* entered upon the work of the ministry, THE ASSURANCE THAT THEY ARE NOT RESISTING AND SHUTTING THEIR EARS AGAINST A DIVINE CALL TO THIS WORK, is equally important to those who have hitherto "taken their ease in Zion."

Our present object then, will be to inquire into the nature of assurance: the manner of the Spirit's witness in giving and preserving this assurance: and the special nature of that call by which any man is required, and therefore warranted, to enter upon the preparation for, and the actual discharge of, the work of the Gospel Ministry.

In doing this, some reference will be made to views already presented in this work, and upon which—in consistency with the free and open character of the work, and in the exercise of the most exalted estimation of the author of those views—we will freely animadvert. The discussion will, it is hoped, lead to a more careful examination of this subject, and to the adoption of opinions as remote from that low and carnal policy which derogates from the work and glory of the ever blessed spirit, as they are from such a standard of experience as will necessarily create distress and difficulty in the minds of those who are most sincere and conscientious. For the sake of those who wish to examine this subject for themselves, we have given in the Notes the chief authorities we have consulted on the various points, and with which, therefore, general readers need not trouble themselves.

I. WE INQUIRE THEN, IN THE FIRST PLACE, WHAT IS

ASSURANCE?

Assurance is freedom from care, anxiety or fear—a firm, confident, and sure belief of what is the object of our faith and hope. It is based upon evidence, and is thus distinguished from that counterfeit assurance, which is a groundless reliance upon one's own ability, opinion or character. Assurance may be an occasional feeling or an habitual state of mind.

Assurance, then, may be defined to be, *the certain knowledge of the reality of that of which we are assured*. It is a conviction produced by evidence. The certainty of this conviction is characterised by the nature of the evidence on which it is based, and may therefore be said to be of different kinds or degrees, in all cases, however, conveying that kind or degree of certainty which is sufficient to warrant the most undoubting confidence and the most unhesitating obedience.

In this discussion we assume that there is a God, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.**

We assume further, that God's veracity is necessary and immutable, so that whatever is in evident accordance with His will, whether this is made known in His works, His laws, His gifts, His providence, or His word, is and must be certainly true. The ordinary course of nature, therefore,—the constitution of our senses as organs of our minds,—the faculties by which the mind receives, compares and reasons upon ideas,—and the intuitive and necessary beliefs or perceptions to which we are thus led—in other words the reason and the understanding††—these are all pledges of God's veracity and channels of God's divine communication. In knowledge and understanding we are made like unto God "so that it is in His light we see light." "He would not practice a mockery upon us by giving us constitutional beliefs at variance with the objective reality of things, and so as to distort all our views of truth and of the universe. We were formed in his image intellectually as well as morally; nor would He give us the arbitrary structure that would lead us irresistibly to believe a lie."‡ "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."* And hence, whatever results from this natural constitution of our minds cannot but be true, and that which is contrary to it cannot but be false.† "These inbred principles of natural light," as Owen says, "do sufficiently and infallibly evidence themselves to be from God." We may, therefore, have a demonstrative, infallible, or certain knowledge, of everything, which, in the proper exercise of our natural powers we know to exist, since in these "God reveals Himself," as really and as certainly as in His word.‡

Further, as the testimony of others is a means of acquiring knowledge which God has made it natural and necessary for us to use,§ it is equally evident that the knowledge founded upon competent human testimony is certainly true. For although

**See on this foundation principle of the intuitive reason, some beautiful thoughts in Morell's Lectures on the Phil. Tendencies of the Age, Lond., 1848, p. 36, 37, Lect. i, all.

††See Morell's Lectures on the Phil. Tendencies of the Age; Lecture ii, on Individualism, p. 71, 72, 74, 76, 77, 81, 82, and p. 69, 71, and p. 111, 132, 133, 136, 142, 168, &c.

Dr. Chalmers' Posthumous Wks., vol. 1, p. 2, 3.

*See Morell's Lectures, p. 138, 140.

†See Dr. Owens' Wks. vol. 3, p. 245, 246, 329, 325, and The remains of the reverend and learned John Corbet, Lond., 1684, p. 77, &c., of certainty, also Halyburton's Wks., p. 506, 517.

‡Owens' Wks., vol. 3, p. 326.

§This is one province of the understanding as distinguished from the reason. See Morell's Lectures as above, p. 75, 82, 86. See this in this innate tendency, to repose confidence in the testimony of others, p. 103, Lect. iii.

men are fallible, and their testimony is fallible in itself considered, yet there may be such a combination of rational evidence, as to make it certain, that in the particular cases to which it refers, such testimony cannot be false, but is certainly true; because, in these cases, men could neither be deceived nor disposed to deceive. And this certainty is not moral but natural, being based upon the constitution of things and the veracity of God.||

It follows, further, that since the Scriptures present innumerable evidences founded upon the exercise of our own minds, and upon the testimony of others, which cannot but be received as true, we may have certain knowledge that the Scriptures are true, and are what they claim to be—the inspired and infallible word of God. The contrary supposition implies the want of certainty in all the processes of thought, judgment and conviction, which God has himself given, and is therefore contradictory to the very nature of God and man.**

Further, in the use of the same faculties and of all the means necessary, we can attain to a rational and assured certainty of what the Scriptures contain.* Our capacity to understand a book, does not depend upon the author or the origin of its contents, but upon our means of arriving at the certain meaning of its language.† To say, therefore, that because the Bible is an infallibly true book, we cannot understand it without an infallible human teacher to instruct us, is to destroy the foundation upon which its infallible evidences rest; to reason in a self-contradictory circle; and to make a series of infallible teachers necessary *ad infinitum*—in order that we may infallibly understand what each infallible teacher teaches, which is absurd.

It is further evident, that while we may *naturally* and *certainly* know that the Scriptures are God's inspired and infallible word, and what they teach, that nevertheless we may not be able *naturally* to perceive the whole truth of what is contained in the Scriptures, to receive and act upon them cordially, or to feel their power to produce saving and sanctifying impressions. Just as we may naturally believe in God, and yet not love and

||See Corbet's Remains.

**Owens' Works, vol. 3, p. 349, 350, 351, 354, 356, 239, 241, 245, 249, 327, 329. Works of Rev. Thos. Scott, vol. 2, p. 25, 290. Dr. Jamieson's Reality of the Holy Spirit's Influence, Edin., p. 68, 115, 75, 76. Halyburton's Works, 514, 532, 530, 535, 545. Bellamy's Works, vol. 2, p. 504, 509. Haldane's Evidence and Authority of Divine Revelation, vol. 2, p. 458, and generally all the works on the Evidences of Christianity and of the Bible. See also Confessio Helvetica Posterior in Niemeyer's Collection, p. 459. Works of Jonathan Edwards, vol. 4, p. 263. Life of Halyburton, by himself, p. 162, recent edition. Taylor's Spiritual Christianity, Lect. 1, and Edin. Pres. Review, June, 1846, p. 52.

*Owens' Works, vol. 3, p. 379, 380, 499, and ch. 9, p. 502; and Buchanan on the Spirit, p. 99, 101.

†Halyburton's Works, p. 505, 506, 525, 526. Owens' Works, vol. 3, p. 351, 353, 357.

enjoy Him—so we may naturally be convinced of the truth of the Bible and understand its doctrines, and yet not love or enjoy them. They may even appear to be contrary to our reason, because so entirely above it, and so entirely opposed to the bent and current of our passions and pursuits. We may have a knowledge of subjects, and yet not of their relations and true bearings.‡ When the Apostle James says, “even the devils believe and tremble,” he undoubtedly admits that they may assent to all the truths or propositions contained in the Scriptures.§ The true import and power of Scripture depends “not upon the literal induction of the words, but upon the spiritual sense we attach to them, upon the religious intuitions they may serve to express—in a word, upon the whole state of the religious consciousness of the interpreter.” “The real essential meaning varies immeasurably, according to the conceptions which lie under the words.”*

God, therefore, may undoubtedly accompany the Scriptures with such an illuminating influence, through the operation of the Holy Spirit, as to impart to them a supernatural evidence, and thus, give assurance to the mind that “they are in the truth the word of God,”—that their doctrines are holy, just and true, and that they are “the power of God to the salvation” of the believing soul. That God *can* thus work in the hearts of men, and in this way present to them spiritual evidences as unknown to the natural mind, as light is to the blind, who will dare to deny? That God *will* do so, we know certainly by His promises and declarations, contained in that very word of whose infallibility we are already assured. That such influences *are imparted*, man is enabled by consciousness and his other faculties certainly to determine. And that such inward evidences of the divine truth, power, and efficacy of the Scriptures, are not only *attainable*, but are actually *attained*, every true believer proves to himself by his own experience, and to others by his life and conduct.†

The influences of the Holy Spirit, when thus exerted upon the mind, enabling it experimentally to know that the doctrines of Scripture are from God, produce that spiritual confidence which is more commonly called among theologians by the term assurance. This differs from natural assurance, not in its nature or exercise, nor in the faculties of mind by which it is exercised, but only in the nature of the evidence by which it is

‡See Locke Hum. Underst., B. 4, ch. 3.

§See Dr. Candlish on the Atonement, p. 154.

*Morell's Lectures on the Phil. Tendencies of the Age, p. 91. See also p. 115.

†Owen, vol. 3, p. 310, 358, 289, 290, 333, 141, 410, 417, 433. Halyburton's Works, p. 517, 527, 535, 536, and p. 165 of Life and Locke's Hum. Underst. B. 4, ch. 18, § 3 and § 14.

produced, and the power by which that evidence is presented. That evidence is the conscious exercise of such gracious affections, holy principles and spiritual operations, and such a perception of the self-evidencing truth and power of Scripture doctrines, as are in Scripture attributed to the Holy Spirit, and which imply a divine Author, as certainly as the Scriptures themselves, or the other works of God. When, therefore, we are conscious of these exercises, we have assurance of that to which they testify,—the facts are ascertained by the evidence.* “Hereby we know that we are of the truth,” and “that these things are true,” and hereby the Holy Spirit beareth witness to our spirit, and guides us into all necessary truth.

It is further evident that, as in its nature, saving assurance is analogous to natural assurance, so like it, it is of different kinds and degrees. As it regards the truths and doctrines of the Scriptures, it is *the assurance of the understanding*; as it regards the testimony of God concerning Christ and salvation through Him, it is *the assurance of faith*; as it regards the glory of the future inheritance, it is *the assurance of hope*; as it regards our particular occupation in life and our obligation to undertake and to discharge any particular duty, it is *the assurance of conscience*, “making our calling and duty sure;” and as it regards our outward condition, health, suffering, and affliction, it is *the assurance of comfort*, enabling our patience, confidence and resignation, “to have their perfect exercise,” “so that in whatever state we are we may therein be content.” “All these are diversities of operations” of one and the same spirit working in us, to will and to do according to God’s good pleasure, and thoroughly furnishing the man of God for every good word and work.

In all these cases, the object of which we are assured is external to us, and these kind of assurances may be denominated *objective*. But as it regards our own personal interest in Christ and salvation through Him, the evidence is not outward in the word, but inward in the heart, and this kind of assurance, which may be denominated *subjective*, is *the assurance of salvation*†—or, as it is called, the reflex exercise of saving faith, the assurance of sense, or the assurance of experience.

These distinctions, like those of the various functions or powers of the mind—which is one and indivisible—will obviate difficulties, if we carefully remember that the difference exists not in the principle, but in its application. The ONE principle of saving faith operates in various ways, as it acts upon, and

*See Dr. McLeod’s True Godliness, p. 134, 145, 165. See The Morning Exercises, vol. 5, p. 631-632, where it is shewn by Traill to be grounded, not upon internal light, nor upon authority, as the Romanists teach, p. 612, but upon evidence, p. 618-619.

†See Dr. Williams.

acts through, the different faculties of the mind. In the understanding it produces saving knowledge—on the will, an actual appropriation of the Saviour and all His benefits to the soul—on the conscience, that true repentance, which shall never need to be repented of—on the affections it becomes love—on the active powers, holy obedience—on the desires, hope, and on the whole soul, that godliness which is great gain.*

These distinctions will enable us to understand how the old Divines regarded assurance as essential to the very nature of saving faith in its primary and direct exercise. Viewed in reference to the evidence upon which it rests, saving faith consists, as all will admit, in receiving, with absolute confidence and trust, the testimony of God concerning Christ—in complying with the commands, invitations and promises of God—in confiding in the ability, sufficiency, and willingness of Christ as a Saviour, and in looking for the all-sufficient grace of the Holy Spirit to regenerate, sanctify and comfort the heart. This assurance of faith is, it will be perceived, altogether *objective*, and regards the outward evidence of salvation, and warrant of our faith, and was therefore carefully distinguished by these Divines from the reflex assurance of faith, or what they termed the assurance of sense, which is *subjective*, and regards the internal evidence of a personal possession of Christ, and an interest in him.†

This two-fold assurance of faith—the direct and the reflex—regards different objects. The former relates to the doctrine and the latter to the grace, of faith—the former to the foundation and the latter to the exercise, of faith—the former to the root, and the latter to the flower—the former to justification, and the latter to our knowledge of it as a sense of adoption—the former to our actual belief, the latter to our knoweldge of having believed. The former is the direct act of faith on Christ

*See Dr. Candlish on the Atonement, p. 147, 148.

†See the Marrow of Modern Divinity, Boston's long Note on p. 144-157, 20th ed. Berwick, 1811, and p. 160, 163. From the multifarious evidence adduced, this would appear to have been a distinction common to the Reformers, to the Westminster Divines, and to our standards, see p. 147-154. See also Robertson's History of the Atonement Controversy in Scotland, 1846, p. 29, 69, &c. See Zanchii Opera, Tom. iii, De. Fide. p. 7, 4. Dr. McLeod's True Godliness, p. 244, 169. "Thou hast, I say, a lively faith, both in that direct act whereby it justifieth, and also by a prudent observation of the work in thy soul—thou dost believe by faith that thou art justified by faith, thou hast hast also the attendant companion upon faith, that Christian hope," &c. Wks. of Bolton, vol. 4. p. 32, 33. See also Dr. Candlish on the Atonement, p. 148, 149-156, where he affirms the doctrine—shews that the difficulty arises from the nature of language which is always reflex, whereas faith is direct—and shows the essential agreement of Dr. Bellamy, Hervey and Anderson, and their apparent contrarieties. See also Luther and Melancthon, as quoted in Scott's continuation of Milner's Ch. Hist., vol. 1, p. 45, 46, and vol. 2, p. 240, 275, Calvin's views in do., vol. 3, p. 543, 550, and especially p. 549, or his Instit. B. iii, C. 11, § 7, 15, 16, 17, and Milner's own admission, p. 546.

and his righteousness, the latter is the reflex light of this faith in the heart.* The former cannot admit of doubt, while the latter is not inconsistent with many and frequent doubts. The former is the way of salvation, and the latter, of comfort; and the only way to secure, restore, or strengthen the latter, is by the former.†

The assurance of faith is the exercise of the mind, in actually receiving and resting upon Christ. The assurance of sense or experience, is the joyful confidence that we are in a state of gracious acceptance with God, from an examination of the work of God in our own souls.‡ The former is necessary and invariable, and of the very essence of saving faith, while the latter is desirable, is a privilege, and may and ought to be attained,§ but is manifested in different ways, and given in very different degrees to different believers.||

Assurance, therefore, implies a spiritual understanding of divine things, communicated by the Holy Ghost, which is supernatural and divine, and in the production of which the soul is entirely passive and recipient. Previous to its reception, the soul had no such spiritual understanding, and of course in the reception of it, it could have none. The greatest number of believers, therefore, know neither the time, or place, or manner, of their conversion, the change being wrought in many, doubtless, at a very early period of life.** It is only when the spiritual understanding is imparted, spiritual things become perceptible in their power and glory to the soul, giving it an assurance of their certainty; and it is only then, that holy affections, principles, and desires are produced, so as to constitute the sure ground and evidence of our personal interest in Christ. Assurance, therefore, is rational, and founded on argument, although the argument is immediate, and the evidence intuitive.††

II. This leads us to inquire in the second place, HOW THE HOLY SPIRIT IMPARTS THIS ASSURANCE TO THE SOUL, OR, IN OTHER WORDS, HOW THE SPIRIT WITNESSES TO THE SOUL.

*See Marrow of Divinity, p. 292, Note, and Rutherford, as quoted on p. 293.

†See Dr. McLeod's True Godliness, p. 199-203.

‡Dr. McLeod's True Godliness, p. 91, 92, 169, 224. Scott's Wks., vol. 1, p. 478, 5, 6, and vol. 2, p. 297. Ridgley's Body of Divinity, vol. 3, p. 263, 266, 267. How this is to be done, see Marrow of Divinity, p. 234. Owens' Wks., vol. 14, p. 112, 113, and vol. 6, p. 128, &c. East on, p. 65, 98, 118, 148, 149. See also the Morning Exercises, vol. 5, p. 613, 627.

§See the works by Brooks and East. Shepard's Sound Believer, p. 159, in opposition to the Romish view, see p. 159, 162, and to the Armenian view, p. 161, 178, 190, 227. Bryson's Real Christian, p. 120, 123.

||East on Forgiveness, p. 64, 161.

**Ridgley's Body of Divinity, vol. 3, p. 263, Philip Henry blamed those who laid stress on such knowledge, which he thought with many was impossible. See Life and Works, by Sir K. Williams, p. 12.

††Works of Jonathan Edwards, (Williams' edition,) English, vol. 4, p. 193, and Morell's Lectures on the Phil. Tendencies of the Age, p. 30, &c.

WITNESS OF THE SPIRIT.

The Holy Spirit, as Scripture teaches, works in the heart *personally*, and not merely through certain laws or agencies;—*directly*, and not through any intermediate cause;—*instrumentally*, in, by and with His word, His ministers, His ordinances, and every other means of affecting the mind and heart;—*rationally*, in accordance with our nature, as free, rational and accountable beings, so that while He gives origin to every holy principle, thought, determination, desire and obedience; “these,” as Bishop Butler says, “He performs *in us, with us and by us,*” so that while they “proceed from Him, they are still our desires, our counsel, and our work.”‡

The Holy Spirit, as an omnipotent, omniscient, and infinitely wise Being, undoubtedly *may* cause His direct and personal presence to be evident to the soul.* This He did to Prophets, Apostles, and other holy men of God, who spake as they were moved by the Holy Ghost.† Even they, however, appear to have had at first difficulty in assuring themselves that it was the Lord who spake to them, as in the case of Samuel, Gideon, and others.**

While, however, some such communication of Himself appears to be necessary to the very supposition of the inspiration of supernatural truth,§ yet, now that He has completed the volume of inspiration, the Holy Spirit does not produce this assurance by any sensible or audible voice; nor by the communication of any truth to the mind;—nor by dreams or visions;—nor by emotional excitement and “bodily exercise which profit nothing.” The Holy Spirit produces assurance in the hearts of believers *now, in all ordinary cases, and in reference to all ordinary truths and duties*, only through the instrumentality of His word, His ordinances, and those holy affections, principles and desires, which by His personal and direct operation He implants within the soul.|| These are the means he is pleased to employ;

‡Bartlett’s Memoirs of Bishop Butler, with some previously unpublished matter, p. 525; see also Charnock’s Works, vol. 5, p. 209, 219, &c. Buchanan on the Holy Spirit, p. 98. See also Hosea 11: 4, and Life of Philip Henry, p. 44.

*Halyburton’s Life, p. 159.

†Halyburton’s do., p. 159. Owens’ Works, vol. 3, p. 235, and Corbet’s Remains, p. 89.

**Locke, B. 4, cap. 19, § 14. Dr. Jamieson’s Reality of The Spirit’s Work, p. 227, 228.

§Owen says, he cannot tell by what infallible tokens inspired men might know assuredly they were not imposed upon, “for these are things whereof we have no experience.” See his opinion quoted approvingly also in Halyburton’s Works, p. 511. Owen on the Spirit, 13: 2; do. 1, § 10, and Works, vol. 3, p. 296.

||The Word of God is the instrument, and the Spirit the agent. He only teaches and applies what is in the Bible. Buchanan on the Holy Spirit, p. 95, 184. Halyburton’s Works, p. 531, 532, 534, 536, 539, and Memoirs of his own Life, p. 158-168. Owens’ Works, vol. 3, p. 353, 321, 349, 350-352, 235, 239. Rutherford’s Trial and Triumph of Faith, Sermon. xiv., p. 145.

—to which He has limited his influences;—and by which He gives evidences to ourselves and others, that we feel and act, “not after the flesh,” but under the direct guidance of the Spirit.**

We *savingly* believe in the Scriptures, not because of any private voice, whisper, or suggestion from the Spirit, separate from the written word, suggesting to our mind that they are the word of God. Such an internal testimony would be delusive, as it has ever proved to be, and would itself stand in need of testimony*—it would imply as many distinct reasons for believing as there are believers, and it would imply that no one is under obligation to believe the Scriptures unless he has received this internal testimony.

We *savingly* believe the Scriptures, therefore, to be the word of God, solely because of that evidence they give of the authority, veracity, wisdom and holiness of God, by which they were dictated. The *capacity* to discern this *evidence* is given by the Holy Spirit, but the evidence itself is in the Scriptures, and while the Holy Ghost is the author of that spiritual capacity by which we perceive and appreciate the evidence, it is the evidence and not the capacity which gives us the assurance of faith.†

In like manner it is by the Holy Spirit we are *enabled* to perceive the grace and glory of Christ, as He is set before us in the Gospel, as an almighty, all-merciful, all sufficient, and all-willing Saviour, and to receive and trust in God’s commands, promises, and invitations concerning Him—but it is the actual exercise of faith, hope, and peace, in *believing* these things, by which an assurance of faith is enkindled in the soul. The assurance rests not upon the spiritual capacity imparted by the Holy Spirit in regeneration, but upon the evidence and warrant of

**Owens’ Works, vol. 3, p. 309, 413, 410, 421, 422. See also the Memoirs of Rev. James Hogg, of Scotland. Edinburgh, 1846, p. 90-91. He lived in the 17th century.

*See Owen, vol. 3, at p. 421 and 422: “we persuade men to take the Scripture as the *only rule*, and the holy promised Spirit of God, sought by ardent prayers and supplications IN THE USE OF ALL MEANS appointed by Christ for that end, *for their guide*.” “If we shall *renounce the Scripture*, and the instruction given out of it unto the Church, by the Spirit of God, betaking ourselves unto *our own light*, we are sure it will teach us nothing, but either what they profess, or other things altogether as corrupt.”

†“The Holy Ghost gives a spiritual sense of the power and reality of the things believed—strengthens against temptations to unbelief, and in other ways confirms our faith—but the ground of our faith is the truth of God manifesting itself in Scripture.” See this subject fully argued in Owens’ Wks., vol. 3, p. 299-310, &c., 312-334, how the Scriptures give evidences of their truth, p. 334-344. See also Halyburton’s Wks., Nature of Faith, p. 531, 532 and 534, 535, 539, 543, 545. Lord Barrington’s Wks., vol. 1, 169, 178, vol. 2, p. 225, 230. See also Rutherford’s Trial and Triumph of Faith, Sermon. xiii, p. 136, Edinb. 1845. Winslow on the Spirit, p. 269. Dr. Jamieson’s Reality of the Spirit’s Works, p. 41, 42, 46, 111, 238, 257.

personal faith, and hope, and joy, which by that capacity we actually perceive in the word and feel in our hearts.*

In the same manner it is by the Holy Spirit, we are enabled to continue and to grow in grace, to live, and walk and triumph by faith; but our abiding assurance of faith and hope, and joy, does not arise from the spiritual capacity, which may be really strong while sensible feeling may be torpid or asleep, but it is by the sustaining, comforting, and enlivening power of graces in actual exercises, that this assurance is maintained.

In the same way, it is by the Holy Ghost, imparting to us "His own holy wisdom in that spiritual-mindedness, which is the spirit of power and of a sound mind," that we are enabled to discern between good and evil, truth and error, duty and disobedience, what is really *good* for us, and what is pleasing to us, what we would approve and enjoy hereafter, and what would seem to be immediately desirable, and are thus enabled to acquiesce in the divine will, to bear and to do what God pleases, to deny ourselves, to be active and devoted, to enter upon or continue any course of life, and, generally, to be "thoroughly furnished for every good work," so as to please God in all our ways. But it is in the actual experience of these things, in actual finding ourselves so directed, qualified, fitted, strengthened, sustained, satisfied, convinced, and blessed—that we have an assurance that we are doing God's will in that way in which He would have us to "serve the Lord."

The Holy Spirit, therefore, does not *ordinarily* make Himself known and felt in producing within us the capacity to believe, to know, to undertake and to do what He wills, but he makes Himself known in, by, and through the exercise of this capacity when we actually understand, know, will, and do. What the Holy Ghost imparts is a new principle, capacity, or disposition called "*spiritual*," because it is a participation of His holy nature. This principle is unknown to us naturally, imparted to us while passively recipient, and unfelt by us until we find it in actual exercise within us. It is demonstrated by its conscious exercise and effects. These are entirely different from, and above, any natural exercise of our faculties of mind. They must, therefore, have originated without us, and have been imparted to us.† And as only like can produce like, such a spiritual capacity and such spiritual exercise must prove their author to be the Holy Spirit. This theory do, although we are altogether ignorant and unconscious of the time, place, and manner in which this principle was imparted and is still sustained in the soul. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it

*Edward's Wks., vol. 4, p. 343. Winslow on the Spirit, 275.

†See Edwards, vol. 4, p. 343, 105, 108, 109.

cometh, and whither it goeth: so is every one that is born of the Spirit."

The meaning of this passage—which is the most direct and intentionally didactic on the subject of the Spirit's operations in the whole Bible—is evidently this. "The Holy Spirit is imperceptible and incomprehensible in the manner of His operations, but is clearly and incontrovertibly discerned in the effects produced by Him. The time and manner of His working are hid from us and inappreciable to our faculties, but His power and divinity are demonstrated by the work he accomplishes.† "Christ means," says Calvin, "that the movement and operation of the Spirit of God is not less perceptible in the renewal of man than the motion of the air, but that the manner of it is concealed."*

†The word wind may be interpreted variously, as it has been, by referring it to the Holy Spirit, to man's spirit, or more properly to the wind, but the design of the analogy—to point out the truth that as a cause which is hidden and unperceived, and beyond our cognizance, may be demonstrated by its effects, so may the Holy Spirit be known by His effects, while unknown in the actual production of them—this we say is most evident, and has been admitted, as far as we can find, by all reputable commentators and critics. Bishop Butler has elaborated the argument in a discourse on this text, preserved and recently published by Mr. Bartlett, in his Memoirs of Bishop Butler, London, 1839, p. 517, 520, 223, 524, 526. "Hominis renati per spiritum actiones conspiciuntur admirabiles, ORIGO IPSEA LATET." Poole's Synopsis. See also Poole's Annotations, The Westminster Assembly's Annotations, Bloomfield's Critical Digest and Greek Testament, Kuinoel, Koppe, &c. &c. Lampe, in his invaluable work on John, sustains the same view unhesitatingly, Tom. 1, p. 579, 580. See on the Analogy 1, K. 19: 11, 12. Cant. 4: 16; Ezek. 37: 11; Acts 11: 21; Ps. 29: 5; Is. 35: 5; Ps. 89: 16. On the doctrine, see 1 Cor. 12: 11; Rom. 11: 34; Eccles. 11: 5; 1 Cor. 2: 11; 1 John 2: 29; 1 John 3: 7-10, 14, 24; 1 John 4: 13, and 5: 19, &c. &c. As quoted in Bartlett's Memoir of Butler, 520, and 525, Butler says: "The work of Regeneration carries great resemblance to what is observed of the wind: for, as there we gather its blowing from its sound, and other effects, though we do not see the blast, nor its rise and passage, nor are acquainted with the cause that sets it on; so may a child of God know he is such, by the effects and characters of that relation; though he do not see the Spirit that renews him, though the operations, by which he is renewed, be such as fall not under the observation of his outward senses, nor is perhaps his own mind conscious to many things by which that change is wrought in him." "If, as hath been said, it act upon us by the outward ministry of the word, by the inward dictates and reasonings of our minds,—if the effects only of his working be visible, but the manner of it imperceptible, &c."

The Dutch Annotations, ordered by the Synod of Dort, and "published by authority," 2 vols. Fol. London, 1657, take the same view, and on Rom. 8: 16, have these words—"witnesseth together with our spirit, which observes the evidences of our being the children of God, which our spirit by the Spirit of God finds in itself." Of exactly similar import is the explanation given in the Westminster Assembly's Annotations and Diodati's in loco.

Bishop Heber, in his Bampton Lectures on the Holy Spirit, also shews, that while the Holy Spirit and His work are undistinguishable by our faculties, the reality of His operation may be known from his precept and the perceptible effect. See p. 330.

Bishop Bull is very strongly of the same opinion. See Harmon. Apost. Diss. Post. as quoted in Williams' Def. of Modern Calvinism, p. 31, 32; and also in Richard Watson's Works.

*See Commentary in loco.

“The Spirit itself, therefore, bears witness with our spirit,”† and gives assurance of duty, and obligation, not by any immediate suggestion or impression, accompanied by a kind of internal light or noise;—nor by any distinct enunciation, in any way, of what is truth or duty in the case; not, in short, by way of *assertion*, but by way of substantial evidences and proofs. The Apostle here, as in other places, (e. g. Rom. 8: 15, and Gal. 4: 6,) declares the fact that the ever-blessed Spirit, “THE COMFORTER,” does actually witness with our spirits, and imparts to them the spirit of adoption, but *how* or in what manner the Spirit operates, this the Apostle does not attempt to define here or elsewhere. We are, however, taught in many passages that it is by the results—the fruit, earnest, seal, and impress of the Spirit, we are assured of His saving work in our souls, and of our saving interest in the Redeemer. (1 John 2: 3, and 3: 23, 24; 1 John 4: 12, 13, and 5: 1, 9, 10, 11, &c.)‡ The Holy Spirit produces in our hearts those divine graces, qualities, desires, convictions, zealous endeavours, and holy actions, which are the genuine evidences of His working and demonstrations of His power. He shines upon His own work thus produced, invigorates and strengthens it, and by bringing these principles into lively exercise, He assures our hearts of His will and of *our* duty. The Holy Spirit testifies to our spirits, convinces, satisfies, and removes all occasion of anxiety or fear. There are, therefore, two witnesses concurring in their testimony—“our spirit,” that is, our mind or conscience, and the Spirit of adoption, (*πνεῦμα του Θεου*, v. 14). Both concur to the production of assurance: The one operates in the way of accurate examination of the state of the soul, the claims of duty and obedience, and the disposition and fitness of the soul in reference to them, in the light of the precepts, promises, and directions of God’s word. The other gives efficiency to these efforts, by enabling the soul to discern in itself a mind and temper correspondent to what the word requires, and by imparting an assurance of God’s favor and approbation, and of our being in the path of duty. “How this is done we cannot

†Rom. 8: 16. See on this passage, in relation to the views of Calvin and the Reformers. Scott’s Continuation of Milner’s Ch. Hist., vol. 3, p. 548, 549, and 543-550. See a most explicit passage against all direct, sensible communications as fanatical, in the Formula Concordantiæ, in Hase’s Libri Symbolici, vol. 2, p. 672.

The particle *δυν* in this passage, “*ad nos laborantes refertur*,” says Beza. ‡See Ross on the Direct Witness, p. 24-30, and p. 30-36, where he gives proof from Doddridge, Scott, Henry, and other Commentators. Many others will be referred to in these notes. Indeed, with the few exceptions, we specify, the testimony of Commentators is altogether against this theory. Pearson on the Creed, and Dr. Barrow, both state the fact without attempting to explain the rationale.

fully understand, any more than we can understand how He produces any other effect in our mind."**

The foundation of this argument is laid in the ultimate truths already specified,—the infallible truth of what is made known by the proper exercise of whatever faculties and capacities God imparts and the power of God to communicate spiritual impressions to the soul. "The spirit of man which is in him, knows the things of man," 1 Cor. 2, 11. The renewed heart or "reason," has received a spiritual principle by which it can intuitively discern and judge spiritual things. By this "Spirit" we understand God's will as revealed in the Word, feel what is there promised, and exercise faith, and love, and obedience to God's will. Now of all this we are consciously assured, and cannot be deceived. The veracity of God is pledged for its certainty, and "our own hearts have confidence toward God." Such spiritual exercises are the fruits and evidences of the Spirit, and are given in that Word—of which He has given us assured certainty—as infallible way-marks of His presence and of His will concerning us. And as our "spirits" assure us of the exercises themselves—the thoughts, feelings, emotions, and purposes—so do these exercises demonstrate the purpose and will of the Spirit concerning us. He is "the Spirit of truth," and cannot lie, (John 14, 17, Tit. 1, 2)—"He searcheth all things, even the deep things of God," and can "guide into all truth" and unto all duty, (1 Cor., 2, 10)—He is Lord and God, and worthy of infinite and implicit credit. His testimony, therefore, while it is secret and inexpressible, (Rev. 2, 17, 1 Pet., 11, 8, 2 Cor., 12, 4), inconstant, variable, and various in its sensible manifestations, is nevertheless certain and infallible, silencing objections, scattering temptations and removing all scruples.*

On the other hand, our views and feelings as evidenced by our spiritual consciousness, and judged by our spiritual understanding,† are not carnal and selfish, but have supreme regard to God's glory; are firm and abiding in their character, (Eph. 1, 13); give us settled purposes and hopes; lead the soul upward in the "cry" of earnest prayer;‡ fill it with love to God, and with willing and earnest desires of new obedience; lead to the diligent use of appointed means; are not presumptuous and confident, but anxious, and often scrupulously doubtful; sustain

**Hodge's Commentary in loco. See also Dr. Mason's Disc. on Assurance of Faith, in Works, vol. 1, p. 325; and Sermons, by Dr. Andrew Thomson, of Edinburgh. Appendix on Assurance of Faith.

*See Forty-Six Sermons on Romans, ch. 8, by Thomas Horton, D. D., Lond. 1674, Fol., p. 246.

†John 1, 12, Gal. 4, 6-14, 1, John 5, 10, Eph. 1, 12, Acts 15, 8, 9, 1 John 4, 16, 2 Cor. 1, 12.

‡Calvin seems to place the witness very much in this and in boldness to call God Father. See his commentary in loco.

us under difficulty and hindrances; give a comfortable and abiding hope, persuasion, or joy; and thus, as well as by many other modes and operations, bear a sincere and infallible testimony to our hearts, that they are not the delusions of Satan, or the imaginations and desires of our own spirit. § From this double testimony we have doubled assurance—the best assurance of the best blessing—“a witness with a witness indeed.” “Our rejoicing is this—even the testimony of our conscience,” (2 Cor. 1, 12). “He that believeth on the Son hath the witness in himself,” (1 John 5, 10), “his conscience bearing him witness in the Holy Ghost,” (Rom. 9, 1).

Such is the doctrine, as we have seen, of the Westminster Divines, and such, unquestionably, is the doctrine of the Westminster standards, as adopted by our own Church. This will be found at length in the chapter “on the Assurance of Grace and Salvation.” (Conf. of Faith, ch. xviii.) and more succinctly in the Larger Catechism, (Q. 80, 81,) where it is said that “such as” *already* “truly believe in Christ, and endeavor to walk in all good conscience before Him, may, without extraordinary revelation, by faith grounded upon the ruth of God’s promises, and by the Spirit enabling them to discern in themselves those graces to which the premises of life are made, and “then” bearing witness with their spirits that they are the children of God, be infallibly assured that they are in a state of grace.” In the chapter in the Confession, it is taught that “hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions, that they are in the favor of God,” &c. The hope of the believer, however, “is not a bare conjectural and probable persuasion grounded upon a *fallible* hope,” *such as suggestions and extraordinary impulses*, “but an infallible assurance,” &c., (as above) “attained unto in the right use of ordinary means.”

The Holy Spirit, therefore, in bearing His testimony, and in inspiring assurance, does not operate independently of Scripture by an inward light, as the Quakers teach.* Neither does He do so by an immediate suggestion of the truth,—accompanied by more or less excitement,—that any individual is saved, is pardoned, is adopted, or is called by God to any particular privilege or duty. This is the view entertained by the Methodist Church, and by some others out of that Church.

The testimony of the Spirit, says Mr. Watson,† “is a direct testimony to, or an inward impression on, the soul, whereby the Spirit of God witnesses to my Spirit, that I am a child of

§See a Commentary on the Romans, by Rev. Thomas Wilson, Lond., 1627, Fol. Edn. second, in loco.

*See the subject in this view ably handled in Dr. Wardlaw’s Letters to the Society of Friends. Glasgow, 1836.

†See his Institutes in Wks., vol. ii, p. 255, Eng. Ed.

God; that Christ hath loved me, and given himself for me; that I, *even I*, am reconciled to God."

"That a *supernatural conviction of duty*," says the writer in this Review,* wrought by the immediate agency of the Holy Ghost, is an essential element in the evidence of a true vocation to the ministry, seems to us to be the clear and authoritative doctrine of the Scriptures."

"The certain knowledge of God," says Barclay, "can be obtained by no other way than the inward, immediate manifestation and revelation of God's Spirit, shining in and upon the heart, enlightening and opening the understanding." And this manifestation he teaches to be independent of the Word, and to convey truths new and otherwise unknown.†

Now that the Spirit cannot impart such a witness or call, except in the way of actual inspiration, accompanied of course with miraculous attestation,—and that in all ordinary cases He does not in fact do so, we firmly believe.

1. Scripture no where warrants the opinion that He does.

2. Scripture, on the contrary, leads us, as we have seen, to an opposite conclusion. And if, therefore, it is not a DIVINELY ATTESTED FACT, that the Spirit does so operate, no graces, or convictions, or opinions, can make it a fact.‡

3. Such a witness, or call, carries with it no impress or evidence by which it can be traced to the Holy Spirit. Such suggestions, and such excited emotions, *might* arise, and often *do* arise from the operation of the mind itself, when the imaginative faculty has been long or deeply excited by sympathy, anxiety, or hope. Of they *might* be awakened by the delusions of Satan. They imply, *necessarily*, no divine impressions. They exert no holy, divine, or supernatural influence. They are not grounded upon any word or promise of God. They are, therefore, a most unwarrantable ground of evidence, and can lead to no true and abiding comfort.§

Such suggestions are not *evidence* at all—they neither prove their own origin nor the fact they assert. They may, or may not, accompany saving and holy influences, but in themselves, they can only delude the mind with a false and groundless hope. It is only when the Holy Spirit gives such evidences as *proves* the truth of what is believed, that He is said to witness with our Spirit.** Then *alone* He imparts an evidence, or seal,

*See Southern Pres. Review, No. 3, vol. 1, p. 143, 144.

†See Apology for the Quakers, p. 19, 20, and Wardlaw, p. 43, 44.

‡See Ross on the Direct Witness, p. 39.

§See Edwards' Works, vol. 4, on the Affections, p. 131, 132, and Stoddard as there quoted.

**See Edwards' do., p. 133, and Heb. 2: 4; Acts 14: 3; John 5: 36; John 10: 25; 1 John 5: 8.

or earnest—such as God alone *could* impress, and by which therefore we cannot be deluded.†

4. Such suggestions are in contradiction to the facts already established, that the testimony of the Spirit regarding truth, duty, and privilege, is limited to the word, and that it is rational and given in, through and by, our faculties.‡ The former is necessary to guard against endless error and delusions, and the latter that we may be led by “the cords of a man,” and have the witness within ourselves. Such suggestions, however, supersede and set aside the Scriptures, open up the way for every delusion,§ and are incapable of any rational evidence.

5. It cannot be said that such suggestions are intuitively believed, by the reason, and that they are, as they then would be, infallible, for they relate to what is supernatural and beyond the range of our natural reason; nay, they relate to things of which it is positively declared that “the natural heart receiveth them not, neither can it know them, because they are spiritually discerned.” Such suggestions cannot, therefore, be based upon the veracity of God, as evidenced in our constitution, and they are not warranted as we have seen by that veracity, as it is made known in His word. The understanding of spiritual and heavenly things, implies a spiritual capacity,—and the witness of the Holy Ghost, implies the existence of that “*Spirit*” within us, to discern, and of the work within us, which is to be discerned.

6. Conscience|| cannot attest the divine author of such suggestions, because its office is the enforcement of truth or duty, and not their discovery, and because, as a natural power, it can only act naturally, and must have a rule by which to decide, and marks by which to determine. The convictions of conscience presuppose knowledge of the truth or object, of whose truth or nature it can otherwise tell us nothing.

7. Neither can consciousness* give such an attestation, since it can neither witness to what is past or future, nor to the *nature* of what is present. Consciousness only testifies to existing impressions or states of thought and feeling. It testifies, by intuitive belief, to what is in the mind itself, to states of mind, but not to objects external to it. The feeling, and the object which causes it, are entirely different and distinct. Mere feelings might be supposed to arise spontaneously, were it not for another intuitive and primary law by which we refer them

†2 Cor. 1: 22; Eph. 1: 13; Rev. 2: 17, and 7: 3; and Edwards do., p. 133, 134, 136, 137. See also p. 343, and 2 Cor. 5: 5, with the context in Rom. 8: 16, as alluding to support under great trials.

‡See Halyburton's Works. Nature of Faith, p. 525, 523.

§See Southern Presb. Review, do., p. 145, 146, 135.

||See Southern Presb. Review, do., p. 135, 139, 146, 153.

*See Southern Presb. Review, p. 146.

to *some* object as their source. But whether this object is immediate or remote, bodily or spiritual, real or imaginary, we come to know in the exercise of other intuitive laws of mind in which the mind is active and not passive. In this way we recognize objects and determine their nature.†

8. A voice or suggestion can only make an impression on the soul. It cannot, however, lead either through consciousness or conscience, to the knowledge of its source or of the nature of that source. It remains, therefore, that the understanding should take up the impression or suggestion and bring it "to the law and to the testimony," knowing that if not warranted by this, "there is no truth in them."‡ But the understanding cannot act until the mind has been already supernaturally renewed, and gifted with power to discern spiritual things. It is only when so renewed and guided by the teaching of the Holy Ghost, the mind can apply the tests of the word and the tests of its own experience, and thereby know what is truth and duty. For, supposing the mind to exist in a state of blank spiritual unsusceptibility, and supposing truth to be then communicated to it in words, what effect could these words produce in such a mind?§

This is the only rational way of receiving the Spirit's testimony, and that testimony or witness is, as we have seen, given in accordance with our rational powers. It is not then the *working* of the Spirit of which we are conscious, but the *result* of that work.* "We do not see, or hear, or feel the Holy Spirit working within us, but we are sensible of what is wrought within us.** There is neither a light, nor a voice, nor a felt stirring within, but there are convictions, and feelings, and desires, and the sensible graces which in Scripture are attributed to Him. The part which our own Spirit performs is, that with the eye of consciousness we read what is in ourselves—with the spiritual mind we read and clearly understand what is in the word, and feel its application to ourselves—by this also we discern the lineaments of truth or grace, or qualification for duty impressed by the Spirit upon our hearts. By the Holy Ghost also we are sustained in making a firm and confident application to ourselves, and a firm and confident conclusion respecting ourselves. And thus we are led by a most rational process and a most rational demonstration to a

†See Mill's Logic, p. 34, 35.

‡The Reviewer admits that the word gives three sources of proof, by which such suggestions are to be tested. See S. P. Review, p. 146-152.

§See Morell's Lectures on the Phil. Tend. of the Age, p. 135-137.

*See Dr. Chalmers' Lecture on Romans, upon ch. 8: 2, 16, in Works, vol. 24, p. 63. Bates' Works, vol. 4, p. 318.

**See Dr. Chalmers' do., where he illustrates from the analogy of the wind, of vegetation, and from the parable of the seed springing up we know not how, &c., p. 64, and from which we quote.

most rational conclusion,‡ and “that not by a tardy or elaborate argument, but with an evidence and a directness as quick and powerful as intuition.” “Thus there is no whisper by the Spirit distinct from the testimony of the word. Thus there is no irradiation, but that whereby the mind is enabled to look reflexly and with rational discernment upon itself. And hence, there is no conclusion, but what comes immediately and irresistibly out of the premises which are clear to me, while they lie hid in deepest obscurity from other men. And all this you will observe with the rapidity of thought—by a flight of steps so few, as to be got over in an instant of time—by a train of considerations strictly logical, while the mind that enjoys and is imprest with all this light is not sensible of any logic,—and yet withal by the Spirit of God.”*

9. Such suggestions are transient and variable, and are incapable, therefore, of giving abiding comfort, or habitual guidance, since, instead of imparting assurance, they foster doubt and pave the way either for great presumption or great distress, according to the natural habit and temper of the mind. “The word that I have spoken,” says Christ, “the same shall judge you in the last day.”† John 12: 48. If, then, “we would judge ourselves” by this sure and all-sufficient testimony, “we should not be judged,” and “we should not be condemned with the world.” Our testimony and our judgment would be firm and abiding, and not driven about by every wind of doctrine, or made subservient to the state and condition of our feelings. But if sensible evidence of the direct and present influence of the Spirit is required, as a ground of comfortable assurance and hope, then, even when such feelings *are* present, we cannot possibly decide whence they come or whither they go; and when the saving fruits of the Spirit are beclouded, the heart is left without any anchor, and is overwhelmed with every fearful doubt.**

‡Halyburton’s Works, p. 523. “I observe that this light or objective evidence whereon faith is bottomed, has no affinity with, but is at the furthest removed from enthusiastic impulse or imaginations.

1. This is not a persuasion without reason. Here is the strongest reason, and the assent hereon passed leans upon the most pregnant evidence.

2. It carries no contradiction to our faculties, but influences them each in a way suitable to its nature and condition.

3. Yea, more, none of our faculties in their due use do contradict, or at least, disprove it. Whereas enthusiastic impressions are irrational.

4. This is not a persuasion, nor a ground for it without, or contrary to the word, but it is in evidence of the word itself, that by it we are directed to attend to, and improve.

5. Yea, it is what our other faculties in their due use will give a consequential confirmation to, as we have heard.”

*Dr. Chalmers’ Lectures on Romans, p. 68, 69. See also Mills’ Logic, p. 4. 5. Halyburton’s Works, p. 523, 524.

†Brooks on Assurance, p. 98, 111, 112.

**See Ross on the Direct Witness, p. 48, &c.

10. The witness of Spirit can not be sensible, otherwise it would be felt in the case of regenerated infants, children and youth. But so far from this being the case, many of the most devoted and eminent christians can give no account of the time or manner of their conversion or other spiritual changes. § The same argument will apply to God the Father and the Son, to Angels and to Satan, who must all on such principles evidence their peculiar operation by peculiar impressions. ||

11. Such suggestions conflict with other tests of the Spirit's witness laid down in the written word. The evidences of a divine call to saving faith, or to any particular duty, such as the ministry, is made subject in the word of God—1st, to the evidence of its fruits, and 2d, to the judgment of those who are authorised to decide upon character and fitness. Now, can we believe that God would embody the infallible evidence of His call in a state of mind and feeling of which the recipient can give no account to others, nor any *rational* account whatever—an evidence which *might* be produced by the natural powers of the mind, or by Satanic influence—and to which *might* be opposed the authorised determination both of God's people, of God's officers, and of God's rule of judgment by outward fruits.*

12. Such suggestions are, to say the least, impracticable and useless. It is admitted on all hands, that they are and may be delusive; and that they are incapable of proof to others. They are, therefore, useless to God, who can discern the heart;—to their possessor, because he cannot certify their origin to himself or others;—and to others, because to them they are altogether inappreciable.*

13. Such operations of the Spirit must be either uniform or false. They must be uniform, because the Holy Spirit is the source of "that wisdom from above," by which we are directed in the choice, pursuit, and successful discharge of *every* calling in life—of every duty, and in every emergency. What is necessary in one case, is proportionately necessary in all, and a witness, therefore, which is only applicable in one case, cannot be divine, but must be illusory. †

14. Such evidence of the guiding influence and direction of the Spirit is contrary to the great mass of holy witnesses in

§ Buchanan on the Spirit, p. 223; and Owen, vol. 2, p. 283, 482, 492.

|| See Halyburton's Memoirs, p. 157.

* See Ross on the Direct Witness, p. 40.

† The direct testimony of the Spirit is claimed by Mr. Wesley, the Quakers, and others, as peculiar to them. This, however, would prove that the doctrine cannot be that laid down in the Bible, since it would limit the testimony of the Spirit to a small portion of those who give positive evidence of His saving, sanctifying, and comforting influences. See Ross on the Direct Witness, p. 36, 44.

every age of the Church, and is not, therefore, likely to be correct.

Mr. Watson's authorities‡ in support of his views, utterly fail. They all of them express their belief in the FACT of the witness and influence of the Holy Spirit, but they do not profess to believe in the self-evidencing manifestations of the Holy Spirit, nor in the direct and immediate suggestion of any fact or truth concerning our spiritual condition—nor in any other of his peculiar views.* With all our industry in making a somewhat extended research, we cannot find any writer beyond the Quaker or Methodist denomination, either patristic, Reformer, Puritan, Westminster Assembly, either European, English or Scottish, who adopt these views. That our assurance is, in all cases of a saving nature, produced by the direct and immediate operation of the Holy Spirit, is undoubtedly the received opinion of all Orthodox Divines. A few are willing to admit, that when it pleases Him, the Holy Spirit may and does shed abroad in the soul, an illuminating influence, giving very perceptible and unusual experience,† but this they believe is done not by way of suggestion, independent of the reading or hearing of the word, and independent of our graces, convictions and feelings, but on the contrary, in, by, and through these. The established doctrine of divines we believe to be, that all such assurance is produced by the Holy Spirit shining upon His own word, His own ordinances, and His own work in the soul, and thus giving that "demonstration of the Spirit," which is more conclusive and certain than even mathematical reasoning.§

‡See given in his *Institutes Wks*, xi. vol., p. 269, &c., and in his *Life of Wesley*, Wks. vol. 5, p. 178, &c.

*By interpreting them in his own way, Mr. Barclay makes the same writers and others also teach *his* peculiar views. See *Apology*, p. 23, and *Wardlaw*, p. 45.

†These are Owen, Halyburton, Horton, Haldane, and in one passage, Mr. Brooks. The *real* and full sentiments of these authors, however, we have had and will have, occasion fully to present.

§These authorities have been mostly given in the previous references upon the various topics. Some others are here added. Short, in his *Bampton Lectures*, enumerates among "the enthusiastic pretensions," condemned by the whole body of the Church, "special impulses, and extraordinary illuminations of the Spirit, for the personal assurance of salvation and comfort of the christian," p. 166, 165, &c. He quotes in proof of the position that the Church of England has ever denied "the necessity of a sensible illumination or impulse, whether instantaneous or otherwise, for assurance of salvation," p. 173. A number of authors and a great number of selections from the *Homilies*, see p. 166, 171, and p. 231-237. See on the doctrines of the Church generally, from the beginning, p. 153-171, and on the true principles as laid down by that Church, p. 171-175. The object of the work is to illustrate the witness of the Spirit, in the various manifestations of christian piety. On the doctrine of the Church of England, see also a *Summary of Faith and Practice*, by Dr. Burrow, vol. 2, p. 4, 12, 37, 38, 40, 42, 79, 80, 93, 88. See Melancthon and Luther, as quoted in *Scott's Continuation of Milner's History of the Church*, vol. 1, p. 45, 46, and his own views also, and in vol. 3, p. 543-550. See quotations from the *Fathers*,

15. Such evidences is contradicted by facts, which, upon the supposition of its truth, are perfectly astounding and inexplicable.

1. It is found to be in readiness *just in proportion* to the demand made for it as a prerequisite to any office or duty in any christian community.

2. It is found to be most confident where the judgment of others is most contradictory to it.

3. It is found associated with doctrines the most opposite and contradictory in different portions of the same body, (e. g. the Quakers,) and in different bodies.

4. It is found sustaining the same individuals at different times, in the inculcation and assertion of doctrines the most palpably contradictory to each other, and to the word of God.

5. It is bodily claimed by many, who, nevertheless, have proved utterly incompetent and unworthy. Swedenborg alleged that he was constantly under this immediate guidance of the Spirit.

16. If the Holy Spirit testifies to a fact not evidenced and propounded in the Scriptures, then whatever He thus testifies, must be as infallibly true as the Word of God itself. But it is affirmed that the Spirit testifies to the teaching of Romanists, Prelatists, Quakers, Irvingites, and innumerable sects, who all teach what is contrary to the Bible and to each other. The Spirit, therefore, only testifies to what He has made known to the Word.

17. If the Spirit, by immediate and supernatural suggestion, imparts the knowledge of one fact or truth, He can impart the knowledge of all. And if the importance of the subject or duty makes this *necessary* in one case, then it is necessary in all, since all are of unspeakable importance and involve everlasting consequences, (Math. 5, 18, 19). Thus would the Scriptures be set aside as unnecessary, since, if texts may be pleaded for such suggestions, as it regards some truth or duty, they may be pleaded also for "all truth" and duty.

and views of many Divines in the Synod of Trent, in *ibid*, vol. 2, p. 275, 276, 283. See the articles of the Synod of Berne, A. D. 1532, quoted in *do*. vol. 3, p. 249, and Calvin's views and others fully, at p. 543-550. Flavel's Wks., vol. 6, p. 402, 403. Bayne on the Ephesians, Lond., 1643, Fol. p. 142. Wks. of Rev. William Bridge, vol. 5, p. 167. Howe's Wks., vol. 1, p. 450. Williams' Defence of Modern Calvinism, p. 31, 32, 35. Bellamy's Wks., vol. 2, p. 503. Haldane on the Atonement, Ed. 2nd, p. 111, 157. Serle's *Horæ Solitariae*, vol. 2nd. Hurrioon's Wks., vol. 3, p. 312. Doddridge's Lectures, 4to p. 452. Waterland's Wks., vol. 10, p. 502. Bates' Wks., vol. p. 318. Winslow on the Holy Spirit, p. 239-243, 265, 300, 269-275. Bellamy's Wks., vol. 1, p. 455, vol. 2, p. 291-296, to which the reader is particularly referred. Dickinson's Marks of Saving Faith, see given in Tracts of the American Tract Society. Also the importance of distinguishing True and False Conversions, by Rev. Seth Williston, given in Tract No. 165, of *do*.

18. If the testimony of the Spirit given by supernatural and direct suggestion conveys the truth of any proposition or fact, then this truth or fact was either already in the Scriptures, or in existence, or else such a testimony is incredible, since God never required the belief of a proposition or fact which was not already true, nor does the Spirit ever testify to a fact which has not been already established. He first works, and then testifies to his own work.*

19. If it is said that this testimony of the Spirit is only by way of impulse or feeling, or shining, or voice, and not by the statement of any truth or fact—then we reply as before, that these constitute no evidence at all, and witness nothing.

Finally we remark, that such a testimony of the Spirit cannot be admitted, because its advocates are led to adopt positions, which we believe to be contrary to Scripture, and to fact, and to each other.

Mr. Watson, who has very ably and extensively written upon the subject, says we cannot love God, until we are assured by this witness of His Spirit, that He loves and is reconciled to us, since He alone knows the mind of God, and He alone can tell us that God loves us.† But we have seen that until we actually possess and exercise a spiritual mind, we cannot discern spiritual things, and cannot, therefore, either know or love God spiritually. He thus “puts us,” to use his own words, “upon the impossible task,”‡ of knowing God before we are savingly enabled to do so, which is absurd.

To know that it is the Spirit of God who speaks to us, on any occasion and in any manner, we must have some criterion by which to judge of His speaking, and so on ad infinitum. But when a spiritual capacity has been imparted, and spiritual things are understood and felt, and the Holy Spirit gives clearness to the outward evidence and power to the inward principle, then is the heart able to stand fast and rejoice in hope, and while the manner in which these gifts are bestowed is unknown, this spiritual mind enables us to love God in Christ, from whom they all proceeded.

The argument that “love to God directly implies a knowledge of His love to us.”§ is therefore in one sense true, and in another untrue. Objectively or doctrinally, as it regards certain evidence of God “being in Christ reconciling sinners unto Himself, and not imputing their trespasses unto them,” it is true. But it is not true, that to love God we must have a personal, direct attestation made by the Holy Ghost to our minds,

*See Dr. Candlish on the Atonement, p. 153, 154, and Bellamy there quoted.

†Works, vol. 2, p. 214, 215, and vol. 2, p. 262, 263; vol. 4, p. 300, 301.

‡Do. do.

§Works, vol. 4, p. 300.

that God has pardoned and adopted us. This is not faith, but sight and sense;—it makes this testimony and its fruit precede justification,† whereas the Apostle makes this “peace with God” to follow justification; (Rom. 5: 1,) and to witness to this peace, therefore, before justification, would be to testify to what is not the fact;—it makes faith our work in consequence of this witness, whereas it “is the gift of God,” and the first fruit of the Spirit;—it implies that there cannot be faith where there is not already assurance;‡ and yet, Mr. Watson says, “the faith that *brings* us into this state of “comfortable assurance,” must maintain us in it;§ thus, in one place making faith *precede* justification;|| and in another making assurance, which is an exercise of faith, precede faith.** The error, we conceive, lies in denying to faith the *instrumental* connexion with salvation, attributed to it in the word of God,†† and in making special love the ground of faith,‡‡ instead of God’s warrant in the Gospel, made plain to us by the regenerating influence of the Holy Ghost, “whose work is one,” and who in enabling us to exercise faith, thereby produces at the same time saving faith, hope and joy.*

We agree with Mr. Watson, in believing that the Holy Ghost not only witnesses with, or in our spirit, but to our spirit;*† but when he makes the Holy Spirit give “witness to the great fact that our sins are forgiven,”*‡ &c., he makes *necessary* to saving knowledge what he admits the text on which he founds his doctrine may not require,*§ which Scripture never asserts, and which we have shewn can never be proved to ourselves or to others. In fact, Mr. Watson admits that the *manner* in which this truth is communicated by the Holy Spirit, cannot be described, and is different in different individuals;*||—that it is open to the greatest delusions;—that it requires the fruits of the Spirit to test this test and make sure this assurance;†*—that it is *necessary*, and that *always*,†‡ and yet that it conveys no certain assurance of final salvation,†§ or of any permanent security;—it is according to him a direct witness of *adoption*

†See vol. 4, p. 293, where this is taught.

‡See vol. 4, p. 301.

§Do., p. 303, and vol. 2, p. 248, and vol. 6, p. 259, 264.

||Vol. 11, 255.

**Do., p. 249; vol. 4, p. 293; vol. 11, p. 255.

††Vol. 11, p. 262-264.

‡‡Do., p. 267.

*See this admitted in do., vol. 11, p. 267.

*†Works, vol. 292, and vol. 11, p. 261, 262, 255, 257.

*‡Do., do., 293, and vol. 11, 262, 263.

*§Works, vol. 11, p. 260.

*||Works, vol. 4, p. 301; vol. 11, p. 257.

†*Do., vol. 4, p. 295, 305.

†‡He admits also that this witness must be in accordance with the various modes in which it is represented in Scripture.

†§Works, vol. 4, p. 303, and vol. 5, p. 175.

and pardon, and is yet only "a comfortable persuasion or conviction," and "does not necessarily imply the absence of all doubt." §§

Such are some of the difficulties in which this theory involves its most skilful advocates. It leads ultimately to the endless circle—that we know that our feelings and convictions are saving, because of the direct witness of the Spirit assuring us that we are saved; and we know that this assurance is the testimony of the Spirit, and not of our own minds or of Satan, because of the fruits to which it leads. |||| And this theory, at the same time, substitutes an inward suggestion and experience of our minds for the only divine warrant given for our faith in the word and testimony of God.***

On both sides of this question, therefore, of the witness of the Spirit, there are dangerous errors to be avoided—errors of excess—and errors of defect:—the error of the Sadducees who denied the doctrine and necessity of the Holy Spirit's influence, in order that we may in any measure and as it regards any duty—will and do what is holy and pure;*—the error of the Pelagians who reduce the proffered help of the Holy Spirit to mere natural capacity, or the knowledge imparted by revelation;—and the error of the Semi-Pelagians,† who attribute to man's ability the preparation of the heart, and who teach that the grace of willing and acting is given in consequence of this preparation.‡ So much for the errors of defect. But on the other hand, there are errors of excess which are as carefully to be avoided:—the errors of all, who, like Montanus, claim the special guidance and direction of the Spirit, to complete and perfect the doctrine and order of the church;§—the error of all, who like various sects at different periods of the church, claimed for themselves the illapses and illuminations of the Holy Spirit for guidance, instruction and ability to preach;—the erroneous assumption also of the Romish church, in claiming the exclusive possession of the Holy Spirit for authenticating and interpreting inspired writings, and for imparting all heavenly grace;—and, finally, the error of erecting as a standard of experience and a test of sincerity, a sensible manifestation of the personal and direct operation of the Holy Spirit, as is unwarranted and unrequired by the word of God. While such a standard may accord with the remarkable experience of a few, it is adapted to throw doubts, darkness and difficulties,

§§Do., vol. 11, p. 254.

||||See Ross on the Direct Witness, p. 46-52.

***See do., p. 52-61.

*See Short's Bampton Lectures, p. 194, 137, 145, 139.

†Do. do., p. 141, 150, 141, 144, 148, &c.

‡Do. do., p. 142.

§Do.

if not absolute despair, in the way of the heavenly conscientious and sincere, while it offers no obstruction to the self-confident, hypocritical, or presumptuous, and which, therefore, can do only harm, and that to God's dear and most tender-hearted and spiritually minded children.

But to our doctrine on this subject of the witness of the Spirit, there is one objection not yet noticed, and which has been deemed of insurmountable difficulty. It is urged strongly by Mr. Watson, and by the Reviewer, and is this: If the witness of the Spirit is to be gathered from the conformity of our experience, and character, and motives, to those described in the Scriptures as the work and operation of the Spirit, then the witness is in fact not that of the Spirit at all, but is only the witness of our own spirit.*

Now to this objection we have several replies.

1st. This objection does not give us credit for believing and teaching as truly as the objectors can, the direct and personal operation of the Spirit in the production of every holy principle, capacity, feeling, desire and purpose, and also in upholding, strengthening, and confirming them. What we deny, is not the direct and personal operation of the Spirit, but the *sensible and self-evidencing nature* of this *process* as a necessarily required test and evidence of the reality of what is thus produced. We believe in the necessity and fact of the Spirit's operation—we deny the capacity to discern the time and manner of His operation.

2dly. The term "*witness*," is itself metaphorical, and can only be explained, therefore, by what is taught elsewhere of the nature and incomprehensibility of the divine operations.

3dly. The analogy of language and the actual usage of Scripture sustain the interpretation, that by the term "*witness of the Spirit*," is to be understood, the effect produced by the Spirit—the testimony given by Him in those graces of which he is the only possible author,—and this view is sustained as admissible by the construction and the context of that passage in which the words are used, (Rom. 8, 16.)† The objection, therefore, is founded upon a view of this passage, which is not necessary—nor sustained by the general doctrine of Scripture.

4thly. The testimony of our spirits to any thing within the range of our capacity, is founded on the veracity of God, and is therefore infallible, and hence the testimony of that "*Spirit*," which is "*the gift of God*," *imparted* for the very purpose of spiritual discernment, must be infallible, also,

5thly. This inward infallible testimony is rendered more assured by the infallible evidence and test of the outward word,

*See Watson's Wks, vol. 4, p. 295, 300, and vol. 11, 255, 256, 257.

†See Stuart's Commentary in Edward's Works, vol. 4.

made plain and applicable to us by the infallible teaching of the Holy Spirit. Nor is this reasoning in a circle. We are *conscious* and therefore certain of a spiritual capacity. The infallibility of this consciousness we assume, though "we cannot tell whence it cometh." And in the exercise of this capacity we discern the truth in the word and its application *to us*, and the actual existence of that grace which is there ascribed to the Holy Spirit, wrought *in our hearts*, and are therefore intuitively led to attribute that grace—whether it comforts, or directs to duty—to the Holy Ghost.

6thly. Scripture and reason both warrant us in saying, that those spiritual views, feelings, desires, and principles which could not be produced by our natural powers, and could only be imparted by the Holy Ghost, are a direct and literal witness given by Him to our "Spirits"—speaking more loudly and incontrovertibly than if we actually heard a voice from the upper sanctuary. Nay, so assuredly are these spiritual views, the witness of the Spirit, that in Scripture they are actually denominated the Spirit,* (John, 3: 6, Rom. 8: 5, 1 Cor. 2: 14, and 15: 49, 2 Cor. 5: 17, Gal. 4: 19, &c.)

In the language of Scripture and reason, therefore, these fruits of the Spirit are the Spirit Himself, witnessing with our spirits, and demonstrating that "He who hath wrought us for the self-same thing is God." "But how and in what manner He works these effects we know not any more than how the bones do grow in the womb of her that is with child. Therefore it is called a hidden life, (Col. 3: 3,) being in this respect unknown even to spiritual men, though they are themselves the subjects of it."†

The nature of the ministerial call depends upon the nature of assurance and the witness of the Spirit,—of both which it is an eminent exemplification. Having, therefore, endeavored to state the doctrine of Scripture on these subjects, we are now

*See Howe's Wks., vol. 2, p. 60, 61, and vol. 5, p. 8, 9, 12, who gives several arguments in proof. Also the Marrow of Modern Divinity, p. 295, 296, 297.

The Spirit witnesses to his operations already existing, and not by or in the operations, whether they are faith or hope, or a conviction of duty. See Shepard's Sound Believer, p. 231-237. Horton's Discourses on Romans, ch. viii, p. 245, 247. See also John, 14, 23, 21. Before He seals He writes. He renovates before He consoles, and qualifies before He calls. See also Brooks on Assurance, p. 214, 215, 216.

†Burkett on the N. Test., on John 3, 8, Lond. Fol. 16th edition, p. 235. See him also on Rom. 8, 16, p. 428. The Spirit witnesses, he says, "by laying down marks of trial in the Scriptures, by working these graces in us, and by helping us to discover this work in our souls . . . which testify by reflecting upon them," &c.; "all this He does not by way of impulse, &c., but in the way of argumentation." Haldane on Rom. 8, 16, strongly insists that the witness of the Spirit is distinct from this—that it is immediate, and that it is felt—but *how* it is felt, he admits, cannot be explained. And what is thus witnessed, he makes to be "the revelation of a truth consonant to the Word of God, and made to the believer in that blessed book."

prepared, without farther introduction, to lay down what we believe to be the doctrine of Scripture, concerning the Call to the Ministry, directing our readers to some of the most accessible works in which this subject is specially discussed. A call to the ministry, like all other saving influences, must, as we have seen, be imparted by the Holy Ghost, and an assurance of His having given it, must be imparted to the soul, in order that it may become effectual and operative. The Holy Spirit must impart those qualifications of natural fitness which are essential, in order to prepare for, or to engage in, the work;*—He must open up the way for such a course of preparation;—He must give ability and success to our endeavors;—He must inspire the heart with that desire for the work, which cannot be satisfied without the utmost effort to carry it into execution;—He must give the singleness of heart and purpose, which looks only to the glory of God and the salvation of souls;—He must bestow that “spirit of wisdom, of power, and of a sound mind,” which alone can lead to that prudence which will give offence to no man, and to that boldness, which will contend for the truth if needs be, even unto blood;—He must open a wide and an effectual door to the individual called for an entrance upon this high calling;—He must, therefore, dispose the hearts of his appointed officers to ratify His call, and the hearts of his people to attest the fitness and capacity of the individual so called to edify and instruct;†—He must crown his labors with a saving and sanctifying blessing to them that hear;—and He must continue to uphold, direct, instruct, and comfort his servant while engaged in his arduous labors. The whole work of the ministry depends, therefore, upon the Holy Ghost for *its* authority, and for *our* obligation and fitness to assume it.

The term call is a metaphor,§ referring both to the command or summons by which a person is verbally invited and directed to any duty, and to the vocation or employment to which he is summoned. It is, therefore, that command—addressed to any individual through His word, by the Holy Ghost,—to engage in any work or duty, or to enjoy any privileges and blessings. It is used in the Scriptures generally for every state and condition of life to which any one is destined by God—for which He gives the requisite capacity and qualifications, opening the way for an entrance upon it—and blessing and supporting those who engage in it. The Holy Ghost is represented as the efficient agent in carrying out, in reference to every individual, the *providential* purposes of God, as well as the dispensations of

*Owens' Works, vol. 20, p. 400. Princeton Review, for 1831, p. 199, &c., where these are well stated.

†1 Tim., 3: 1. Titus 1. 1 Peter 5: 1-2.

§Dr. Jamieson's Reality of the Spirit's Work, p. 293.

His grace.† To every such state, condition and duty, whether in the family, the church, or the commonwealth, the Holy Spirit calls, and his people are called; and hence, these employments are termed callings, or a man's vocation.‡ A call, therefore, is necessary to the proper discharge and enjoyment of any business or occupation, and this call is the more clear and evident, in proportion as the duty is peculiar, responsible, and attended with temptation and difficulty.§ A christian is, therefore, to expect such a call, and a comfortable persuasion or assurance of duty in all that he undertakes.||

The terms call and calling are, however, most generally applied to the commands and invitations addressed to sinners by the Holy Spirit in the Scriptures, and through the preaching of the truth, and to the effectual application and power with which the Holy Ghost makes them "the power of God to their salvation," sanctification, and devotion to His service.*

In all cases the calling of God is two-fold, *outward* in His word and providence, and *inward* in those qualifications and desires which enable the believer to judge of his calling.** These inward qualities, fitness and desire, are given by the Holy Spirit, and wherever they exist, prove that the person is chosen by God, and fitted and called to the work for which they qualify.

Now, so it is with regard to the work of the ministry—which is a part of the great field of christian work and duty to which the Holy Spirit calls, and for which He fits and prepares. The call to this work is also external and inward. The *external call* to the ministry, is that testimony, command, precept, promise and invitation of the word, which makes known the duty and the privilege of the christian ministry, together with all other means by which the mind is led to feel, to understand, and to become personally sensible of this duty. The *internal call*, is that supernatural influence, communicated by the Holy

†See Bishop Heber's Bampton Lectures on the Holy Spirit; Owen on the Spirit; Hurrion on the Spirit; Buchanan on the Holy Spirit, &c. 1 Cor. 7: 24. Eph. 4: 28. 1 Peter 4: 10. Gal. 5: 13.

‡On this subject the old divines are full, though now the term call is more commonly restricted in books to the effectual or saving call of the Gospel, or to the call of the Ministry.

§Perkins' Works, Fol., vol. 3, p. 61; vol. 1, p. 64; vol. 2, p. 50. See Commentary on Revelation by the celebrated James Durham, author of the "Sum of Saving Knowledge," 4to., Glasgow, 1788, p. 78. No man, he teaches, ought to become an author without such a call, and every one may know that he has it, p. 77-79. See also Bucani Theol. Instit., Geneva, 1612, p. 492. Bayne on the Ephesians, Fol., London, 1643, p. 4, 350. Hildersbram on John, chap. 4, Fol., 1632, p. 238-240. Works of Rev. William Bridges, vol. 5, p. 75-77.

||That he may ascertain this and how, see Perkins, vol. 2, p. 159, &c. Corbet, in his Remains, makes a state of continence or single life one of these. See p. 231-236, &c.

*It often means chosen, as in Rom. 8, 28. 1 Cor. 1: 2. 1 Cor. 1: 1. Rom. 1: 6. Isa. 48, and vol. 3, p. 67, Calvin's Trans., soc. ed.

**So teaches Calvin; see Institutes, vol. 2, p. 591-592; the terms there used are the universal and the special call.

Ghost, by which the soul is freely persuaded and enabled to obey the command, to believe the promises, to desire the privileges, and willingly undergo the self-denial and the labor of the christian ministry.‡

This *combined* call to the ministry, that is, the outward and the inward call, are in the present state of the church, *ordinary*,—that is, it is effected according to the general order laid down in the word, and established in the church,—and is not *extraordinary*;—and it is also *mediate*, that is, it is made through the coöperation of men, and not directly and solely by God.*

In both aspects of the ministerial call, the only efficient and authoritative source from which it flows, is the triune covenant Jehovah, by whom the church has been constituted, and more especially God the Son, in the exercise of His sovereign dominion over the church through the Holy Spirit.† The ultimate AUTHOR of the ministerial call is, therefore, the Triune God, and the proximate author, the Holy Ghost.

The ESSENCE of the *external* call is found in the whole doctrine, precept, promise, and order concerning the ministry laid down in the word of God; and the essence of the *internal* call, consists in the operations of the Holy Ghost, by which we are persuaded of the duty; led to desire it; endued in some measure with spiritual fitness for it; and made willing to undertake it.§ Of these “gifts that are in Him, which are given by the Holy Ghost,” every one is and must be conscious; of their conformity to what the Spirit in the word has promised and made necessary, he may be and is convinced; and being sensible that he is actuated by no avaricious, ambitious, or worldly motives, but by a sincere spirit of love and obedience to God, and a desire to edify the church and proclaim the Gospel for the encouragement of sinners, he is assured, by a conviction more or less powerful, that he has the witness of the Spirit with him, that he is called of God to the work of the ministry. Under his guidance, a spiritual application of the command to preach the Gospel, gives to the soul a relish for the holy and divine work commanded; an adoring view of the sweet and wonderful grace of Christ, in instituting and entrusting it to men; a sense of the all-sufficiency of Christ to fulfil His promise in enabling us to discharge the duty; and a conviction of our title to, and interest in, the work prescribed.

‡See Stapfer, vol. 1, p. 363, &c.

*See Divine Right of the Gospel Ministry, p. 116, where the Provincial Assembly of Westminster Divines (the authors of this work,) make supernatural endowments and evidence necessary to an immediate call, and deny its present existence. In confirmation, they there quote Chemnitius, p. 120; Zanchius, p. 120; Gerhard, p. 121; Luther, 122; Zuingle, p. 123, 124.

†See this very fully developed in Eade's Gospel Ministry, ch. 1.

§See Bucani Theol., p. 492; Edwards' Works, vol. 4, p. 124, 125, 127.

A conviction of a call to this work, arising from an audible voice, or an immediate suggestion is, for the reasons already given, a blind call, not founded upon the truth in the word, but upon what is within the power of imagination, or of Satanic influence to produce. Such a call is, therefore, either a gross delusion, or, if from God, it is the *accompaniment*, but not the *essence* of the call. Such suggestions or sensible signs are not, therefore, to be expected or trusted in—first, because they are extraordinary and unwarranted; second, because they are beside and independent of the Scriptures; and, thirdly, because they do not necessarily imply, or require, or produce, those holy desires and qualifications which are spiritual, supernatural and divine, above nature, and altogether beyond the power of Satanic influence.*

The EVIDENCE of an *external* call to the ministry, is the possession of the natural qualifications fitting for it—and of those spiritual and acquired habits which are laid down in the word as actually necessary. And the evidence of an *internal* call is the conscious exercise of these qualifying graces and gifts, with a conviction more or less free from doubt, assuring us that they were given by the Holy Spirit, and that by them God testifies to the personal application of His command to our souls.

The OBJECT which a heavenly call to the ministry presents to our minds, is in both cases Christ, the head and legislator of the church, whose ministry it is; by whom it was given; by whom it is directed and sustained; and for whose glory it was and is maintained.

The GROUND OF WARRANT of this call, or authorized engagement in the ministry, is the command, institution and promise of Christ, making this office permanent in the church, calling men into it, and securing to them assistance in it.

The NECESSITY for such a call, is founded upon the supernatural and divine ends contemplated by the ministry—the glory of God and the salvation of men—which can only be secured by divine appointment, divine warrant, divine authority, divine assistance, and divine blessing.

The ACCEPTANCE of a call to the ministry, is the actual submission of the whole man,—body, soul and spirit,—to the Lord Jesus Christ, in obedience to His command to preach the Gospel, looking to Him for grace and help to fulfil it; an actual entrance upon that course of study which is necessary to prepare for the work;—and the actual discharge of its duties, when so prepared. In this act, the soul looks neither to itself, nor to the effects which are to follow, but only to the word and to Him who there speaks.

*Edwards' Works, vol. 4, 127, 128, 130, 131.

The END aimed at in a call to the ministry, is not our glory, honor, or comfort, but the glory and honor of the Triune God, as in Christ Jesus He is reconciling the world unto Himself, through the Gospel preached unto them.

The LIFE and POWER of a call to the ministry, consists in an abiding conviction of the divine authority, glory, and infinite importance of the work; of our fitness in some measure to discharge it; of our single and sincere desire to glory God in it; and of His presence, comfort and blessing in the work. THIS is "that secret call of which," as Calvin teaches,* "every minister is conscious before God, but has not the church as a witness of it; I mean, the good testimony of our heart, that we undertake the offered office neither from ambition, nor avarice, nor any other selfish feeling, but a sincere fear of God and desire to edify the Church. This, as I have said, is indeed necessary for every one of us, if we would approve our ministry to God. Still, however, a man may have been duly called by the church, though he may have accepted with a bad conscience, provided his wickedness is not manifest. It is usual also to say, that private men are called to the ministry when *they seem fit and apt to discharge it*; that is, because learning, conjoined with piety and the other endowments of a good pastor, is a kind of preparation for the office. For, those whom the Lord has destined for this great office, he previously provides with the armor which is requisite for the discharge of it, that they may not come empty and unprepared." Thus reasonably speaks this immortal man.

We have ourselves made extensive research into this question, and so far as we have done so, have found—beyond the writers of the Methodist Church, and we need hardly except even them,†—an undeviating uniformity of views. In no one writer have we found the doctrine of the Reviewer, that "a *supernatural* CONVICTION OF DUTY, wrought by the immediate agency of the Holy Ghost, is an essential element in the evi-

*Institutes, vol. 3, p. 67, chap. 3, B. 4, sec. 11.

†Mr. Edmonson, one of their writers, in his *Treatise on the Ministry*, represents the call of the Holy Ghost as being *sensibly* felt, but when he explains *how* this is experienced and proved, he says it is "the inclination of the heart," (p. 78,) "which inclines and draws such persons as are fit to take upon them," &c. He refers to Mr. Fletcher, of whom Mr. Benson says, "he was pressed *in Spirit* to exhort others to seek after the same blessing," "and there can be no doubt in the mind of any one," says Mr. Edmonson, "who knows the character of that great man, that his *pressure of Spirit* was the work of the Holy Ghost. Mr. Edmonson makes the call, therefore, subject to evidence and tests, and in quoting as proofs, Luther, Gilpin, Walsh, and Dr. Leland, only Gilpin *alludes* even to any thing like an *immediate* voice, and he, as well as the others, judged by the effects and results, of the reality of the supposed operation of the Spirit. See p. 65, 71, 74, 78, 80-85.

dence of a true vocation to the ministry"—sustained.† Any such immediate, direct, and self-evident operation of the Holy Spirit, convincing an individual of his duty to enter the ministry is, so far as we know, universally regarded by all judicious writers, as unwarrantable, unattainable and delusive.* Indeed, the same views as we have maintained, are advanced, for sub-

†On the dangers resulting from making marks necessary, which are not so made in that word, and of erecting them into tests. Edwards' Works, vol. 4, p. 349, 350, and Ross on the Direct Witness, p. 64, &c.

*As to the Reformers, we believe they unanimously concurred in placing this call *inwardly* in a pious and otherwise qualified mind, and *outwardly*, in what the Augsburg Confession calls "a canonical and regular ordination." See the Article in the Apol. for the Augsburg Confession, Article xiv., in Hase's *Lybri Symbolic*, vol. 1, p. 204, and in the Conf. itself; see p. 13. See again authorities from the Reformers to the same effect in the same author, p. 150; also, p. 11, 144, 156, and 554 and 353, 294, 499. See the views of the Reformers treated of in full by Voetius, in his *Politica Ecclesiastica*, Tom. 3, 529, 530, 535, 539, &c.

See also Palmer on the Church, vol. 1, part 1, chap. 8. Lazarus Seaman, a member of the Westminster Assembly, has fully examined into this subject, in his "Vindication of the Judgment of the Reformed Churches concerning Ordination," Lond. 1647. He there shows, that according to them an *internal* call is evidenced by gifts and the people's acceptance, p. 5, and p. 2, Prop. 2, with the proofs, and p. 26, 51. He quotes Zanchius, p. 4, and other Reformers, at p. 14, 28, 29. See also Turretine's Theol., Tom. 3, p. 235, 238, 240, 241-246; Mاسترcht Theol., vol. 2, p. 788; De Moor's Commentary on Markii Medull, Tom. 6, p. 282-284. See further Bucani *Institutiones Theol.*, Geneva, 1612, locus 40, 2; Wollebius's *Christian Divinity*, London, 1656, second edition, p. 218. Pictet's *Christian Theology*, Book 6, chapter 7, p. 448, 446, &c. Spanheim is very strong; see Works, Fol., Tom. 3, p. 791. Stapfer's Theol., vol. 1, p. 363, 432, and vol. 5, p. 36. As to the English Reformers, see in addition, Burrough's Summary of Christian Faith and Practice, vol. 2, p. 370, &c. The opinions (taken from all works of authority in that church) are given; see p. 80, 82. Cranmer, p. 400-404; Jewell, p. 410; Nowell's Catechism, p. 412, 419. The *Reformatio Legum*, p. 421. The Forms of Ordination, p. 31, 32, 96, 97. The Collects, p. 93, &c. The Articles, p. 98. See also Hooker's View at The Homilies, p. 37, 38. The Collects, p. 93, &c. The Articles, p. 98. See also Hooker's View at length in *Eccl. Polity*. Bridges on the Christian Ministry, illustrates the doctrine we have stated from Bernard, Quesnel, Calvin and others. See p. 93-103.

As to the Scotch Reformers and Divines, see the Books of Discipline of that church.

As to the Puritans, see the works of Anthony Burgess on John, p. 497. Hildersham on John, chap. 4, p. 261.

As to the Westminster Assembly and its divines, see "The Divine Right of the Gospel Ministry," by the Provincial Assembly of London, 1654. The work of Lazarus Seaman, as above. The *Pulpit's Patronage*, by Rev. Thomas Ball, London, 1656, 4to. The works of Rutherford and Gillespie. Baxter's *Five Disputations on Ch. Gov.*, London, 1659, 4to. *Disp. 2*, p. 109-266. Owens' Works on the Hebrews on chap. 5, vol. 4; vol. 3, p. 38, and in his general works; vol. 19, p. 39, &c., and p. 53. Corbet's Remains, 63-66. See also Owen's Works, vol. 20, p. 400. Here Dr. Owen especially discusses the subject. He shows that there are first, prerequisite qualifications, p. 400; second, an outward call by the church, p. 403, 404; third, inward indications of the mind, given by God; see p. 401-403, &c. See also a Plea for Scripture Ordination, by Rev. James Owen, 2d ed., Lond., 1707, p. 7.

See also Andrew Fuller on the Ministerial Call and Qualifications in Works, vol. 5, p. 207. Bishop Hopkin's Works, vol. 1, p. 495, 496. His interpretation of John 20: 22, 23, as referring to "nothing else but their solemn mission to the ministry," deserves attention, p. 497, 498. Short's Bampton Lectures, p. 209-211.

stance, by our most orthodox divines. "In God's ordinary calls" "to the Gospel Ministry," says Dr. Owen,* "there is the same sovereignty, though somewhat otherwise exercised. For in such a call, there are three things: 1. A providential designation of a person to such an office, work, or employment. When any office in the house of God, suppose that of the ministry, is fixed and established, the first thing that God doth in the call of any one thereunto, is the providential disposition of the circumstances of his life, directing his thoughts and designs to such an end. And were not the office of the ministry in some places accompanied with many secular advantages, yea, provisions (for the lusts and luxuries of men) that are foreign unto it, this entrance into a call for God thereunto, by a mere disposal of men's concerns and circumstances, so as to design the ministry in the course of their lives, would be eminent and perspicuous. But, whilst multitudes of persons out of various corrupt ends, crowd themselves into the entrances of this office, the secret workings of the providence of God towards the disposal of them, whom he really designs unto his work herein, are greatly clouded and obscured. 2. It is a part of this call of God, when he blesseth, succeedeth and prospereth the endeavors of men, to prepare themselves with those previous dispositions and qualifications which are necessary unto the actual call and susception of this office. And hereof also there are three parts. First, An inclination of their hearts in compliance with his designation of them unto their office. Where this is not effected, but men proceed according as they are stimulated by *outward* impressions or considerations, God is not as yet at all in this work. Secondly. An especial blessing of their endeavors for the due improvement of their natural faculties and abilities, in study and learning, for the necessary aids and instruments of knowledge and wisdom. Thirdly. The communications of peculiar gifts unto them, rendering them meet and able unto the discharge of the duty of their office, which in an ordinary call is indispensably required as previous to an actual separation unto the office itself. 3. He ordereth things so, as that a person whom he will employ in the service of his house, shall have an outward call according unto rule, for his admission thereunto. And in all these things, God acts according to his own sovereign will and pleasure."

To all this the objection will, we know be presented, that as the work of the ministry is especial and extraordinary, and not an ordinary duty, the call to this work must also be extraordinary, immediate and direct from the Holy Ghost.

But we can see no force in the objection:

*Owen, vol. 24, p. 38.

1. In the first place, the work of the ministry is only one department of that wide field of christian obligation, effort and usefulness, which is under the direction and control of the Holy Spirit, into which, as we have seen, He calls, and for which He qualifies.

2. The whole work and operation of the Holy Spirit is conducted upon a uniform plan—so that, however various the field, the work, or the effect to be produced—it is one and the same Spirit that worketh all, in all, and by all. The manner of this working of the Holy Spirit in one case, will therefore be His manner in all ordinary cases; and if that manner in one case is secret and unknown, and only evidenced by the state produced, and not by the operation producing it,—then this will be the manner in all cases.

3. This view is sustained by the analogy between the work of the ministry and every other christian work, and between the call to the ministry and the call to every other duty and privilege.

In regard to all such cases, there is no difference in the NATURE of the duty, but only in its *degree* of importance.* All spiritual duties depend alike upon divine appointment and divine assistance. Entire consecration to God is the spirit and principle of all piety, and entire devotion to Him and to His service, is the full and perfect manifestation of piety. The obligation to this entire consecration of all our powers and efforts to the promotion of God's glory in the salvation of men, arises from our relation to God in Christ, and rests, therefore, equally upon all men. As it regards any *particular* duty, the obligation springs from the command of God in His word; and the qualifications for it are to be *determined* by that word, while they can only be *imparted* by the Spirit. In all cases, our knowledge of duty arises from the Scriptures; in all cases saving and sanctifying impressions come through them; and in all cases the Holy Spirit is the efficient agent in opening the understanding to perceive and the heart to obey. The Word of God is, therefore, in all cases the guide to duty, the standard of duty, and the warrant of duty. And when our own hearts testify to the existence within us of the qualifications prescribed in that word for any office or duty; of the dispositions it requires; and of the desire and willingness it demands; then, that word assures us that these are the gifts and fruits of the Spirit, and that having given them, He has thereby fitted us for, and called us to, the duty in question.†

*See this analogy admitted in the Southern Presb. Review. No. 3, p. 143, 144.

†The divine influence, says Eade, in his truly spiritual and admirable work on The Gospel Ministry, is known not by direct, immediate intuition or knowledge, but, first, by its influence and results in the partakers; and

No duty is obligatory upon the conscience of a christian that is not made binding by the Word of God, since the Scriptures "thoroughly furnish unto every good word and work." This word, therefore, is the *external* call to any work. And its call is as general and as extensive as the field of christian duty, and includes within its range every specific requirement.* The *internal* call is in every case the operation of the Holy Spirit in the soul, by which this external call is made to commend itself to the heart, and to produce an internal compliance with it.†

The application of passages of Scripture enforcing any *particular* duty—as for instance that of the ministry—is in accordance with a general rule pursued by the Holy Ghost, in His illuminating and saving operations. In such cases the truth is special, the duty special, and the application special, but the power by which an application is made, and the manner in which it is made, is in all cases analogous.‡ Truths referring to special persons and to special cases, are, therefore, as a universal rule, only accompanied by special illumination and enforcement in the case and circumstances designed.§

The ministry, however, is no more special as a privilege and duty than the christian calling, or than any other particular christian duty.|| All are permitted and bestowed by sovereign goodness. The proper discharge of all is beyond mere natural ability and capacity. All are unwarranted, except to those specially called to undertake them. As is the case with all other christian duties, therefore, the ministry depends upon divine appointment; its qualifications are measured by divine requirements; fitness for its discharge proceeds from the divine bounty; obligation to use the gifts thus bestowed is created by the divine command; and the sense of *individual* responsibility, is an inference from our actually possessing these gifts wrought in us by the Holy Ghost, and from our opportunity of engaging in the work.

The ministry is an instituted and permanent means of grace and "labor of love." And as the Holy Ghost instituted and ordained it, so He continues it to the end of time, by an ordi-

second, in the qualities ascribed to it; see p. 99, 223, 208, 215, 216, 303. At the same time, he dwells constantly on the truth, that the call to the ministry in all its parts is certainly from the Holy Ghost, as its efficient cause, root and fountain. See p. 304, 309, 312, 323, 324, 351.

*See Turretine, Tom. 3, p. 240.

†See Bellamy's Works, vol. 2, p. 537, 538.

‡Halyburton's Works, p. 543.

§Jamieson's Reality, p. 23, 84.

||For instance, the office and work of Deacons, Elders, Teachers, Professors, Missionaries, Evangelists, &c. &c. On the doctrine of the general calling of Christians, in reference to all duty, see also, in addition to the authors already quoted, Baxter's Works. Index, term Calling.

nary and regular method of procedure.** The ground of a call to it, is found in the whole doctrine of Scripture, concerning the nature and necessity of the office, and the obligations to fulfil it.* This doctrine is general and unlimited in its application, except to persons of the female sex, or of natural incapacity, or such as are destitute of the required qualifications to whom it does not apply.† The ability to apply this doctrine of the ministry to himself individually, and to assume the actual discharge of its functions, is the result of its special application by the Holy Ghost to his soul, which application is to be sought and secured in this, just as it is in every other case of christian privilege and duty.‡

To make a call to the ministry depend, therefore, upon a direct and immediate suggestion of the Spirit, constraining an individual to engage in this work, is to teach that the Scriptures are not the only infallible guide to duty, and that they are not able "THOROUGHLY TO FURNISH FOR EVERY GOOD WORK," since the ministry is expressly described as "A GOOD WORK;"—it is to teach that God immediately, directly, and independently of His own Word, which is perfect as a rule of duty, reveals and imposes duty; it is to teach God does this through evidence, which opens up the way to the greatest possible delusion, and which is incapable of certain authentication;§ it is to substitute for an authentic and infallible directory and rule of duty one that is variable, uncertain, delusive, indeterminable,—one which even Mr. Gurney admits only *mature* christians can discern, and which *all* admit, must be tested by the only sure test, and proved genuine by its subsequent results:—and unless, therefore, this evidence of a ministerial call is resolved essentially into the combined testimony of the Word, its saving application and effects, and the secret but effectual operation of the Spirit leading to a comfortable persuasion of duty, it is *vitally* different from what we must believe to be rational, scriptural, and attainable.|| The Scriptures no where promise such a call, and no where give rules by which to ascertain and determine it.††

On the contrary, while the person claiming such sensible evidence of his call, may be himself deceived,—and while no other individual on earth can ascertain or test its existence, God, by express appointment, has made it the duty of his people and of

**See Hurston's Works, Vol. 3, p. 304, 305, 306.

*See Owen's Works, Vol. 3, p. 352, 351, 239, 240, 248, 297, 296, 299.

†Do. do., vol. 20, p. 406, 419-421.

‡Do. do., vol. 3, p. 352, 239, 240, 299.

§See Dr. Wardlaw's Letters to the Society of Friends, p. 328, 329, 330, 332, and Durham on Revelation, who shows that the supposed impulse of the Spirit is no sure sign, p. 72, 73.

||See Dr. Wardlaw's Letters to the Society of Friends, p. 337, 341, 345, 350.

††See do. do., 342, 343, 371.

his officers to judge of the call to the ministry *in every case*, by tests which must supersede and set aside any inward impression whatever, if not in accordance with them. Were then such a direct and sensible call necessary, God would thus be made to require evidence of a divine call from the individual who seeks the ministry, which is beyond the possible scrutiny of the parties whom He has nevertheless appointed judges of His call, and distinct from, and often perhaps contradictory to, the evidence which these judges are required to demand.

Nor is this the only absurdity implied in such a theory of the ministerial call, for as the ministry can only be delegated to such as are authorized by Christ, His people and officers must have as certain evidence that Christ has called the individual as the individual himself. And, hence, if a conscious, supernatural, and direct call is necessary to him, it is equally necessary to them; and this is true as it regards Ruling Elders and Deacons, just as much as in the case of Ministers, all being alike of divine appointment and divine calling. But can we believe that God would subject either the individual or his church to such uncertainty and painful contrariety; or, that He would place the evidence of a call to such a duty as that of the ministry in a state of feeling which enthusiasts have ever been ready to claim; which is found to exist just in proportion to the demand made for it; which is found generally as strong in calling to the preaching of error as to the preaching of the truth; which becomes stronger the more erratic and changeful its subject becomes, (e. g. Montanus, Swedenborg, § Joe Smith, &c. ;) which is wholly unnecessary to the clear and certain determination of duty; which is dangerous and delusive to the individual and to others; and which, while it encourages the self-confident and presumptuous, discourages or repels the humble, the conscientious and the sincere? * For ourselves, we must regard such a supposition as derogatory to God, to the Holy Ghost, to Scripture, to reason, and to the ministry itself. † And when we know that a mediate call and appointment to the ministry, through the instrumentality of men, is expressly declared by God himself to have been nevertheless determined efficaciously and purposely by the Holy Ghost, and to have been the gift of Christ, ‡ (Acts 20: 28; Acts 13: 2 and 4; Acts 14: 23; and 1 Tim. 4: 14,) we may well shrink back from originat-

§ He had no doubt of his sincere call by immediate suggestion of the Spirit. See *New Englander*, Oct., 1847, p. 500.

* On the lawfulness of this argument, see *Southern Presb. Review*, No. 2, p. 136, 147.

† See Wardlaw's *Letters*, *ibid.*, p. 49, 50, 53. See also Durham on *Revelation*, p. 69, and Hooker's *Eccl. Pol.*, B. 5, chap. 57, sec. 9.

‡ See all the passages requiring a regular order of introduction by a Presbytery, and Durham on *Revelation*, p. 68. See also 1 Kings 19: 19, where Elijah is made to call Elisha.

ing or imposing tests of duty which may keep back many from this work to the injury both of themselves and of the church. § For, let it be borne in mind, that while it is true, that to enter the work of the ministry uncalled is presumption, it is equally and emphatically true, that to refuse to enter it when called—however feebly that call may be expressed, if given at all—is dangerous rebellion. || “The communication of gifts unto men,” says Owen, “is ordinarily accompanied with a powerful and effectual inclination of the minds of men to undertake the work and engage in it, against those objections, discouragements, oppositions and and difficulties, which present themselves unto them in their undertaking. This is so, I say, ordinarily, for there are more instances than one, of those who, having the word of prophecy committed unto them, instead of going to Nineveh, do consult their own reputation, case, and advantage, and so tack about to Tarhish. AND THERE ARE NOT A FEW, WHO HIDE AND NAPKIN UP THEIR TALENTS, WHICH ARE GIVEN THEM TO TRADE WITHAL, THOUGH REPRESENTED UNTO US UNDER ONE INSTANCE ONLY. BUT THESE MUST ONE DAY ANSWER FOR THEIR DISOBEDIENCE UNTO THE HEAVENLY CALL.”

The Holy Spirit, as has been seen, is pleased to carry on His operations in and by His own word, and in and by our faculties. The only other point to be noticed, and on which we think the Reviewer's theory most seriously wrong, is that He does this *instrumentally*. He works in and by *means*. This He does in perfect consistency with His sovereign, free and divine character, as the Lord and giver of spiritual life and power—“the Father of lights from whom cometh down every good and perfect gift.”* The use of means on the part of the Holy Spirit in nature and providence, and in the ordinances and other instrumentality employed in working out saving results, is no more inconsistent with the divine prerogatives and glory of this ever blessed agent in one case than in another.

According to the general opinion of writers, therefore, the distinction between the *extraordinary* call of prophets and apostles, and the *ordinary* call of ministers under the established order of the church is, that the former was generally (for it was not always and certainly so†) immediate, direct and independent of the word and of existing officers, while the latter is always mediate, that is, through and in conjunction

§Biblical Repertory, 1831. p. 197, 199-205, 208, 209.

||Owen, vol. 24, p. 238.

*See Perkins' Works, vol. 3, p. 483. Heber's Bampton Lectures, p. 326. 327, 334, 328: “In no part of the divine word is this influence represented as operating or taking effect, except in connection with the employment of means.” Henderson on Inspiration, p. 52, &c.

†1 Kings 19: 19.

with, the instrumentality of man.‡ The use of means in leading to this call, has reference to the internal as well as to the external call, and to the evidence of that call as appreciable by ourselves and others. The Holy Ghost employs such means, in order to influence a man's views preparatory to his engaging in the work, by leading him to think of it, to desire it, and to shape his course of life and study with a view to it; and they affect also his final conviction of duty, and his actual determination to engage in the work itself. The manifestation of the Holy Spirit's operations are also, it is to be remembered, different in different individuals, so that what is the evidence of a sincere guidance to the work of a minister in one case may not be in another. The circumstances of the case, and the character and condition of the individual, will diversify the character of the Spirit's operations, and the nature and degree of that evidence by which they are attested, and hence individuals in "*desiring* this office," are not to look for all *possible*, or even for all *desirable* evidence of the Spirit's work leading them to it, but only for that degree of evidence which is *sufficient*. And who will deny that one clear mark of such a call, specified and imparted by the Holy Spirit in his own word, is sufficient, however it may be clouded with doubts?*

The call to the ministry, therefore, is not less connected with, and dependent upon human instrumentality, than a call to any other christian duty. The obligations requiring it, taken in connection with the express limitations of the word of God, as it regards sex and fitness, is general, resting primarily upon the whole church, and secondarily, upon every member of the church not thus specifically excluded from it. Means must, therefore, be used by others and by themselves, and pre-eminently by parents and pastors, in order to ascertain the will of God concerning the children and youth of the church.

In calling persons into the christian ministry, there is a great work to be done by the church. The commission of Christ is general, and is made specially and savingly applicable through the instrumentality of the church to whomsoever the Lord our God shall call.† The christian ministry was given by Christ to the whole body of the church, and the entire doctrine concerning it was, and is addressed to that church. Believers generally, therefore, are under obligation to see to it that this ministry is perpetuated and maintained, and to use every proper means to secure this end. Hence, they are bound to "pray the

‡See Turretine, Tom. 3, p. 241.

*See Dr. M'Leod's True Godliness, p. 152-166, 174, 167, 199, 201-211.

†See Presbytery and not Prelacy, the Scriptural and Primitive Polity of the Churches, p. 72-88. See Owen's Works. Turretine, Tom. 3, p. 235, 239, 245, 246.

Lord of the harvest to send forth laborers into the harvest." But THEY MUST DO MORE THAN THIS, OR THEY ARE VERILY GUILTY CONCERNING THIS MATTER. Prayer without effort is presumption. The nature of the ministry—its necessity—its design—its permanence—its qualifications—its obligations and demands—these all constitute a part of what Christ has taught, and what concerns His glory, and these, therefore, must constitute a part of the teaching of the church. All these things ought to be diligently enforced, and brought before the minds of her youth, and before the minds of parents and instructors. Parents out to dedicate their children to God and to the work of the ministry. They ought to study the natural bent and gifts of their children, and when they see a hopeful capacity for this work, they ought to train up such children in the nurture and admonition of the Lord, with a special view to the ministry.* Timothy, among Apostolic preachers; Origen and Athanasius, among the Fathers, and a host of the most burning and shining lights of every age, have been thus consecrated and trained up for the ministry.† A call to the ministry is often given in infancy, and is manifested by the bent and inclination of the mind, and implies in all cases, so far as is necessary, a call to those studies and pursuits which will fit and prepare for the actual discharge of the ministry,‡ not being *primarily* but only ultimately to the work itself. The ministerial call, is primarily a call to diligent preparation for the work, in order that those qualifications which are the result of supernatural grace, or of human industry, may be sought, and by God's blessing, obtained. And the latter class of qualifications, not being now miraculously bestowed, such diligent preparations and study, as Durham teaches, is in every case, absolutely and by evident divine appointment necessary.§ Where, therefore, the Spirit truly calls any man to the work of the ministry, it may be laid down as a certain rule that He leads to all preparatory means necessary for it.||

Hence, pastors and elders should carefully look out among their youth for such as give evidence of natural fitness for this work; and in addition to the teaching of the pulpit, they ought to bring the subject of the ministry before their minds and advise them to pursue a course of study in reference to it, if

*See Perkins' Works, vol. 1, p. 759. For parents to neglect this duty, as it regards every calling, he makes a positive sin. See also Owen's Works, vol. 3, p. 339, 340.

†See De Moore's Comment. on Mark. Tom. 6, p. 282, 283. Mr. Porter's Discourse, p. 14.

‡De Moore, Tom. 6, p. 282.

§On the Revelation, p. 216.

||Do., p. 72, 73, and Dr. Howe on Theol. Education.

peradventure God may open up to them an effectual door of entrance.†

The church is under special obligation to use diligently all the means and agencies appointed in the word and by the church, to "commit this ministry to faithful men, who shall be able to teach others also," and "to lay hands suddenly on no man," but first to train them up under her own direction in the schools of the prophets in the nurture and admonition of the Lord, that they may be "proved," and "thoroughly furnished for his good work." Such was not only the doctrine but the practice also of the reformers, and of our venerated fathers. And it is still the universal practice, as it regards the calling of deacons, ruling elders, Sabbath school teachers, professors of theology, &c. who are all called to their work and persuaded to enter upon it—not because they seek the office, and urge their call and fitness for the work, but because the church, judging that they are competent, calls them to the work, and by moral suasion "compels them" to engage in it.

"It were useful to the church,"* says Durham, "and conducting exceedingly for the clearing of entrance to the ministry, that there were some choice and way of trial, both of such as might be presently found fit to enter the ministry, and also of others that might be advised to study in reference thereunto; and that it might not be left unto men themselves alone, whether they will offer themselves to trial in reference to that charge or not. For so many may, and no question do, smother good gifts, which might be useful, thereby prejudging the church thereof, who, by this grave, convincing, and (ere it fail) authoritative way, might be brought forth, and would more easily be made to yield thereunto, when the burden thereof were not wholly left on themselves; whereas, now, partly from shame and modesty, partly from custom and undervaluing of the ministry, none ordinarily, who otherwise have a temporal being or any place, do betake themselves to this calling: and it is hard to say, that either none such are gifted for it, or that such gifts should be lost." "There is no question but the church might call a member, upon supposition of his qualifications, to trial and (being found conform to what was supposed) might appoint him to the ministry; and that member ought to yield to both, from that duty that lyeth on every member in reference to the whole body, which is to be preferred to any particular member's interest:" "And seeing all incorporations and commonwealths have this liberty to call and employ their members, without respect to their own inclina-

†Do., and Greenham's Works, Fol. 1605, p. 24, 726.

*Durham, 73, 74, 75.

tions, so as it may be most useful for the good of the body; this which nature teacheth, and experience hath conferred in them, cannot be denied to the church, which is a body and hath its own policy given to it by Jesus Christ for the building up of itself. This way is also agreeable to Scripture, and to the practice of the primitive times:" "By all which it appears like the Apostolic way to enquire for men that may be found qualified for the ministry: and also, that shunning or repining to enter the ministry in any person found qualified for it, and thus called to it, hath never been supposed as allowable by the Apostles; but it was looked upon as a duty for those that were so called to obey, as it was the duty of others to enquire for such. To this also may that exhortation of Peter relate, 1 Peter 5:2, "Feed the flock of God which is amongst you, taking the oversight thereof, not by constraint, but willingly," &c. whereby it would seem, that he is pressing obedience from those that were called, that willingly they should undertake the oversight of God's flock. Which words, if well considered, would pinch exceedingly a tender conscience of any man, if a call were thus pressed upon him. And indeed, if it were at men's option arbitrarily to refuse such a call, the directions that are given to people and ministers for searching out, calling and ordaining such, were to no purpose, for thus they might all be frustrated." "This is also the established doctrine of our church in the first Book of Discipline, in that head that concerneth prophesying and interpreting Scripture, whereof these are the words, 'Moreover, men in whom is supposed to be any gift, which might edify the church, if they were employed, must be charged by the ministers and elders to join themselves with the session and company of interpreters, to the end that the Kirk may judge, whether they be able to serve to God's glory and the profit of the Kirk, in the vocation of ministers, or not. And, if any be found disobedient, and not willing to communicate the gifts and special graces of God with their brethren, after sufficient admonition, *discipline must proceed against them*, provided that the civil magistrate concur with the judgment and election of the Kirk; *for no man may be permitted as best pleaseth him to live within the Kirk of God*; but every man must be constrained, by fraternal admonition and correction, to bestow his labors, when of the Kirk he is required, to the edification of others. Which, if it were zealously followed, might, by God's blessing, prove both profitable and honorable to the church."

Such means, used by pastors, elders and parents to press upon the minds of youth the nature and obligation of the ministry, do not as some object in any degree conflict with the sovereign purpose and intention of God, because they only pre-

sent to the minds of the young a work which God has appointed—the requirement and duty God has commanded—and the promise which God has imparted. And as it is only in God's name this is done, so it is only to His Spirit all parties look for ability to make these means effectual.* In using such instrumentality in the calling of His ministers, God eminently displays His sovereignty, dignifies His church and people, glorifies Himself by making use of His creatures, and at the same time secures the order, harmony, efficiency, and perpetuity of His church. And that God is pleased with such efforts on the part of his church and people, appears from the fact, that many of the most eminent ministers in ancient times, as for instance, Chrysostom and Ambrose, and among the moderns, as in the case of Calvin, were led to enter the ministry through the urgency of ministers.† The case of Mr. Durham, to whom, as has been said in connection with Professor Dickson, “The sum of saving knowledge” is attributed,‡ and who was in his day a burning and shining light—may be given as an illustration of the practice of the Scottish church at that day.§ “His call and coming forth to the holy ministry, says his biographer, was truly remarkable, which was this: The Scots army being to engage with the English army in sight, he judged it meet to call his company and soldiers, (for he was in the army,) to prayer before the engagement. And as he was beginning to pray, it happened that the Rev. Mr. David Dickson, Professor of Divinity, then at Glasgow, came riding by the army, who seeing the soldiers addressing themselves to prayer, and hearing the voice of one praying, drew near and lighted from his horse, and joined with them, who was so much taken with Mr. Durham's prayer, that after prayer, Mr. Dickson called for the captain, and having conversed with him a little, he did solemnly charge him, that so soon as this piece of service he was engaged in was over, he should devote himself to serve God in the holy ministry, for to that he judged the Lord called him. But though as yet Mr. Durham had no clearness to hearken to Mr. Dickson's desire, yet two remarkable providences falling out just upon the back of Mr. Dickson's solemn charge, served very much to clear his way to comply with Mr. Dickson's desire.” “Accordingly, in pursuance of his resolution, he very quickly after went to Glasgow, and studied divinity under Mr.

*See Turretine, vol. 1, p. 458.

†See also the case of Elijah, 1 Kings 19: 19.

‡Formerly bound up with the Confession of Faith, as it is still in Scotland.

§The work to which his life is prefixed (on the Revelation) is introduced by Baillie and Carstians. See p. 8, 9. Mr. Dickson was himself six years a Professor before he was appointed a Minister. See Select Writings of, vol. 1, p. 8.

Dickson, then Professor there, and made such proficiency in his studies, that in a short time (being called thereto) he humbly offered himself to trials, anno 1646, and was licensed by the Presbytery of Irvine to preach the Gospel."

Equally striking and confirmatory of our views, is the testimony of Halyburton, as given in his own Memoirs, in the chapter on his entrance into the ministry: "It was," says he,* "like hell once to entertain a thought of preaching to others what I did not believe myself; but now things began to alter, and the Lord led me on to that which I declined before; and I find the steps of his providence about me in this matter do deserve to be remembered by me. 1. My mother did devote me from my childhood to this work, and often expressed her desire to lend me to the Lord all the days of my life, to serve him in the Gospel of his Son. This has often had its own weight on my spirit. 2. The course of my studies had looked that way;" "He brought me under a lively sense of that forcible tie that was hereon laid on me, to lay out myself in any way that he should call me to be serviceable to him; and I was made to think that I should be the more happy the more directly my work should look that way. While like Peter, I was musing sometimes on these things, about the month of April, 1698, two ministers were sent to my great surprise, from the Presbytery of Kirkaldy, urging me to enter on trials: I did altogether decline the proposal, because I had no reading, wanted the languages, and had been much diverted from study." "The ministers continued to solicit me, and press home their desire; but while I stood out against their solicitations, though not without some secret struggle, and doubting whether in so doing I might not be declining duty, I began to observe the Lord raising a storm against me;" "While I was in this case, Mr. Riddel did, May, 30, come to the Wemyss, and, after much converse and many reasonings, charged me to try and have thoughts on my text, and then do or stand off, as the Lord should clear duty; which I did consent to. But after this, I still did shift and decline, and could not think of a compliance; and then December 28, Provost Ramsay wrote earnestly desiring me to take the charge of my Lord Maitland." "Having at Mr. Forrester's earnest desire, undertaken a homily in the new college, which I was to deliver next week, I took time to consider of it: and after that I had, on Feb. 28, 1699, delivered my discourse on Job 28: 28, I went to visit my acquaintance, worthy Mr. Shiels, who did urge me to enter on trials, with that gravity and concern that had more weight on my spirit than all that had been spoken to me." "The Presbytery

*Memoirs, Part 4, chap. 1.

of Kirkaldy, March 16, 1699, urged me to try a common head, and if I was not, after that, clear to proceed, promised to leave me to my choice; whereupon I consented, and delivered it April 20, when I accepted of a text." &c.*

If, then, it is manifestly the duty of parents, pastors, and elders to use efforts to bring the subject of the ministry to the proper consideration of such as appear to be suitable for it—it is manifestly the duty of all those who have reason to think they possess in any degree the necessary qualifications for the work, to examine into its claims upon them, and God's purpose concerning them. Hence, the office of the ministry is declared by the Apostles, (1 Tim. 3: 1,) to be "a good," a useful, and an honorable "work." "He who desireth it," that is, reaches or stretches out towards it,—he who longs after and tries to gain this office, (for which he the Apostle lays down the social, moral, and ecclesiastical qualifications,) is commended by the Apostle.† In his word, God in effect says to every one whom he has suitably qualified, "Whom shall I send, who shall go for us?" and to this they should be found replying: "Then said I, here Lord am I, send me." He who

*Investigation will shew that these examples are not exceptions to a general rule, but are themselves illustrations of it. We have noted some to which we will refer, selecting that very valuable history of the Reformers' Puritans, and other eminent English divines, Middleton's *Evangelical Biography*, 4 vols., 8vo. Ecolampadius changed his designed profession of law for that of theology, "being led and guided thereto by love of the truth," which he had been led to embrace. (Vol. 1, p. 86.) Zuingle appears to have been early designed and trained for the work, (vol. 1, p. 100.) Bilney abandoned the law when converted to the truth, and devoted himself wholly to the study of divinity, (vol. 1, p. 104.) Such was the case with Frith, (p. 123,) with Tindale, (p. 128,) with Lambert, (p. 139,) with Urbanus Regius, (p. 145,) with Capito, (p. 148,) Grynaeus, (p. 149,) Myconius, (251,) Bucer, (264,) Hooper, (317,) Bradford, (353,) Justus Jonas, (374,) Latimer, (378,) Ridley, (403, 404,) Peter Martyr, (500,) Calvin and Jewell were both early devoted to the ministry, and on receiving the truth, began to preach it. Knox was led to the ministry by the bent of his inclinations, (vol. 2, p. 133,) and on conviction of the truth, became a Protestant minister, (p. 134.) Such was Gilpin's history also, (p. 192 and 196.) Ussher, from infancy, had a fondness for study, and gave up a paternal estate in order to pursue divinity, vol. 3, p. 313. Bishop Reynolds was also early inclined to the work and prepared for it, (p. 424;) and Manton, (429,) and Herbert, who refers his call to God, "who put into my heart," he says, "these good desires and resolutions, (p. 56, 54, 50, 49.) Sibbes entered the ministry as soon as converted, (vol. 3, p. 70.) Bishop Hall was from infancy devoted to the ministry, and educated for it, (vol. 3, p. 352.) So was Charnock trained, (445, 446.) Owen was diverted to the ministry from other pursuits, as soon as he received a spiritual change, (462.) So also Jacomb, (vol. 4, p. 314.) Leighton was educated for the work, (vol. 4, p. 487.) This was the case with Baxter, (p. 16, 17,) with Flavel, (48,) P. Henry, M. Henry, Burkitt, Harvey and Watts, (see p. 110, 240, 241, 265.) Doddridge, without assistance, could not have entered the ministry, (283.) Davies was devoted to this work before his birth, and then trained for it, (341.) So with Whitfield, (419,) &c. &c.

†See all the Commentaries on this passage. See also Hooker's *Eccl. Polity*, B. 5, ch. 77, sec. 13; Perkins' *Works*, vol. 1, p. 759. Greesham's *Works*, p. 24, 726.

cherishes an inclination to this work, with a proper sense of its nature, and of the necessity of seeking it in that way of orderly preparation and trial which God has ordained, manifests a commendable spirit,* and need not hesitate to act upon his desire, for says Owen,† “There are invariable rules to try men and their ministry at all times, whether they are sent of God or not. The doctrine which they teach, the ends which they promote, the lives which they lead, the circumstances of the seasons wherein they appear, will sufficiently manifest whence such teachers are.” A desire for the work of the ministry, if sincere and directed to the glory of God, is placed by the Rev. Robert Trail, among the leadings of God in calling to the ministry, which call he considers as made clear, when this desire leads to diligence in the use of all the means of attaining fitness for it, and to some edifying success in it. “So that, indeed a man ordinarily can never be so well confirmed, in the faith of his being called of God, until he make some essay in this work.” (1 Tim. 3: 10.)‡

Every young man, therefore, not naturally incapacitated, is bound to investigate this subject. The ministry is a good and glorious work—it is a most worthy object of desire—it is a work which all are bound in some way to uphold, maintain and elevate, and it may therefore be the duty of such a young man or such a man even if of mature years, to do this by becoming ministers themselves. This question every individual must examine and decide in the fear of God. They must ascertain the *natural* qualifications for it, and examine whether they possess them. They must inquire into the *special* qualifications laid down for it by the Apostle, and see how far they may hope to attain them. They must consider the *duties* of the ministry, and examine how far they can hope willingly to discharge them. They must look at his *trials*, and “examine themselves” how they can hope to bear them. They must analyze its *motives*, and ascertain how far they are actuated by them. They are to pray, to read, to take advice, and *in every other way*, according to the Scriptures, to seek by “doing God’s will to know the mind of the Lord.” NO YOUNG MAN IS GUILTLESS WHO HAS NOT DONE ALL THIS OR MORE. If he has done all this, and then finds himself conscientiously excluded from the work, by natural providential, or any other *certain* hindrances, then, and NOT TILL THEN, can he rest satisfied that he “may sit down and take his ease in Zion.” But, if a young man has

*See Turretine, Tom. 3, p. 238. Dutch Annotations. Diodati. The German Bible, and Tonson’s Bible, with Notes.

†On the Hebrews.

‡See his Discourse on the Ministry in the Morning Exercises, vol. 3, p. 202, 203. See Dr. M’Leod’s True Godliness, p. 167.

never considered this subject, and its claims upon his attention;—if he has *taken it for granted* that he cannot serve God in this work;—if he has *made light* of the whole subject, and regarded it as unworthy of his investigation;—and if he has considered the work itself as beneath his ambitious aspirations; then may the curse of God rest upon him and upon his whole course of life, “because he came not up to the help of the Lord, to the help of the Lord, against the mighty.” That many do thus suffer, because of their unwillingness to hear, and answer God’s call to this work, made to them in his word and providence, we verily believe. That many, who ought to “prove their own selves,” whether or not God would have them to enter the ministry, “care for none of these things,” and are heinously guilty before God, we verily believe. That inadequate views of the true dignity, honor, and importance of the ministry, and of its paramount claims, above all other kinds of service, to an ample and sufficient support, encourage this indisposition on the part of many to think of the ministry as a business for life, we also verily believe. And that all views which foster this Gallio spirit are necessarily and very fatally injurious to the church and to the individuals themselves, and are therefore most earnestly to be deprecated and contended against, we do also most earnestly believe.

In conclusion, let us say, that if in this condition of the general christian mind in reference to the subject of the ministry and its paramount obligation, God makes it evident by putting the desire into their hearts—that he “has chosen the poor of this world,” and called them to this “good work”—then most firmly do we believe that IT IS THE PRIVILEGE AND DUTY of the church to encourage and sustain them;—to rejoice that the Lord of the harvest has sent them into his vineyard;—to rejoice in being permitted to coöperate with Him in preparing and fitting them for the work;—and to feel assured that God can still glorify himself, by selecting, as his ambassador, the more humble members of his church. “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence. (1 Cor. 1: 25-29.)



Claims of the Christian Ministry

TO AN

Adequate and Liberal Support ;

ALSO

A PLEA

For the Preaching of the Gospel to the Poor, but
Not by the Poor.

For the poor the gospel is preached. Luke vii:22.

BY THE REV. THOMAS SMYTH,
Pastor of the Second Presbyterian Church.

CHARLESTON, S. C. :
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1840.



PREFACE.

In revising for present and more prominent publication the following discourses, the author is actuated by the same reasons which led to their original appearance in print. He is the more encouraged to do this by the favorable opinion of their adaptation to usefulness, expressed by many, and among these the Rev. Dr. Thornwell, who in a letter to the author said: "I do not hesitate to pronounce the argument the best which I have ever read upon the subject."

The form of discourses is preserved for the reasons stated in the original preface as follows:

The substance of a recent unwritten address before the society for the support of superannuated ministers and the families of deceased ministers in connection with the Synod of South Carolina is added.

THE same reasons which induced the author to prepare and to preach the following discourses, also urge him to publish them. The subject of the support of the Christian Ministry, is one on which there should be the most free and candid interchange of views between a Pastor and his people. A proper understanding of the necessity—the reasonableness—and the divine obligation of this duty on the part of all christian people, is very requisite, as well to the comfort, the peace, and the usefulness of a minister.

Many persons seem to think that the support of the ministry and other ordinances of the Church of Christ, is not a duty at all, but an act of pure charity, which they may, or may not perform, at pleasure. Others are of opinion that while this is to a certain extent, a duty—yet it is one of a very inferior and subordinate character, which must give place to all ordinary expenditures, as being of primary importance. Others again, imagine, that this is a duty not resting upon the poorer, but only upon the other members of a Church: while there are some who think that ministers should find their "meat and their drink" literally, in the distribution of spiritual aliment to others, just as an infidel was heard to declare, that if the Bible was true, its light must be so great that we ought to be able to read it in the dark.

The author has here designed to prove, in opposition to all such views, that the support of the Christian Ministry is an imperative obligation, imposed upon all by positive divine requirement—that it is as reasonable and just as it is necessary—and that it has, therefore, a prior, and not a mere subsidiary

claim upon all christian minds—that this obligation rests, in its measure upon all who are *at all* able to meet it—and that upon its punctual and liberal discharge depend the interests of the people, as much as the influence and comfort of their ministers.

He therefore commends these discourses to the consideration of those whose benefit they were originally written, and to all others into whose hands they may come, feeling neither ashamed of the “glorious gospel” itself, nor of that wise and just provision, by which “they that preach the Gospel” are appointed “to live of the Gospel,” and thus to receive of *their* “carnal things” to whom they dispense “spiritual things.”

DISCOURSE FIRST.

1 COR. ix. 3—14.

Mine answer to them that do examine me is this; Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses: Thou shall not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he is altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth, should plow in hope: and that he that thresheth in hope, should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.

There is one subject connected with the Christian Ministry, in its relation to the people over whom it is established, which should be fully and freely discussed, in order to be properly understood and faithfully acted upon,—I mean the adequate support to which that Ministry has a reasonable and christian claim. It has been well remarked by an authority high in our Church, that “as this (the support of the Gospel Ministry,) is a duty which is so clearly enjoined in the Scriptures, and as it is one, on the right discharge of which such important interests are dependent, it is obviously a fault on the part of public teachers, that it is so seldom presented and urged. The Apostles did not allow a false delicacy, or a dread of misconstruction, to prevent them from being frequent and explicit in their statements on this subject; and the man whose motives are really good, need not be, and he seldom is afraid of having them misconceived.”* This subject is very thoroughly considered by the apostle Paul, among other places in this epistle to the

*See Biblical Repertory, April, 1839, p. 187.

Corinthian church. We are informed by the Apostle, that during his lengthened visit of two years to the city of Corinth, in which time he planted a numerous christian church, he received no support from those for whose spiritual benefit he thus laboured; but depended for his resources upon the labour of his own hands and the benevolent assistance of his friends.

We are also informed, that this course which the Apostle thus pursued, was peculiar to this occasion, and not accordant to his usual custom, or to the practice of the other apostles; for, of all the apostles, he and Barnabas were the only two who adopted the plan of contributing to their support by their own personal labours. "Or I only and Barnabas," asks the Apostle, "have not we power to forbear working?"

The motives by which the Apostle, with his co-worker Barnabas, were led, on this particular occasion, to follow this, to them singular and unusual course, may be partially understood by what is said in the 12th verse: "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ." Now, in illustration of these trials to which the Apostle has reference, we are informed by ancient writers, that the city of Corinth was famous as the residence of numerous philosophers and rhetoricians, who exercised a powerful influence in opposing his missionary efforts. They also inform us, that Judaizing teachers, who taught the continued and obligatory nature of the Jewish Law—and who insisted upon its observance by christians—had crept in among the Corinthian converts; and that these boldly charged the Apostle with apostacy, and with selfish and base ends. These, and probably other reasons, not necessary to be known to us, determined the apostles to pursue their selfish course, that they might put to shame the falsehood of their slanderers, and triumphantly establish the character and claims of the Gospel.

In order, however to prevent an improper use being made of this part of their conduct—and as if in all ages to expose the folly and absurdity of those who might choose to assert that because, in this isolated case, the apostles laboured among a people without a recompense at their hands—therefore should all christian Ministers, at all times, and in every place, support themselves, and minister without being chargeable to their people:—to make manifest, I say, the absurdity of this opinion, the Apostle Paul enters into an extended argument in proof of THE CHRISTIAN DUTY, THE REASONABLENESS, AND THE NECESSITY OF ADEQUATELY SUPPORTING THE GOSPEL MINISTRY.

I. The first ground on which the Apostle rests the claim of the Christian Ministry to an adequate support, is the universally

acknowledged law of compensation. This principle is involved in the very conception of society, and lies at the foundation of all barter, interchange, or commerce. It teaches us that service rendered is entitled to some equivalent, some remuneration or recompense, in return; and it is the very purpose of an established government to carry out, sustain, and equitably enforce this law in all its innumerable bearings upon the interests of its subjects. As a particular illustration of this general law, the Apostle takes three examples—the first, that of a soldier—the second, that of an agriculturist—and the third, that of a shepherd. “Who,” asks the apostle, “goeth a warfare at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruits thereof? or who feedeth a flock, and eateth not of the milk of the flock?” A soldier is a man who is engaged in military service, either for the defence and protection of his country, or for the subjugation of its enemies. Now, would it not be deemed most tyrannical, cruel, and unjust, to oblige any man to enter into the service of the army, at his own expense, without receiving any pay from that public for whose interests he was called upon to expend all his time, and to expose his life? Even in our Saviour’s age, and among the Roman ethnarchs and tetrarchs, despotic as they were, this plain law of justice was maintained. Or suppose, according to the custom then prevalent, that the owner of a vineyard employed an individual to plant and oversee it on his account, who is to pay him, as rent, a certain proportion of the produce; would it not be a most unheard of act of grinding oppression in such an owner to prevent the planter of that vineyard from enjoying a just measure of its fruits? Again, in eastern countries, where property consists in cattle, and wealth in the number of the herds a man possesses, and where the poorer classes of society are employed in the capacity of shepherds, and are generally paid for their services by being allowed a part of the milk of the flock which they tend, and a certain proportion of the lambs it may have produced while under their care—would it not be equally preposterous and absurd, to expect such a shepherd to render his services gratuitously, and without eating of the milk of the flock? And if these examples, taken at random from among the thousands presented in every day life, prove and illustrate the universal and self-evident character of this law of compensation—is it not as applicable to the man who, as “a soldier,” is enlisted under “the Captain of Salvation,” in a nobler “warfare”—even in a “warfare” against those spiritual foes that enslave and destroy the souls of men? Is it not applicable to the man to whom is entrusted the cultivation of some spiritual vineyard—or to the man who, as an under shepherd, is

set to watch over that spiritual flock, of which the Lord hath made him overseer?

No man can pretend, that the services of a faithful and devoted minister of Christ can be rendered without great and manifest benefit to the community which enjoys them. Certainly such a doubt will never be suggested by those for whose immediate interests such ministers are called upon to labour, since they profess to believe in the divine origin and unspeakable value of those blessings which it is the privilege and duty of such ministers to dispense. On the shewing, therefore, of this divine Apostle, the denial of the claim of the Christian Ministry to an adequate support, and this, whether in theory or in practice would be to contradict and violate *as christians*, that law of compensation which, *as men*, we acknowledge and act upon as one of the plainest rules of common equity and simple justice. And to attempt to obviate the application of this principle to the case of the Christian Ministry, by the assertion of some peculiarity in their character or office, is nothing more nor less, than to set aside the divine authority of this inspired Apostle—or otherwise to allege that he has reasoned badly upon the subject—for if we will submit to his decision in the case, then it is manifest that there is no such peculiarity either in character, office, or motive, as to render the claim of a Christian Minister to an adequate support, less a matter of simple and necessary justice than that of the soldier, the agriculturist, or the labourer.

I am well aware that a distinction is made by political economists, between what they call productive and unproductive labourers, and that in this latter class religious teachers have been ranked. Adam Smith, the originator of this classification—and who handed it over to less honest and to irreligious writers, who, on this ground, have justified themselves in depreciating the value, and in destroying the influence of christian ministers—remarks, that “there is one sort of labour which adds to the value of the subject upon which it is bestowed; there is another which has no such effect. The former, as it produces a value, may be called productive; the latter, unproductive labour.” It may be some consolation to christian ministers, that while under the character of unproductive labourers, they stand connected with “players, buffoons, musicians, opera singers,” and such like characters; they are also placed in this humiliating position, in company with “lawyers, physicians, men of letters of all kinds, the Sovereign himself, and all the officers of war who serve under him.”

But it is a source, not of imaginary but of real consolation, to him who has entered upon the oft-times illy-recompensed and self-denying work of the ministry, to know that this theory,

whose practical influence has diffused itself so widely, is as politically wrong as it is morally unjust, and that it is founded upon a most narrow and short-sighted view of the whole subject; so that the illustrious author of it is, in this respect, a wonder unto many. He makes a distinction where there is none, and where, in the nature of things, there can be none. The purpose of all human effort is the same, the increase either of the necessaries, the comforts, or the more refined enjoyments of society. What is called a productive labourer, does not produce matter, nor any previously unexisting material; he merely renders that useful which would otherwise have remained of no service. As to productiveness, there can be no difference whatever between the classes named, since they must be all equally either productive or unproductive. The only point of difference between them is, that the one is less immediately and directly (while it may be, and in many of the cases enumerated, doubtless is more truly and efficiently,) instrumental in the production of that which is of real value to the community. The unproductive class may enable what is termed the productive class to produce more than they could otherwise possibly produce: nay, to their agency and oversight alone it may be owing, that such persons are enabled or disposed to produce at all, since without them society could not exist, nor civilization advance, nor trade and commerce prosper; and therefore when their duties are properly and faithfully discharged, many of those who are denominated unproductive labourers, are, beyond contradiction, found to be the most necessary, useful, and productive members of the state. (a)

If a society cannot be held together without officers, to whom is delegated the trust of watching over its interests, then surely these officers are really its most important members; for while it might be supposed to exist without any other single class of persons, yet it cannot possibly hold together without these; and among these, christian teachers must take a pre-eminent rank. If the prevention of crime is better than its punishment, and if crime is the great conspirator against the well-being of society, then are christian teachers of incalculable importance; for, in the prevention of crime, what other influence is equal to the moral influence, authority, and sanctions of christianity? If the removal of moral and spiritual maladies from the body politic, is of greater consequence than the mitigation of its physical disorder and evils, then must the christian minister rank high among the benefactors of society. If the true and peaceful enjoyment of all that is esteemed valuable and desirable in human life, is really of more

a. See Appendix, Note A.

value than are those good things themselves, being in truth that which alone makes them good, then can there be no doubt that the ministers of that gospel which brings peace, and joy, and contentment, and happiness, to its possessor—and with these internal blessings whatever amount of external good shall be best for us—must take precedence, in the estimation of what necessary and important to the community, to the mere manufacturer of that which, without such dispositions, can communicate no happiness whatever. If man's spiritual and eternal interests are of higher moment than those which are physical and temporal, then assuredly must the stamp of greatest value to the real welfare of any community of immortal men, be placed upon those whose high and holy calling it is to guide men to glory, honour, and immortality; and to bestow upon those who are pursuing this sublime march, that godliness which hath the promise of the life that now is, as well as of that which is to come.

I may safely and fearlessly challenge history to contradict the truth of the general fact, that the teachers of religious truth, *in exact proportion to the purity of that truth*, have ever proved themselves to be of supreme value and importance to the community.

If then, a man who labours for others has a just and universally acknowledged right to look to that other for a return; and if the measure of that return is, in every case, found in the value of the service rendered; then is the just and natural claim of the christian minister, to at least an adequate support, fully and universally made out; since as it is the appointment of God, that every man must in some way labour, so that if any man will not work, neither should he eat—at least in peace and happiness; so on the other hand, is it God's appointment that every man, according to his work, is entitled to a fair remuneration.

II. This claim of the Gospel Ministry, the Apostle proceeds to substantiate, by shewing that this law of compensation is so much a law of nature as well as of human society, that it is acknowledged and acted upon even in the case of brute animals. "Say I these things," says the Apostle, "as a man," or by an appeal to the reason and the laws of men; "or saith not the Jewish law also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn:" alluding to the eastern plan of threshing out grain by employing oxen to tread upon it; and while it is here required, that when thus labouring they should be allowed to snatch whatever portion of the grain they could, a stamp of cruelty and of divine disapprobation is placed upon the man who would in such circumstances, muzzle the mouth of his oxen.

“Doth God take care for oxen,” continues the Apostle, so as to enforce this law of compensation and kind return in their behalf, by his own requirement; and does he not thus interpose “doubtless for our sake,” that by thus enforcing the law of humanity, and kind treatment, and just recompense, even toward irrational animals, he might so much the more powerfully instil these just, and liberal, and generous feelings into the minds of men, and thus humanize and refine society? And if the man who violates this most just and necessary law of kindness and of recompense, in his treatment of his dog or his cow, his horse or his ass, is punished, not only by the injury he thereby inflicts on his own property—not only by the irritable rancorous, and self-torturing passions thereby awakened in his own unhappy spirit—not only by the brand of infamy and cruelty estamped upon him by his fellow-men; but if he is also held amenable to that Righteous Judge of the Universe, who careth even for oxen, and will avenge all the unnecessary suffering to which they are subjected, as an outrage upon his all-bountiful goodness—how much more will he avenge the injustice done to his own elected and chosen servants—when, through the penuriousness, or covetousness, or neglect of his people, their necessary comforts are left unprovided for? And here let me again remind my readers, that however they might consider the argument before us weak, or insufficient or singular, had I, by my own choice, sought out and propounded the argument for ministerial support, which is here founded upon the reasonable and necessary claim of even the lower animals, they are no longer at liberty either to look upon it as irrelevant, or as insufficient, seeing it has been chosen by an inspired Apostle, in an inspired epistle, which is given and preserved for our authoritative guidance, and by him applied to this very case of christian ministers. While, therefore, the argument of the Apostle, though grounded upon a homely custom, is irrefragably strong, yet had it not *appeared* so to us, his mere declaration, as an inspired teacher, of the necessity of the duty in question, must to every christian mind have been abundantly sufficient to establish its obligation upon all, who wish to maintain even the appearance of obedience to the Divine will.

III. Having established the universality, and the obligatory character of this law of reciprocal justice or compensation, binding every employer to those he employs—the receiver to the giver—and man to man—the Apostle asserts, in the third place, and as a further argument, that not only are ministers entitled to their support, on this ground of common justice—since otherwise they would be treated even worse than the brutes themselves—he rests it also on the assertion which he, as an authorized and inspired teacher, makes of the greater

value of the services which they render, than any compensation which can be given in return for them. "If," says he in the 11th verse, "we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Spiritual things are such as relate to the soul, while carnal things relate to the body. The spiritual things here referred to, are all those benefits and blessings which flow from that gospel of the grace of God, which bringeth salvation from the wrath that is to come, while it proclaims peace on earth and good will to men. These blessings—including the restoration to the favour and friendship of God—the renewal of his lost image within the soul—and the bestowment of inward peace, satisfaction, and contentment of mind—are here, in accordance with the previous imagery, likened to seed, or, as it is sometimes called, "the good seed of the word," "the incorruptible seed of divine truth." The Ministers of Christ are here, as elsewhere, compared to husbandmen employed by Him, as the Lord of the vineyard, that, for his glory and the salvation of souls, they may labour in the vineyard. The hearts and minds of men constitute the ground or vineyard which is to be thus cultivated, and in which this precious seed is to be sown, which, when watered by the dew of heavenly grace, and invigorated by the life-giving rays of the Sun of Righteousness, will take root in the conversion of the heart to God, and bring forth fruit, in all the holy, sanctifying, and comforting graces of the christian man. Now, while this precious seed is the gift of God, and all the influence that can alone fructify it must come from Him, nevertheless it hath pleased Him that this seed shall be sown, and these blessings granted through the instrumentality of men, and by the foolishness of preaching. It is therefore as much a law of the christian economy, that "faith (taken as a summary of all christian blessing,) shall come by hearing, and hearing by the preaching of the word of God," as that "he that believeth shall be saved, and he that believeth not shall be damned." And whether these laws correspond to our views of propriety or to our tastes and feelings, or not, it is just as foolish, and as impotent, to act in opposition to the one as the other, since both depend on the same authority, and are sustained by the same sanctions.

By this rule, therefore, christian ministers are constituted stewards of the manifold grace of God, ambassadors for God, and his appointed and delegated teachers. By them, as the weak things of the world, and the things which are nought, hath God chosen to save them that will believe; so that, acting with and by them, as far as they are found faithful, whatsoever they bind on earth shall be bound in heaven, and whatsoever they loose on earth shall be loosed in heaven.

Now, to every reasonable man who takes any thing like a just view of the great present condition of man, as lost, ruined, and in danger of eternal perdition; and as helpless as he is thus utterly and entirely lost, there can be no comparison—absolutely none—between those spiritual blessings by which this eternal ruin may be prevented and everlasting life secured, and those carnal things which are only adapted to the necessities of the body, which perish in the using, and which must soon be utterly worthless, and “as nothing” to us all. If then, he who is serviceable to us by ministering to the increase or supply of these carnal things, is at once acknowledged to be well entitled to a just recompense of reward, how much more is he who ministers to the supply, and to the increase of such spiritual blessings, justly entitled to a proportionate return of kind offices and remunerating gifts? But when it is further remembered, that it is the invariable law of humanity, that a fair return shall be given for value received, whether it be in kind or in some other commodity—and when it is considered, that in this case no amount of carnal things could possibly form any adequate return for spiritual blessings—and that all that is desired by those who are made the almoners of these heavenly gifts, or required for them by God, is a fair and comfortable maintenance, according to the ability of their people, and the circumstances of their place and required manner of living; and especially when it is remembered, that this is required for them in order that they may be thereby enabled to devote themselves wholly to their high calling; then asks the Apostle, if christian ministers sow unto their people spiritual things, is it a great thing if they shall be expected to reap their carnal things, and be remembered by their people kindly and liberally in the provision made for them, as men of like passions and necessities with themselves, so far as it regards the necessary comforts of life?

Here I must interrupt the argument of the Apostle, reserving the consideration of his remaining topics of argumentation, with some remarks, for another discourse. With all endeavours to be brief, and to avoid every thing beyond a forcible presentation of the train of the Apostolic argument, I have found it impossible to bring the subject within narrower limits; and, as it is one so seldom adverted to from the pulpit, through a very misplaced, and miscalled delicacy in the preacher—for the merchant, lawyer, physician, or labourer, might as reasonably feel reluctant to present their just and honourable claims,—it is more necessary that it should be fully discussed, now that it is presented.

It is needful that proper views should be entertained on this subject, and that those mists in which it has been involved,

should be cleared away, that it may appear in the naked simplicity of its intrinsic justice and righteousness. This is not a matter of mere speculation, nor is it one, the adjustment of which depends upon the character of the incumbents of that office to which it relates. It is a matter of divine determination, inherent in the very system of redemption as carried on by human instrumentality, and based upon the principles of universally acknowledged justice and propriety. And although the man who enters upon this work through any view to the mere subsistence he may derive from it, shall in this country at least, most probably and generally *find woeful disappointment*, and, at the same time, give manifest evidence of his utter and entire unfitness for its holy duties;—although higher and better views should form the impelling and sustaining motives to every true and faithful servant of the Cross;—and although he can never in this world receive a full return for the blessings he may be enabled to communicate;—yet inasmuch as every man in this life is made dependent for his support upon his own labours; and inasmuch as in fulfilment of this divine economy, the minister must give himself *wholly* to those labours which are expended upon the spiritual good of his fellow-men—it is as necessary as it is right, that he should be maintained by them in this advancement of their own highest interests.

DISCOURSE SECOND.

MY CHRISTIAN BRETHREN—

I have already entered upon the consideration of the claims of the Gospel Ministry, to an adequate and comfortable support. To this subject I have been led, from a full conviction of the christian obligation and expediency of spreading the whole counsel of God—both as its respects what we are to believe concerning Him, and what he requires and reasonably expects from us—before those to whom it is my duty to make that counsel known. While of many it is true, that they require no special urgency to a punctual and faithful discharge of this duty of contributing to the support of the Christian Ministry; yet there are some who seem to have a very imperfect sense of the just and necessary character of this claim upon them—and to whom it is necessary to demonstrate, that this duty is specially commanded by that God to whom they are indebted for all things they enjoy, and that He has been pleased to include it among those offices of christian obedience, which if discharged from proper motives, and in a right spirit, He will graciously accept and abundantly recompense.

For this purpose, therefore, I have brought before you the extended argument of the Apostle Paul, by which he establishes the duty under consideration, and asserts the reasonable claim of the christian minister to be supported in his ministry. This claim of the Apostle rests first, upon that law of compensation, which is a universal principle in the conduct of human society, and by which, in all situations and under every variety of circumstance, the labourer is thought to be worthy of his hire.

Secondly, the Apostle shews, that the benefits of this law of just provision and reciprocal kindness, are extended by the divine will, even to brute animals, and this with a special reference to the claims of His servants, and of His cause, for whose benefit God would thus cultivate and cherish in an augmented degree a kindly disposition.

Thirdly, the Apostle shews that in the case of ministers, there is not only a value given, and therefore, in all justice, a value to be received in return; but a value imparted, in those spiritual gifts of which the christian minister is made the almoner, for which there can be given no adequate return—for which a full measure of return is not even sought,—and consequently, that it is a most reasonable thing, that in the discharge of this office of mercy to which they have been

called, ministers should receive from their people that measure of "carnal things," which is made necessary for their comfortable and adequate support.

IV. Let me now proceed to the elucidation of the three remaining grounds on which the Apostle enforces this duty. His fourth ground is drawn from the superior claims of the christian ministry to this measure of support, in contrast with those Priests or Teachers, to whom the people would, but for these christian ministers, be brought under similar obligations. "Do ye not know that they who minister about holy things, live of the things of the temple, and they who wait at the altar, are partakers with the altar?" The Apostle thus appeals, in confirmation of his views, to the usages and customs existing under all forms of religion; and since there is no country, or community of men, without some such form, this argument is sufficient to shew, that the claim in question is supported, not merely by the universal practice of mankind in reference to every other possible exercise of human power or talent for the advancement of human comfort—but also by the unvarying practice of men in reference to their religious teachers or guides, in particular; the custom of requiring a return to be given for services received, or believed to be received, being just as universal in the case of persons deemed sacred, as in the case of all other persons. There is universally found to be an union of identification between religion itself and those who are considered to be its agents or ministers, so that the interests of the one are leagued in with the interests of the other—so that the priests of the temple are supported by the property of the temple—and they who offer sacrifice, are entitled to some portion of the offering.

Thus, under the Jewish economy God set apart for his service, the whole tribe of Levi. For their support the people were required to pay a yearly tithe or tenth part of "all the land; whether of the seed of the land, or of the fruit of the tree, and concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." These tithes, which were in addition to the offering and first fruits, and to another tenth of what remained for the expenses of the yearly festival, were brought to Jerusalem, to the Levites. Besides this tithe, God ordained that the Priests should be supported by "the first fruits, the offerings made in the temple, and by their share of the sin-offerings, and thanksgiving-offerings, sacrificed in the temple; of which certain parts were appropriated to them. In the peace-offerings, they had the shoulder and the breast. (Lev. vii. 33, 34). In the sin-offerings, they burnt on the altar the fat that covers the bowels, the liver, and the kidneys; the

rest belonged to themselves,—(Lev. vii. 6, 10). The skin or fleece of every sacrifice also belonged to them; and this alone was no mean allowance. When an Israelite killed any animal for his own use, he was to give the Priest the shoulder, the stomach, and the jaws. He also had a share of the wool, when the sheep were shorn. All the first born, both of man and beast, belonged to the Lord, that is, to his priests. The men were redeemed for five shekels. The first born of impure animals were redeemed or exchanged. The clean animals were not redeemed, but were sacrificed to the Lord, their blood being sprinkled about the altar; the rest belonged to the priests. The first fruit of trees, that is, of the fourth year, belonged also to the priest.

The people offered at the temple the first fruits of the earth; the quantity, being fixed by custom, to be between the 40th and 60th part. They also offered whatever any one had vowed to the Lord. They gave also to the priests and Levites an allowance out of their kneaded dough. They also had the tithe of the fruits of the land, and of all animals which passed under the shepherd's crook. When the Levites had collected all the tithes, and all the first fruits, they set apart a tithe of this for the priests. Thus, though the priests had no lands or inheritances, they lived in great plenty. God also provided them houses and accommodations, by appointing forty-eight cities for their residence. In the precincts of these cities, they possessed one thousand cubits beyond the walls. Of these forty-eight cities, six were appointed as cities of refuge for those who had committed casual and involuntary manslaughter. The priests had thirteen of these cities; the others belonged to the Levites.

You will thus observe, that for the support of religion, the Hebrews were required by divine enactments, to give the firstlings of their flocks, and the first fruits of their gardens, and the first tithe of all their property. Now, while it is true that this whole system of tithing has perished with the Mosaic economy, the principle upon which it was based still remains the same, so that it is still true, that whatever portion of our property is required for the cause of God, and by His requirement, instead of having its claims heard after all other expenditures shall have been made, should in all propriety be first attended to.

Such then, was the measure of support required under "the Law" for the ministers of the sanctuary. And great as was the amount thus levied from each individual among the Jews, we might easily shew that the expense incurred in the support of what is termed religion—that is, in the maintenance of priests, provision for feasts and festivals, and the building

and repair of temples—was, and is far greater, and constituted a burden still more grievous and intolerable among the Greeks, and in all heathen countries the world over. Indeed, to christians generally, accustomed as they are to the simple economy of christianity, a statement of the facts of this case would appear altogether incredible, and taking the selfish covetousness of man into account, almost inexplicable.

As an illustration of this point, I may mention, that it has been computed that out of the 600,000 souls who form the population of Benares, 80,000 are officiating Brahmins, attached to the temples, besides the thousands who daily visit the place. For the support of these persons, a tribute is required from all whom they in any way assist by their prayers or their advice, or who visit any of their festivals. Besides this, which is of itself a large income, the temples are, many of them, endowed with overflowing funds, and to others are attached the revenue of large tracts of land.*

Of the infatuation of some of the more wealthy of the Hindus in the worship of the Idol Kalee, Mr. Ward gives the following instances of two Rajahs, or native princes. Of one of them he says—

“He presented 80,000 pounds weight of sweetmeats, the same quantity of sugar, 1000 women’s cloth garments, 1000 women’s China-silk garments, 1000 offerings of rice, &c., 1000 buffaloes, 1000 goats, and 1000 sheep. To defray these expenses, this Rajah sold the greater part of his patrimony.”

Of the other Rajah, then living, Mr. Ward wrote—

“He also expended very large sums of money upon the worship of Kalee. He set up a stone image of this goddess, on which occasion he is said to have spent 100,000 rupees, or £12,500. He also endowed this image with such a large revenue, that at present, 500 persons are maintained by it daily. In the service of this goddess he has nearly reduced himself to poverty; though, formerly, from the rents of his land, &c., he used to pay 52 lacks of rupees, £650,000, annually into the company’s treasury.”†

Now, where christianity is unknown, one or the other of these idolatrous and enslaving systems exists. Without it, one or other would still ground us down by its severe and impoverishing demands, or its cruel and mercenary exactions. Dr. Plafare, in a sermon delivered before the University of Cambridge, about the year 1573, says:—“Before preaching the Gospel of Christ, no church here existed, but the temple of an

*See the *Oriental Annual* for 1839, p. 89.

†For some further illustrations, see Note B.

idol; no priesthood, but that of Paganism; no god, but the sun, the moon, or some hideous image. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; at Bangor, the temple of Minerva; at Malden, the temple of Victoria; at Bath, the temple of Apollo; at Leicester, the temple of Juno; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; at Westminster, where the Abbey rears its venerable pile, the temple of Apollo." Who can read such a statement of facts, well authenticated as they are, and consider what that country now is, without acknowledging the vast obligations under which are laid to Divine Revelation and the preaching of its glorious gospel? What but the Bible, faithfully and earnestly expounded, has produced this mighty moral revolution? How cheerfully, then, should christians comply with this comparatively trivial claim which is made upon them! In contrast with the ancient Jews, or the ancient and modern Heathen, *Christians give, as it were, nothing, in support of their religious ministry and ordinances.* And when the character and influence of that ministry is taken into account, and the benefits it confers upon man individually, socially, and nationally, are remembered! should not such a contribution as is required, be regarded more as a privilege than as an imperative duty?

Were it necessary, the application of this argument might be extended to those who altogether deny the eternal sanctions of our holy and blessed religion, and it might be shewn beyond contradiction, by an appeal to the candour and honesty of every man, that the expenses incurred in the gratification of those habits of luxury, debauchery, drunkenness, and pleasure, which are chosen by such as profane the Sabbath, neglect the preaching of the Gospel, and despise its ministers, are immeasurably greater than all the demands of christian duty and benevolence—and that it is therefore a fact, to which every christian can bear testimony, that on the score of economy merely, leaving all other considerations out of the question, it is a most reasonable duty to support the ministers and ordinances of the Gospel, and to live as a christian should. How immeasurably greater, then, is the obligation to this duty, when the divine character and the everlasting blessings of this holy religion are brought into the estimate.

V. But I must pass on to notice another argument of the Apostle, contained in v. 12. "If others be partakers of this power over you, are not we rather?" This may refer to the other Apostles who, some of them, may have laboured for a time among the Corinthians, and have received kindnesses at their hands; and with whose temporary labours the Apostle contrasts their indebtedness *to him*, for the very foundation

and upbuilding of their Church. Or the reference may be, as Doddridge supposes, to the false teachers, who carried their claims in this matter to most exorbitant height, and whose labours, nevertheless were not to be compared to those of the Apostle, even should the falsity of their doctrines be left out of view.

In either case, we may, I think, be justified in regarding the argument as founded upon a contrast of the claims of one who had laboured among them in the character almost of a stated Pastor, with the claims of others, to whom they felt under obligation to render any compensation. The contrast, therefore, may be extended to a comparison of the value and importance of the labours of a christian minister, with those of any other class of teachers or helpers, as for example, school-masters, lawyers, physicians, or agents generally; and a similar contrast between the compensation which is freely, or at least in accordance with existing custom, generally, rendered to each of these classes severally. "If others be partakers of this power over you, are not we rather?" Are not your spiritual rights and interests of greater importance than those which relate to the body or to property? And is it not infinitely more needful that your children should be educated in the principles of the oracles of God, and be thus prepared, not only for acting well their part in this world, but, much more, when exalted to the higher services of eternity, than that they should be instructed in the discipline of the schools? And if, therefore, your school-masters, who communicate the elements of mere physical and earthly science—if physicians, who restore health to the injured body—if lawyers, who assist in the preservation or recovery of worldly property—are, as in all justice they should be, recompensed for their toil, and study, and laborious effort—how much more are *they* entitled to such a remuneration, who fulfil all these offices in reference to the wants, and the high interests of the soul, as it is an heir of immortal blessedness, or of endless woe.

VI. But whatever weight might be attached by us to these several arguments of the Apostle, in themselves considered, and however much any individual might feel himself delivered from the necessity of contributing to such a support of the Gospel Ministry and ordinances as is here enjoined, by the readiness with which he could declare that he saw no force in the arguments on which it is made to rest; there is however, no escape from the imperative obligation under which every individual lies—who would avoid the condemnation of the Lord—to discharge this duty according to his ability. For, says the Apostle, (and this we present as his sixth and crown-

ing argument,) in verse 14, "EVEN SO HATH THE LORD ORDAINED, THAT THEY WHO PREACH THE GOSPEL, SHALL LIVE BY THE GOSPEL."

Now, in this declaration of the Apostle there is implied, first, that our Lord has positively ordained, that they who shall be chosen and set apart to the work of the Christian Ministry, shall be supported by others; secondly, that in making this injunction, our Lord was influenced by a regard to those universal principles of human nature and civil society which we have just begun considering, and to which it was his design, as far as possible, to adapt the spirit and requirements of the Gospel; and thirdly, it is implied, that to the perfect propriety of this arrangement, the wisdom and justice of this claim, and the certainty of this divine requirement, the Apostle pledges his own character and judgment as a divinely inspired Apostle.

To question or deny the necessity of this support of the Christian Ministry, or to neglect to give toward this object, in proportion to what is given by us for other just and necessary purposes—is thus shewn to be a matter of no slight or trivial importance, nor an offence of so venial a character as too generally supposed. It is to question the truth of the Apostle's testimony. It is to deny his inspired authority. It is to impugn the wisdom of the Lord himself, and to do despite to His plain, positive, and indubitable commands. Persons who thus live in the hope that they are christians, and who outwardly manifest a great regard to the ordinances of the Gospel, by attendance upon its ministrations, but who either endeavour altogether to avoid any contribution towards the expenses necessarily incurred in the maintenance of a Church—or give to this object as reluctantly and as parsimoniously as they possibly can—such persons would do well to consider and weigh this portion of the word of God, and the indubitable plainness with which it imposes this duty upon all, according to their means. And let such persons also remember, that disrespect and disobedience toward God are as much disrespect and disobedience, whether they are shewn in reference to a law, requiring them to support the Gospel and its ministry among them, or a law, requiring them not to steal. Indeed, the withholdment of that which God thus requires, He himself, in a passage we shall have occasion to quote, denominates "robbing," and regards as a crime committed against Himself. Nor is it any palliation of such an offence, to say that there are others better able, or amply sufficient to meet all such expenses; for it might just as well be said that there are others sufficient to obey any other law of God, and therefore, that we may lawfully violate and set it at naught. Obedience is a duty which each man must

render for himself, and for the neglect or performance of which, each man must in his own person, and full view of all the circumstances of the case, render in his own account to God.

There are those who, through ignorance or forgetfulness of this divine appointment, make a distinction between their obligation to a Church when they are indebted to it by promise or engagement, and their obligation to any other body, or to any individual, to whom they may owe any amount of money. Now, on the authority of the Word of God, I unhesitatingly declare, that the one debt is just as obligatory as the other, and no more so; and that the one expenditure is just as necessary as the other, and not more so. Has God made it necessary, in view of our bodily necessities, that we should have food and raiment, a habitation, the comforts of life, or education, and whatever else may come under the charter of "carnal things," and has not God also made it necessary, in view of our spiritual wants, that we should be provided with whatever may come under the character of "spiritual things?" Has God so ordained that these "carnal things" shall be procured by us through labour and self-denial, and through the exchange of what is, by this means, made ours, for what is otherwise needed by us; and has not God also ordained, that our spiritual blessings should make a similar demand upon our self-denying and laborious effort? Has God left those who are too feeble, or unwise, or poor, or aged, to continue or to carry on such a system of labour, to the kindness of friends and the charity of the public, by whom their wants are to be supplied—and has not God made a similar provision—and for such only—in reference to the bestowment of his spiritual benefits? Will it be said, that God might have provided this spiritual food and all the blessings of the Gospel, without any such necessity of expenditure or self-denial? I answer, it is true that God *might* have done so, just as he *might* have so ordered that all temporal necessities might have become ours without the hard necessity of toilsome effort. But then, it is just as certain that God has *not* done so in either case, and therefore that it is unpardonable presumption and temerity, in either case, to question the wisdom and the propriety of his arrangements. Will it be said, that from this law religious instruction should be excepted, inasmuch as *it* is of absolute and universal necessity to every man—then I answer, so are food, and raiment, and habitation, and civil protection, and social comfort, of universal and absolute necessity, even to life itself; and yet these are not excepted from the equally universal necessity of toil and effort. Will it be still further said, that the Gospel, with all its blessings, is a free gift, offered without money and without price,

and therefore that it ought not to be made chargeable? I answer, neither is it—nor can any man, could he offer the wealth of worlds, give any thing in exchange for these blessings—nor can any man, however poor, say that he is, because poor, hindered from their full possession; but then it is also true, that in order to secure the present temporal exhibition of this gospel, and the diffused enjoyment of this blessed and unspeakable gift, such co-operation, labor, and expense, are made necessary, according to the ability of every individual.

Were the gospel so presented to the attention of mankind, that the receivers of it should be subjected, on its account, to no labor, self-denial, or expense, then it is clearly manifest, that in the present condition of human nature, such an arrangement would be injurious. We do not value that which costs us nothing, however valuable it may be in itself, but on the contrary, our estimate of the value of any object is graduated by the cost of that object. The interest we take in any person or employment, is also found to depend upon the degree in which they demand our help and assistance. This arrangement would therefore necessarily lower, in our estimation, the value of those very blessings of which we speak. Nor would it be found less injurious, when we consider that it would cut us off from the enjoyment of many benefits which, under the existing system, we may enjoy. For by the necessity there exists for thus maintaining the gospel and its ordinances, a foundation is laid for that christian fraternity and union by which christians are held together, and cemented in the brotherhood of churches. This necessity also affords a constant stimulus to vigorous effort, which is an essential element in all prosperity. There is connected with this opening for contribution to the support and spread of the gospel, a kind and paternal gratification of that feeling of independence, which is associated with industry and the exercise of liberality; and in this way the spirit of kindness is fostered, and the spirit of covetousness repressed. Besides, if ministers are required to depend upon their own efforts for support, they must of course engage in some worldly avocation or business, and as a necessary and unavoidable consequence, they will be able to devote but a small portion of their time to the duties of the ministry—they will be wholly unfitted for communicating any valuable instruction—and they will insensibly lose that high-toned spirituality of mind, which it is so difficult to maintain even under the most favourable circumstances.

“The world’s infectious; few bring back at eve,
Immaculate, the manners of the morn.”

The consequence therefore, would be, that many things enjoined upon ministers could not, in such circumstances, be

possibly attended to; many duties could not be discharged in any other than the most inefficient and unsatisfactory manner; the character, standing, and influence of the ministry would be first lowered, and then utterly destroyed; the people who were perishing for lacking of knowledge, would be abandoned to all the horrors of spiritual famine, until the very form of christianity would disappear from the land. The arrangement, therefore, by which God has chosen his ministering servants from among the people to whom they are to minister, and has made their support to depend upon the people, is characterized by that wisdom and goodness which are manifest in all his works and ways, and is as essential to the interests of the people, as it is to the very existence of a worthy and proper ministry.

There is thus shown to exist, not even the shadow of a well-grounded objection to that positive enforcement, by which the fulfilment of this duty is made binding upon every Christian. The discharge of this obligation is, therefore, as much and as reasonably of the old nature of a just debt as any other. The neglect or violation of it, is as much an offence as any other; and punishment will be as assuredly inflicted in the one case, as well as in every other. The only difference is, that this offence—except when it assumes the form of withholding the payment of what has been *positively promised*; in which case it becomes an offence against the common laws of civil society, as well as a moral offence in the judgment of Heaven—is admeasured, as to the degree of its criminality, by the righteous Ruler of the universe, who will award to every man according to the deeds done in their body, and who will by no means pass by the guilty. Now, God estimates the character of an offence not as man does, by its mere outward criminality, or by the injury it brings upon the civil interests of man—nor by its infraction of some law or ordinance of man's framing—but, as it is a denial of His authority, a despite done to His commandment, and an injury to that moral government over which He presides as Supreme Governor. Nor does He confine his judgment to the mere overt act, for God looketh upon the heart—brings into review the secret motives—and looks out upon all that evil which the offence in question has a tendency to produce, were it generally committed.

Now, as we have shewn that under the present arrangement of divine providence, the duty of christians to support the Gospel ministry and ordinances, is absolutely necessary to the prosperity and to the very existence of the Church; the neglect of this duty has a manifest tendency to destroy the Church, and thus to rob God of all the glory which, through the Church, is to redound to the praise of His grace; as also, to

ensue the destruction of the souls of men. The guilt, therefore, which its violation must bring upon the soul, must be in relative proportion to this tendency and to these disastrous results. "Will man rob God?" asks God himself through his prophet—"Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."*

Nor let it be thought, that ministers bear no part in this necessary christian expenditure. I mean not merely, that they contribute according to their ability to the charities of the Church, but in this very matter of their own support, if the subject is properly considered, they may be fairly regarded as bearing a liberal share. A man may give to another by the positive donation of a certain amount of money; or by not requiring, what in all fairness he might be entitled to demand. Thus, a physician or lawyer might exercise liberality in not demanding the amount of compensation which, by customary rule, they are entitled to demand. Now, if the compensation in the case of either of these professions, is graduated by the time and expenditure necessary to enter them, and by the talent and industry brought to their discharge—then might christian ministers be justly held entitled to at least a full equality of compensation; while to those who really do value their services, were their compensation graduated by the importance in which such services are held, that measure of return would be, surely, far greater than what is deemed necessary for mere physical or temporary advantages. This, I say, *would be* that measure of compensation to which ministers might be considered well entitled, on the ground of justice and custom. But all that *is* expected by ministers, in return for all their labours, and all that is, by them, deemed consonant to their office and to their own dangerous weakness, is that measure of return which will enable them to live in that society where they are called to move, comfortably and respectably. All beyond this, and to which on just grounds they might be entitled, and which, were the same talents and industry devoted to some other calling, *they would in all human probability receive*—may be properly considered as so much contributed by them to the maintenance of their own order. For surely, if the average amount of their salaries is taken, it will be at once granted that, on the ground of customary and allowed compensation for other offices of a similar character, christian ministers are in no degree remunerated as are the other orders of society. And if men of education and talent will, at such a sacrifice, freely devote themselves to the ministerial calling, it were, surely, the most

*See also Malachi iii. 10.

unreasonable of all possible suppositions, that they should be considered under obligation first, to make all the preparation necessary for this office—then to make the sacrifice involved in entering upon it—then to persevere in its laborious duties—and in doing all this to provide, in some impossible and inconceivable way, for their own maintenance.

In this country, there is and there can be no legal or state maintenance of any order of religious teachers. Religion is left entirely to the voluntary efforts of those to whom it is a matter of conceived importance.

“The Church, therefore, in America, of all denominations,” to use the words of the author already quoted, “now rests for support on the voluntary contributions of its members. It is thus thrown back to the condition of the primitive Church, during the first three centuries. We are accustomed to speak much of the great experiment of civil liberty which is now in progress in our country, as one in which the interests of mankind are deeply involved. This may be true; but the greatest experiment relates to the self-sustaining power of the Church. This is the first extended trial of this question, which has been made for 1,500 years. The belief of the necessity of aid from the State had, during this extended period, become almost universal. Hence predictions of the failure of the experiment are constant and confident. We have no fears for the ultimate result. Believing the Gospel to be of God, and the Church to be a divinely appointed institution, against which the gates of hell never can prevail, we doubt not that they can sustain themselves, or rather, that they will be sustained by their Divine Author, not only without the aid, but in despite of all the opposition of the world. The experiment, although somewhat differently modified in the present case, is not new. The Church, for 300 years, so far from being supported, was opposed and persecuted by the State. The Catholic Church, in Ireland, has sustained itself for nearly three centuries, in despite of the frowns of the government, and in the presence of a rival and established institution. The Dissenters of England, though in many cases burdened with the payment of church rates, and of tithes for the support of the establishment, have yet lived and multiplied, until they constitute a large portion of the people. In our country, with regard to most denominations from the beginning, with regard to all, of the late years, the same thing may be said. They have continued, and extended themselves with ever increasing vigor. It is a matter for devout gratitude, that while the Church has had to make provision, not merely for her own increasing children, but for the hundreds of thousands who are constantly arriving from foreign countries, she has in a good measure

come up to the greatness of the task. The unportioned church of America has made as competent provision for the population of this country, at least where the settlements are thirty years old, as the church of England, with all her vast endowments, has made for the people of England. There is as much complaint there as here, of the want of church accommodation and religious instruction. There is, therefore, no ground for despondency. The promise of God stands sure. His church shall not die. It is the salt and light of the world. That salt will not lose its savour, nor the light its brightness, until the whole world is imbued with the grace, and illuminated with the glory of the Lord.

“God, then, has imposed a weighty responsibility on the christians of this country. They must support the gospel, or it will not be supported. The ways of Zion will mourn. Souls will perish for lack of vision; and our children will grow up ignorant of God, and fitted for destruction. We have no church property—no government patronage—no tithes nor taxes. Every thing depends upon the free-will offering of the people. This, we believe, is the foundation on which God appointed the support of the ministry to rest. We find in the New Testament no intimation that the Church ought to seek the riches of the world; no appeal on this subject to any thing but the sense of duty in christians; no reference to the obligations of magistrates to assume this burden. It rests with believers. And we are contented to leave it, where Christ and his apostles have placed it.”*

*See Biblical Repertory, 1839, p. 185.

NOTES.

I will here insert, as a suitable Appendix, a portion of one of the Essays of the late Dr. Mason, whose great talents and eminent usefulness in the Church, will commend them to the attentive perusal of my readers.

In replying to the objection, that there are many ministers who are weak and inefficient preachers, he says:*

"Pudet haec approbria! We have made ample ground for humiliation. There are many, many "regular bred" clergy, who are much fitter to make shoes, or buttons, or baskets, than to make sermons. No disrespect to any branch of mechanical industry; but every thing in its place. No men can be more out of place, than multitudes who are in the ministry. It was a sad mistake which caused them to stray into the pulpit. How has this happened? By what fatal perversion has the province of *instructing* mankind in things pertaining to God and to eternity, fallen so frequently into the hands of the ignorant and stupid? And why, when young men, neither stupid nor ignorant, enter upon it, does the progress of their ministry so little correspond with its original promise?

"There are two prominent reasons:

"1. The miserable provision for their temporal support.

"When men consecrate themselves to the religious weal of a people, and do, by that act, forego the opportunities open to all others, of providing for themselves and their families, a competent maintenance is the least remuneration which they have a right to claim. It is the dictate of common sense, common justice, and common humanity. It is also the express commandment of our Lord Jesus Christ. But notwithstanding these considerations, the ministry is little better than a starving profession. Not one man in twenty, were he compelled to live upon the salary allowed by his congregation, could escape from beggary and rags. The certain effect is, on the one hand, to deter young men of respectable talents from the ministry altogether; and, on the other, to discourage, depress, and finally to ruin those who are in it already.

"That degree of talent which fits one, so far as intellectual endowments go, for a useful minister of the Gospel, is much rarer than many seem to imagine; and, humanly speaking, has its temporal prosperity in its own power. When other pursuits invite by the promise of not only a maintenance, but of gain, and even of opulence, it is idle, it is unreasonable, to hope

*See Works, Vol. iv. p. 211.

that youth of talents, without fortune, whatever be their piety, will serve the church of God at the expense of devoting themselves to infallible penury, and all the wretchedness which belongs to it. They may desire, they may wish; and, in some instances, from that simplicity which never calculates, or which flatters itself that something favourable "will turn up," they may venture; but in general, they must turn away with a sigh from the employment which, of all others, their hearts most long after. Let us not hear of self-denial, spiritual-mindedness, and a heroic indifference to worldly things, as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring tatters and a hovel, to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men who are adding house to house, field to field, thousand to thousand, to harangue, in a religious style, on the necessity of minister's imitating his master, "who had not where to lay his head;" when the practical inference from all this is in favour of their own pockets. They are wonderfully concerned for spirituality and self-denial to be practiced by their ministers; but as to their *own* share of these virtues—as to *their* parting with a pittance of *their* pelf to render him comfortable—why—that is another affair. It is one of the most wicked forms of hypocrisy, to plead for the cultivation of a minister's heavenly-mindedness, by way of apology for cheating him out of his bread. The sin of the neglect complained of is not equally gross in all. In some it proceeds from thoughtlessness; in others from incapacity to make a right estimate; but in most, it is the fruit of downright covetousness. There has been, on this subject, an absurd squeamishness in those whom the Lord has authorized to "live by the gospel." They have borne, and forborne; they have submitted to every species of sacrifice rather than disoblige their people; and their only reward has been an accumulation of injuries and cold-blooded contempt. It is time for them to claim their due in a modest, but manly tone; and throw the fearful responsibility of expelling an enlightened ministry from the church, upon those who are able but not willing to support it honourably. We say an "enlightened" ministry. For we have no conception that niggardly provision will soon strip her of every thing in the shape of a minister. You cannot place the pecuniary recompense so low, as that it shall not be an object for somebody. Fix your salaries at fifty dollars a year, and you shall not want candidates. But then they will be *fifty-dollar-men*. All genius, all learning, all high character, all capacity for extensive usefulness, will be swept away; and rudeness,

ignorance, impudence, and vulgarity, will become the religious directors of a nation. The man is blind who does not see matters fast hastening to this issue in the United States.

"In the mean time, such ministers as are better qualified for their stations, are not only decreasing in proportion to the population, but few exceptions, are prohibited from cultivating the powers which they possess. Remote from literary society; without libraries; without leisure to use what books they have; distracted with anxiety for their immediate subsistence; doomed to the plough or some other secular business, to keep themselves fed and clothed, their intellect becomes enfeebled; their acquisitions are dissipated; their ministry grows barren; their people indifferent; and the solid interests of christianity are gradually, but effectually undermined. Let the churches be warned. They have long slept on the edge of a precipice; the ground is caving in below them; and still they are not aware. Not a place of any importance is to be filled without the utmost difficulty. The search must be made from Dan to Beersheeba; often, very often, unsuccessfully; and when successful, it is only enriching one church by the robbery of another. The population of our country is increasing with unexampled rapidity; very incompetent means are used to furnish an efficient ministry; and the people themselves are throwing the most fatal discouragement in the way. All denominations seem to be engaged in a practical conspiracy to starve christianity out of the land. Let them tremble at their deeds; let their loins be loosed, and their knees smite together, at the bare possibility that they MAY SUCCEED.

"But it is not the people only who are in fault; for,

"2. Much of the guilt of decayed christianity, lies at the doors of the ministers and judicatories of the church.

"It is not *arguing* for the divine right of a stated ministry; it is not boasting about the excellence of "our church;" it is not lamenting over the supineness of the public, that will cure the evil. It is the *procuring a ministry which shall render attendance upon their ministration the interest of both the understanding and the heart*. Without this, every effort is vain: and this belongs to christian judicatories. Let the world see and feel that there is an immense superiority of the regular over an irregular ministry, and there will be no more lay-preaching, nor so much difficulty in getting a decent support. But it cannot be concealed, that little as congregations give, they often give to the uttermost farthing, "for value received." The mischief is, that the rule or abridgment becomes general, and the "workman who needeth not to be ashamed," must share the fate of him who is no workman at all. Ministers have themselves to blame for much of this evil. They have

lowered the standard of ministerial qualifications. They usher into their high office men who have neither head nor hands for any thing else. The apostolic directions, in 1 Tim. iii. are almost totally disregarded. Instead of "laying their hands suddenly on no man," they have been too much in the habit of laying hands on every one they can find—novice or no novice—fit to teach or unfit—able to govern or unable; all are accepted—nothing, or next to nothing, is refused. An absurd tenderness; a fear of hurting the feelings of a young man or of his friends; an infatuated haste to meet "the wants of the churches;" has poured forth a stream of ignorance and incapacity, which now threatens to sweep away the harvest it was designed to water. In the degradation of the pulpit; in the butchery of the scriptures; in the defaced beauty, and tottering pillars of the christian fabric, is to be seen the reward of timid indulgence and chimeral hope. If the ministry, as a *public order*, is to regain its credit, its own mismanagement must be radically cured."

NOTE A.

As this subject is one on which there exists much practical delusion, I may be permitted to enlarge upon it.

Wealth is, properly defined, to consist in all those products, both material and immaterial, which are in themselves valuable, and which are exchangeable for other products.

The agents in the production of this wealth, are the producers of material wealth and the producers of immaterial wealth; among whom are all those employed in the different liberal professions, in the instruction of youth, and in general all who contribute to the comfort, information, pleasure or improvement of the community, by the production of immaterial wealth.

The means by which both these classes alike produce wealth, are first, the operations or powers of nature, and secondly, the operations of industry.

The capacity of affording necessaries, conveniences, or pleasure, in immaterial forms—this is the fixed capital of the immaterial producer, whose original value is equivalent to the time and expense it cost to acquire it, and whose present worth is equal to that of an actual investment of money, yielding an annual revenue equal to that which is given in exchange for the services of such a producer of immaterial wealth.

The amount paid by any community, for the services of those whom it employs, whether as the producers of material or of immaterial products, during equal length of time, &c., is graduated, 1. By the degree of hardship to be endured. 2. The

degrees of expense and education necessary beforehand. 3. The degree of skill, ingenuity, and talents requisite for the particular kind of labour; and 4. The degree of confidence and truth reposed in, and responsibility assumed by the individuals in question. In view of these measures, it has been said in a late treatise on Political Economy, "that the salaries of the clergy, though often exceedingly small, are yet considered as counterbalanced by the affection and respect in which they are held as individuals—while an opera dancer is highly paid because personally despised."*

I may here add a paragraph from Lord Bacon, one of the wisest men that any age or country hath produced, who speaking of political affairs, observes, "that no kind of men love business for itself but those that are learned; for other persons love it for profit, as an hireling loves the work for the wages. Or for honour, as because it beareth them up in the eyes of men, and refresheth their reputations, which otherwise would wear. Or because it putteth them in mind of their fortune, and giveth them occasion to pleasure and displeasure. Or because it exerciseth some faculty wherein they take pride, and so entertaineth them in good humour, and pleasing conceits towards themselves. Or because it advanceth any other of their ends. So that as it is said of surtive valours, that some men's valours are in the eyes of them that look on; so such men's industries are in the eyes of them that look on; or at least in regard of their own designments. Only learned men love business as an action according to nature; as agreeable to health of mind, as exercise is to health of body; taking pleasure in the action itself, and not in the purchase. So that of all men they are the most indefatigable, if it be towards any business that can hold or detain their minds."

NOTE B.

In reference to this subject, I will quote the following striking facts illustrative of ancient as well as modern times, from Howitt:

"In a country so immensely rich, and so obedient to the dictations of priestcraft, the avarice of the sacerdotal tribe would accumulate enormous treasures. We have recently alluded to the hordes gathered by priestly hands into the temples of Greece. In the temple of Belus in Assyria there were prodigious statues, not of cast, but of beaten gold, of Jupiter, Juno, and Rhea. That of Jupiter was erect, in a walking attitude, forty feet in height, and weighed a thousand Babylonian talents. The statue of Rhea, was of the same weight, but sitting on a

*See Essay on Political Economy, by an American, p. 28, &c.

throne of gold, with two lions standing before her, and two huge serpents in silver, each weighing thirty talents. Juno was erect; weighed eight hundred talents; her right hand grasped a serpent by the head, and her left a golden sceptre, incrustated with gems. Before these statues stood an altar of beaten gold, forty feet long, fifteen broad, and five hundred talents in weight. On this altar stood two vast flagons, each weighing thirty talents; two censers for incense, each five hundred talents; and finally, three vessels for the consecrated wine, weighing nine hundred talents.

The statue of Nebuchadnezzar, in the plain of Dura, formed of the gold heaped up by David and Solomon, Dr. Prideaux calculated at one thousand talents of gold, in value three millions and a half sterling.

Herodotus tells us, that Cræsus frequently sent to Delphi amazing presents; and burnt, in one holocaust, beds of gold and silver, ornamented vessels of the same metals, purple robes, silken carpets, and other rich furniture, which he consumed in one pile, to render that oracle propitious; while the wealthiest citizens of Sardis threw into the fire their most costly furniture; so that out of the melted mass, one hundred and seventeen golden tiles were cast; the least three spans long, the largest six, but all one span in thickness; which were placed in the temple.

When Cambyses burnt the temple of Thebes in Egypt, there were saved from the flames three hundred talents of gold, and two thousand three hundred talents of silver; and among the spoils of that temple, was a stupendous circle of gold inscribed with zodiacal characters and astronomical figures which encircled the tomb of Oxymandias. At Memphis he obtained still greater sacred wealth.

These seem astounding facts; but before the sacerdotal wealth and templar splendour of India, they shrink into insignificance. The principal use which the Indians seem to have made of the immense quantities of bullion from age to age imported into their empire, was to melt it down into statues of their deities; if, indeed, by that title we may denominate the personified attitudes of the Almighty, and the elements of nature. The pagodas were crowned with these golden and silver statues; they thought any inferior metal must degrade the divinity. Every house, too, was crowded with statues of their ancestors; those ancestors that were exalted to the stars for their piety or valor. The very altars of the temples were of massy gold; the incense flamed in censers of gold, and golden chalices bore their sacred oil, honey, and wine. The temple of Auruna, the day-star, had its lofty walls of porphyry internally

covered with broad plates of gold, sculptured in rays, that, diverging every way, dazzled the beholder; while the radiant image of the deity burned in gems of infinite variety and unequalled beauty, on the spangled floor. The floor of the great temple of Naugracut, even so late as in the time of Mandesloe, was covered with plates of gold; and thus the Hindoo, in his devotion, trampled upon the god of half mankind.

In the processions, also, made in honour of their idols, the utmost magnificence prevailed. They then brought forth all the wealth of the temple, and every order of people strove to outvie each other in displaying their riches, and adding to the pomp. The elephants marched first, richly decorated with gold and silver ornaments, studded with precious stones; chariots overlaid with those metals, and loaded with them in ingots, advanced next; then followed the sacred steers, coupled together with yokes of gold, and a train of the noblest and most beautiful beasts of the forest, by nature fierce and sanguinary, but rendered mild and tractable by the skill of man; an immense multitude of priests carrying vessels, plates, dishes, and other utensils, of gold, adorned with diamonds, rubies, and sapphires, for the sumptuous feast of which the gods were to partake, brought up the rear. During all this time, the air was rent with the sound of various instruments, martial and festive; and the dancing girls displayed in their sumptuous apparel the wealth of whole provinces, exhausted to decorate beauty devoted to religion.

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Immense quantities of the beautiful coins of Greece and Rome are supposed to have passed to India in the great trade of the ancients with it, for spices, silks, gems, and other precious articles, and to have been melted down in the crucible, without the least regard to the grandeur of their design, the majesty of the characters impressed, or the beauty of their execution, and went to swell the magnificence of the pagoda. We are well assured, that all the great pagodas of India had complete sets, amounting to an immense number, of the avatars and deities, which were deemed degraded if they were of baser metal than silver or gold; except in those instances where their religion required their idol to be of stone, as Jaggernath; which had, however, the richest jewels of Golconda for eyes; and Vishnu, in the great basin of Catmandu, in Nepaul. Such was the wealth gathered by the Tartars in this wonderful country, that Mahmoud of Gazna made feasts that lasted a month; and the officers of his army rode on saddles of gold, glittering with precious stones; and his descendant, Timur, made a feast on a delightful plain called Canaugna, or the treasury of roses, at

which was exhibited such a display of gold and jewels, that in comparison the riches of Xerxes and Darius was trifling. The treasures which Timur took in Delhi, were most enormous: precious stones, pearls, rubies, and diamonds, thousands of which were torn from the necks of the native women; and the gold and gems from their arms, ankles, and dress; gold and silver vessels, money, and bullion were carried away in such profusion by the army, that the common soldiers absolutely refused to encumber themselves with more; and an abundant harvest of plunder was left to future invaders.

Mahmoud of Gazna, hearing astonishing accounts of the riches of the great pagoda of Sumnant, whose roof was covered with plates of gold, and encircled with rubies, emeralds, and other precious stones, besieged the place and took it. On entering the temple, he was struck with astonishment at the inestimable riches it contained. In the fury of his Mohammedan zeal against idols, he smote off the nose of the great image. A crowd of Brahmins, frantic at his treatment of their god, offered the most extravagant sums for his desistance; but the soldiers of Mahmoud only proceeded with greater ardour to demolish it, when behold! on breaking the body it was found to be hollow, and to contain an infinite variety of diamonds, rubies, and pearls of a water so pure, and a magnitude so uncommon, that the beholders were overwhelmed with astonishment. But the riches accumulated by the priests of this affluent region were so immense, that they exceed the power of the imagination to grasp them; and I shall leave the subject with what Mr. Orme, in his history of Hindostan, tells us:—that the Brahmins slumbered in the most luxurious repose in these splendid pagodas; and that the numbers accommodated in the body of the great ones was astonishing. He acquaints us, that pilgrims came from all parts of the peninsula to worship at that of Seringham, but none without an offering of money; that a large part of the revenue of the island is allotted for the maintenance of the Brahmins who inhabit it; and that these, with their families, formerly composed a multitude not less in number than forty thousand souls, supported without labor, by the liberality of superstition.

The same thing is true concerning the ancient Druids. See Henry's Hist. of Britain vol. 1, p. 143, 144.

A PLEA

For a Liberal Support of the Ministry and Ample Provision for Aged and Superannuated Ministers, and the Families of Deceased Ministers; Being Substantially an Unwritten Address Delivered for the Synodical Society Connected with the Synod of South Carolina, at its Session in Columbia, November, 1859.

1. In the last analysis of christianity considered as a theory it is the gospel. Rom. 1, 16, 17 and Eph. 1, 1-13.

2. In the last analysis christianity, as a practical system, is the gospel preached. I Cor. 1, 17-31. The preaching of the gospel is therefore the great trust with which the Apostles felt themselves charged under the fearful responsibility of giving account at the judgment seat of Christ. Rom. 1, 5, 9, 14, 15. I Cor. 9, 16. Eph. 3, 8. I Tim. 1, 11.

3. In the last analysis of christianity considered as an *economy or dispensation*, combining efficient means and a final end, it is the gospel preached. Math. 28, 18-20. Rev. 14, 6.

4. It is evident from these, and many other passages, that the revelation and proclamation of the everlasting gospel—the glorious gospel of the blessed God—the glad tidings of great joy to all people—was the chief and final purpose of God as all his dispensations to our world—“to the intent that now unto the principalities and powers in heavenly places, might be made known, by the church, the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus your Lord.” Eph. 3, 10, 11.

For this end God has instituted the family as a form of primary and fundamental government. Mal. 2, 15.

For this end God has made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the time, before appointed, and the bounds of their habitation, *that they should seek the Lord.* Acts 17, 26-27.

It is therefore certain that all the kingdoms of this world,—its government, laws, associations, and all the natural institutions which bind men together and subject them to the constant influence of mutual intercourse and sympathy; and to the interchange of relative offices of kindness and good will; and to the restraints of united forces employed for the common security—that these one and all are ordained by God for disposing man-

kind in such manner as to render them most accessible and impressable by the gospel of Christ. See 2 Cor. 5. 18, 19. Ps. 2. 72, 110. Dan. 7. Rom. 13. 1, etc. Col. 1.

For this end also God has entered into covenant with men; and established visible economy, and erected a church to which he has given the oracles, ordinances, orders, officers, laws, promises and threatenings—that she might be the pillar and ground of the truth, the birth-place of souls, the field of labour, the instrumental agency for the salvation of souls, the angel having the everlasting gospel to preach and to each nation and kingdom and tribe and people.

For this end alone was the church as a visible economy or kingdom constituted. It is a means to this end and not an end. It will itself end; for whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away, but when that which is perfect is come then that which is in part shall be done away, and when all things shall be subdued under Christ, then shall the Son also himself be subject unto him, that God may be all in all.

4. It is then demonstrably clear that preaching is the fundamental office in christianity as an economy or kingdom of grace and not ruling—ruling being itself a means for the more effective exercise of the office of preaching and subordinate to it. Ruling is an order to preaching and not preaching an order to ruling. And to make preaching only a function of the ruler and not to make ruling a power that is ordained by God for the furtherance of the gospel, and for the preservation and perpetuation as well as proclamation—is to substitute the soul for the body, the master for the servant, and the end for the means.

5. Let us recall some facts in order to see the prominence—nay, the preëminence given to preaching as God's chosen instrumentality for accomplishing his purposes of mercy and salvation towards the children of men.

(1) And first when our Saviour entered on his public ministry it was that in his prophetic office he might become the chief shepherd and bishop of souls, the great teacher or Apostle sent from God and the living exemplification by his own example and of the nature and working of christianity. We find, therefore, that his first exercise of governmental authority was the appointment of twelve, and afterwards of seventy others to co-operate with him in the proclamation of the gospel of the Kingdom.

(2) When about to leave the world and return unto the Father, in order to organize a christian church and inaugurate

his kingdom, he collected all his disciples and gave them his full and final commission, saying, "All power is given unto me in heaven and upon earth, go ye therefore and teach all nations and preach the gospel to every creature, making disciples of them by baptism and teaching them all things whatsoever I have commanded you."

(3) Then at a subsequent period Christ miraculously converted the persecuting Saul into the illustrious Paul, the very chiefest of all the Apostles,—it was that he might be a chosen vessel unto him to bear his name unto the Gentiles and Kings and children of Israel. Acts 9. 16.

(4) When again the as yet pharasaic, sectarian and bigoted Peter was, by supernatural visions, convinced and converted it was that God might be glorified in granting repentance unto life through his preaching, unto the Gentiles also. Acts 11. 17.

(5) And when Christ has ascended up into heaven and was highly exalted above every name that is named, enthroned in universal empire, and filled with all the fullness and unsearchable riches of God, the gift which first signalized his mediatorial reign as being most significant of his kingdom and glory, was the institution of the pastoral office, "for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith, and of the knowledge of the Son of God into the measure of the stature of the fulness of God." Eph. 4. 11-13.

How demonstrably certain, therefore, is it that the preaching of the gospel is Christ's chiefest, all-comprehensive instrumentality for accomplishing his purposes of mercy toward our guilty, perishing race? I Cor. 1. 21-31.

5. But we wish to call special attention to one other, and a very remarkable passage. It is the answer of our Lord to the disciples of John when they came asking, "Art thou he that should come or look we for another?" And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard. How that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised," and to culminate this irresistible weight of testimony and state what concentrated in itself the force of all the rest, he added "to the poor the gospel is preached." This Christ makes the chief evidence of his messiahship—the full, final and conclusive proof. The most important evidence, therefore, of the divinity of christianity is that the poor are evangelized by having the glorious gospel preached and all its

accompanying and countless blessings freely and fully imparted—to them.

Now the conclusiveness of this demonstration will be apparent if it is duly considered that this implied in the first place the adaptation of the gospel and of all its innumerable and incalculable benefits to the poor and not to the rich. Poverty is after all the inherent essential characteristic of man universally. All are naturally poor. All are born and die poor, for, as we came naked into this world, so it is certain we can carry nothing out. Every man may alike say of corruption, thou art my mother and to the worms thou art my sister and my brother. All distinctions among men and all inequalities in their temporal condition are accidental, transient, mutable, and are finally extinguished in the grave. Adaptation of the gospel to the poor is its adaptation to the human race, and proves its universality and divinity. This conclusion is confirmed by remembering in the second place, that the poor have, under all other systems of religion, been invariably degraded and despised. They were excluded from the Republic of Plato. Poverty was a *prima facie* evidence of crime, of worthlessness, inferiority, and of fitness only for menial servility. They had no rights, no privileges, no benevolent sympathy. They existed not for any personal worthiness or high destiny, but to perform the drudgery and serve the purposes of their more fortunate brethren. That christianity, therefore, is adapted to the poor as poor, and that passing by the rich, or at least overlooking their riches, it chooses the poor of this world to make them rich in faith and part of an inheritance divine, proven that it is of God and not of man. And when we add to this, in the third place, the consideration that the gospel overcomes all the jealous pride and cold, covetous and selfish indifference of the rich; works in their hearts pitiful charity and even tender regard, and disposes and constrains them—against all hindering motives—to provide for the preaching of the gospel, and the communication of all its blessings, temporal and eternal, to the poor, who can never recompense them again; how is it proved to be the power and the wisdom of God? And lastly, when we reflect upon its influence—as illustrated in its whole history—in extinguishing the malevolent hatred of the poor towards the rich; in transforming them from a terror into a tower of strength to any community; in ameliorating their condition; in elevating, refining, and educating them; in imbuing their hearts with peace and contentment, and love towards God and man; disposing them to take joyfully the deprivations of the present life, rejoicing in hopes of the glory of God—surely we must

exclaim, He who hath so adapted and wrought through his gospel as for the selfsame thing as God.

This then is the great, the standing, the increasing, miracle by which God works marvellously before our eyes and by which the invisible things of God are clearly seen, in all the silent, salutary, and saving influences of the gospel over the matters of every community in proportion as it is a truly christianized country.

Let it also be remembered that this preaching includes in it whatever is necessary to the communication of the gospel to the poor—ministers, churches, bibles, Sabbath schools, and whatever else necessary to their instruction, edification and comfort—but also the perpetuation of all such instrumentalities from generation to generation as long as the world shall last; for, “the poor,” says Christ “ye have always with you.” And when we contemplate the vast amount of property consecrated to these purposes from age to age; the innumerable lives devoted to this ministry of mercy; the study, toil, and sacrifice involved; the free and cheerful spirit with which they are rendered; the incalculable amount expended in all the various forms of christian charity adapted to all the various ills to which poverty is heir; the ever increasing agencies—personally and by the press—through which countless multitudes are labouring for the evangelization of the poor—young and old, at home and abroad; the millions of these poor who—during sixty generations have been successively enriched with the treasures of the gospel; we will then perceive how this miraculous proof of its divinity swallows up in its magnitude all other miracles, and becomes itself the law and the life of its power and progress.

6. Let this view of the fundamental relation in which preaching and preachers stand to the promulgation and preservation of the gospel, that is to the final end of the visible church of God—be properly considered and we shall at once perceive that all that has been done is but little compared to what may and must be done to render this demonstration of the truth of christianity obvious to the comprehension of every creature in all the world.

The opinion has somehow become very general that it is the law of Christ that his gospel should be preached by poor men to men who are both rich and poor, but especially to the rich. In other words, it is supposed that the law of the world is transferred to the church and that the service of Christ's kingdom is to be rendered by the poor to all those who either are rich or are supposed to be at liberty to spend their lives in making haste to be rich.

This, however, is not what Christ the Lord requires. Most assuredly this is not the law of his kingdom nor the standing and triumphant demonstration of its divinity. Christ our king and legislator does not say either that a poor gospel is to be preached—or that the gospel is to be preached by poor men, but that it is to be preached *to* the poor *by those* who are not poor. Those not poor are to preach the gospel to the poor. The poor are to be evangelized and put in possession of all the blessings flowing from the gospel by those to whom Christ at the administration of providence, has given the ability. By these ministers are to be prepared, provided for, and equipped, and churches and schools and all other needful appliances furnished. The rich are made rich by Christ for no other purpose than to hold, and spend their money as his stewards and in trust for him, in preaching the gospel to the poor.

The rich, therefore, are to prepare, provide for, and sustain ministers in preaching the gospel to the poor—in evangelizing them—in disciplining, teaching, and training them—in providing for them schools and churches, and colleges and seminaries, and all other needful charities—in teaching them all things whatsoever Christ has commanded—in order that they may become rich in faith, rich in good works, rich towards God, that even as Christ though rich, for our sakes became poor, they—through his poverty—may be made rich with the unsearchable riches of Christ.

But who are the rich? They are they to whom God has given life and talents and health; opportunity, and friends, and success, and means beyond what they require for their own livelihood and power; and influence over their fellow men so as to have every possible access to them under circumstances the most favorable towards impressing their hearts with the infinite importance and priceless value of the gospel. And why are these rich while others are poor? Since God maketh rich and no man can say he has anything which he has not received. "Charge them," says the Apostle, "that rich in this world's goods, that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good; that they be rich in good works; ready to distribute; willing to communicate; laying up in store for themselves a good foundation against them time to come; that they lay hold on eternal life." Tim. 6. 17-19.

The rich are rich, therefore, in order that the poor may have the gospel preached unto them; not poor preaching nor poor preachers, but preachers in numbers equal to the demand; preachers thoroughly furnished by all the learning of the age for all the requirements of the age; preachers richly equipped

with all the implements necessary for an able and successful ministry. Let it not be said—let the idea be rejected as infidel—that the preachers of the gospel are to be poor men—that the gospel is not only to be preached to the poor but by the poor; that when Christ calls men into the ministry he calls them to a life and labour of poverty—and that when he calls rich men into his church and when he crowns the efforts of others with such abundant success that they increase in all temporal possessions and means of doing good—it is that they may fare sumptuously every day and dwell in costly houses, and gratify their taste even in the architectural beauty and luxurious accompaniments of their churches, and eat and drink abundantly of the royal dainties and the wine or the lees well refined, provided for them in the house of the Lord—while ministers are very partially supplied and very poorly sustained, and while the poor are left to perish in their unevangelized and unsolaced poverty by thousands and even millions. Oh, no! Such a state of things, however common, is most assuredly anti-christian and robbery of God. It is not only not christian, it is worse than infidelity, as the Apostle argues, since even the Christless world provides for all that is its own justly, and oftentimes even generously.

1. Let it be noted that God regards all that is necessary for the education, equipment and successful warfare of his ministering servants as a very small thing at the hands of those to whom, through these ministers, he so graciously imparts spiritual blessings in heavenly places in Christ Jesus. Riches beyond what earth can grant and lasting as the mind.

2. Ministers by the very process of education—even originally poor—are elevated above the conditions, character, habits and tastes of poverty and unfitted for its toils and trials. And yet as knowledge increases and becomes more universal, ministers must be more highly educated in order to be “apt to teach,” “able to convince gainsayers also,” ready to give a reason of the hope of the gospel to every one that asketh it—and to reprove rebuke with all long-suffering and doctrine on all transactions with men—having a good report of them that are without.

3. Ministers must not only be thus thoroughly educated and furnished for their good work, they must live a life of study. They must carry on, and perfect their education. They must give themselves wholly to these things. They must let their profiting appear unto all men. They must act like industrious and wise householders, bringing beaten oil into the sanctuary, giving to every man a portion in season, and with a versatility which only constant study can sustain, bringing out of a well

enriched storehouse things new and old, that they may become all things to all men if by any means they may save some and commend themselves, and the truth as it is in Jesus to every man's conscience in the light of God. Ministers, therefore, must live by the gospel; they may not turn aside to any other occupation as a means of support for, it is not meet that they should be employed in any other business than what relates to the word of God and prayer—and when compelled to do so it is through the idolatrous covetousness and faithless disobedience of God's stewards.

4. But further, the minister of Christ is divinely enjoined to give himself to reading, not to forget the books and especially the parchments—*the original authorities sacred and divine*—and not to neglect any gift which may be in him. But to do this and to quote, with Apostolic appropriateness, from literary and secular writings, he must be able to purchase and possess them.

5. The minister of Christ "must also be the husband of one wife," in order that he may thereby be brought into relation to all the joys and honours, the duties and the delights, the tears and the trials, of humanity, and be like the great Apostle and high-priest of our profession—one who can be touched with a feeling of our infirmities and one who is in all points tempted like as we are. The cares, the provision, the training and education, and all the multiplied expenditures of a family must be assumed and ought to be liberally provided for. He is to be thought worthy—deserving of—double honor—a liberal support, honorable alike to himself and to his people, and a fit expression of that love with which they are to esteem him very highly for his work's sake and for Christ's sake, by whose authority it is required.

6. Another qualification and duty divinely required in ministers of the gospel is hospitality. They must be "given to hospitality," ever ready to entertain and welcome friends and strangers. But this implies as an essential prerequisite, a comfortable home and means to supply it well with all needful comforts.

7. But still further ministers are required to be examples to the flock, and to lead the way as well as to point it out, in every good word and work. They must set a pattern in giving of their substance, as well as his services to the Lord, and be able to say to his people, "do as I do, and not merely as I say," giving as the Lord has prospered you, and of the first fruits of your increase, not grudgingly, but of a ready, cheerful mind, even as you see me also do. Giving to the Lord is a part of his enjoined and most acceptable worship, and an all-important

means of grace. It is the duty and the privilege of pastor and people alike, and the pastor, therefore, must have an income secured to him, which in addition to the comfortable support of his family, the continuous supply of books, and of all other needful apparatus, and the exercise of liberal hospitality, will enable him to give to the poor, to circulate and distribute books and tracts, and help forward every christian and economic enterprise.

8. Ministers must also frequently travel for the sake of health, and for attendance upon the judicatories of the church, and also as evangelists, and they must therefore have sufficient means to enable them to embrace every opportunity of preaching the gospel to others also, besides their own flock.

9. Ministers are also expected to mingle with all classes and in all proper social gatherings. Neither he nor his wife and children must be mean in their apparel. A threadbare coat, broken shoes, or a bruised and shabby hat on the minister, and corresponding accompaniment in the dress of wife and children would offend everybody and wound the pride and be an intolerable insult and disgrace to any congregation. The poorest congregation wants a decent and well-dressed and well-bred minister.

Now, from all these considerations taken together, it is as clear as day that ministers must neither be poor nor pinched—neither destitute nor dependent, but are to be representatives and instruments of the rich, in conveying the gospel to the poor, with all the ten thousand blessings which it scatters along the pathway of life on its sublime march to glory, honor, and immortality.

Whence then has arisen the almost universally received opinion that ministers must by the very nature of their office, be poor? Where is authority found for such an impression in the word of God? To the law and to the testimony is our appeal. And if a reference is, in reply, made to the Apostles and first generation of christian ministers, it is enough to remind the objectors that these men acted in the way they did under a protest against their course being considered a precedent. They disclaimed the principle of self-supporting and selfishly supported preachers. They openly and at length established the law of Christ's kingdom that they who preach the gospel should live of the gospel, and that a liberal and honorable support of all things needful for preaching the gospel to the poor are to be liberally provided by those to whom Christ as the God of providence, has entrusted property, and to whom, with this stewardship, he has communicated all other things freely to enjoy, and crowned them all with the rich spiritual blessings of his

great salvation. The Apostles and primitive preachers practised great self-denial and endured many privations and hardships for the same reason that the Apostle Paul judged it to be inexpedient under the present necessity, for even private christians to marry, and for which all the early members in home churches at least who were possessed of property, sold all things that they had and gave not only the gospel, but temporal good things also, to the poor. And hence, Apostolic and primitive practice would, if made a permanent and universal rule, bind *private christians* as stringently as ministers of the gospel, and require not only the sustenance of the ministry, and the preaching of the gospel to the poor, but the consecration of all they possess to Christ's cause.

The law of Christ's kingdom, and the great fundamental evidence of its divine origin and efficiency is therefore preaching of the gospel to the poor by those to whom Christ has entrusted the ability and opportunity. They who are stewards of the manifold gifts of property, power and position are under imperative obligations to glorify Christ by employing them either in preaching the gospel to the poor personally, or to providing preachers and sustaining them in their work. All who are not themselves destitute and dependent are constituted by Christ his representatives and agents in evangelizing the poor. I charge all such before God and Christ, who is to be their judge, to act worthy of their high calling.

Ministers, in an eminent sense, represent Christ the first great Apostle and preacher of that gospel of which he was, himself, the sum and substance. When on earth they were his first care, ever in his presence and dearest to his heart. When enthroned in his ascended glory, they were still present and paramount in his regards. And now and always they are his own chosen and called, clothed with his delegated authority, invested with the keys of heaven as insignia of their heraldic embassy, and commended to the loyalty and affectionate devotion of his people by letters patent declaring that he that receiveth you receiveth me; he that despiseth you despiseth not man, but God; and he that receiveth a prophet in the name of a prophet shall receive a prophet's reward. As therefore ministers are treated by his people, so will his people be treated by him when they render unto him an account of their stewardship.

But ministers are also the representatives of those whose peculiar prerogative it is to preach the gospel to the poor. They are in their souls' stead. They live and labour for them. They are on their behalf instrumentally the fulfillers of Christ's prophecy and the performers of his greatest perpetual miracle

of wisdom, power, and mercy, by the preaching of the gospel to the poor. You, therefore, who are above poverty and beyond the necessity of help, are either disgraced or honored as ministers are poorly or properly provided for in all the educational training by which they are rendered apt to teach; and in all the assistance and encouragement which renders them able and successful ministers of the everlasting gospel. You thus bear witness to the world how very highly they are esteemed by you in love, for their work's sake. Your character, your standing, and your reputation for eternity are involved in what you make theirs upon the earth.

Ministers are also representatives of the gospel. As they are so it is in the estimation of the world at large. As they stand or fall with it, so does it stand or fall with them. It hath pleased God by the foolishness of preaching to save them that believe and through them to exhibit his wisdom and power and glory in the erection and preservation of the church and in the everlasting blessedness of his redeemed people. Just in the proportion, therefore, as ministers are multiplied in numbers adequate to the demands of the poor, and properly qualified, fitly equipped, and efficiently maintained, and made mighty through God and the hearty co-operation of God's people and the pulling down of the strongholds of sin and Satan—just to that extent will the gospel shine forth as the glorious gospel of the blessed God.

Ministers also represent the interests of society, and the happiness and welfare of present and coming generations. Righteousness exalteth a nation and sin is the reproach and the ruin of any people. And as it will ever be found that like priests will make like people and that when there is no divine knowledge the people perish, you must perceive that the inheritance of your children and your children's children will depend more on the perpetuation and prevalent power of a pure gospel and a faithful and earnest ministry, than upon the bequeathment to them of large temporal possessions. Besides, the gospel is the only cementing bond, and ministers the only mediators, between the rich and the poor; the only conservators of peace and good will; the only government whose power is in the heart and conscience, allaying animosity, jealousy, and revenge, and imparting that godliness which teaches men, in whatsoever state, to be content, knowing that however poor towards men they may be, rich towards God and heirs of the kingdom of heaven. The ministry of the gospel for the poor is therefore not more evidently the highest evidence of the divinity of the christian faith than it is the palladium of civil liberty and the preserver and purifier of society.

Ministers, therefore, ought to be so educated, encouraged, and honourably and liberally maintained, not only while in health and in the full energy of successful labours, but also in sickness, infirmity and old age, and such satisfactory provision made for their families, when removed from them by death, as will act as an encouragement in desiring their office; to impart comfort and a quiet mind in its discharge; and to promote calm, thankful and resigned spirits in leaving behind them widows and orphans.

In nothing is there a greater deficiency than the presentation of proper motives and encouragements to pious young men in weighing the claims of the christian ministry. To many the acquisition of the varied and extensive learning necessary, seemed a hopeless, impracticability and to all, too, the probable course of such a life is black with the dismal prospect of pinching illiberality, parsimonious support, and hopeless inability to equip himself with books and the necessary auxiliary helps for his work, or even to provide in comfort for his family, and all this gloom thickened by the anticipation, in the event of premature decay, old age, or death, of utter destitution, and hence, as a matter of fact, many, both among the clergy and the laity, consider a call to the ministry to be a call to poverty and to the martyrdom of all personal, family, and social comfort. But for this impression there is, as we have seen, no warrant from the word of God. The facts which justify it, so far as they exist, are in lamentable contradiction of the requirements of Christ, both as it regards his people towards ministers and of his ministers towards his people, and towards himself. These all imply an honourable maintenance and ample resources, for all professional, personal and domestic wants, and this during the whole period of that life-service to which they are consecrated. All this, therefore, was intended by Christ to enter, as a motive, into the consideration of the claims of the ministry and to exercise its proper measure of influence upon the mind of those whom he has providentially qualified and spiritually inclined to desire the office of a bishop. Both these elements in the call to the ministry are from Christ, but in both he acts mediately and not immediately, instrumentally and not personally—by his word, by his ordinances, by his institution, by parents, by teachers, by ministers, by companions, by books, and by all the diversified operations of his providence. And in thus acting, let it not be thought there is any derogation from His supreme sovereignty and prerogative. This whole method is Christ's sovereign appointment. It is his own divine plan of working. It hath so pleased him to work—with and not without means. The ministry itself is a limitation self-imposed by

him who could have accomplished its agency by his Spirit or by angels. The ministry, the bible, the means of grace, and all other natural and providential agencies are all therefore means and motives brought rationally to bear upon rational natures by Him who knoweth what is in man. It is by these Christ works in men to will and to do; to choose; to present themselves living sacrifices; and to live with him amid all the diversity of administrations he is Lord and amid all the variety of operations there is One Spirit. The employment of means and motives, therefore, in the call to the ministry; in awakening and confirming desire, and in making men his apostles and preachers, is only a part of that plan of working of which the ministry itself is an exemplification.

So far, therefore, as those whom God makes rich, and those enabled by him in any measure to contribute to his cause, fail to render the ministry honourably attractive by a liberal security for an adequate and ample provision for health and sickness, life and death, personally and domestically, they withhold one powerful providential means and motive for multiplying the number of faithful men who are made willing by his Spirit and grace to serve him in the gospel of his love, and to renounce for his sake all the honours and emoluments that come from the source of the world.





The Art Unions and The Use of the Lot.

AN ARTICLE

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Extracted from the Southern Presbyterian.



THE ART UNIONS AND THE USE OF THE LOT.

Mr. Editor: I concur with you in believing that the Art Unions are accomplishing a great and good work for the refinement and moral improvement of our country, and that there is nothing in their nature, object, or rules, which can be regarded with disapprobation.

The æsthetic principles of our nature by which we are made susceptible of the emotions of beauty and sublimity, and the exercise of taste, are among the most important inlets of knowledge, civilization and refinement, in youth, in manhood, and in old age. Music, painting, statuary, and architecture, are therefore mainsprings in the machinery of human society, and come to be of paramount necessity in an active and mechanical age like ours, and in a country where the happiness of all depends upon the elevation and refinement of every individual. The Art Unions which have sprung up among us within a few years, I regard as supplying an important service towards the perpetuity and efficiency of our institutions and the social and moral elevation of society. By fostering the taste for the beautiful and the good; by purifying that taste and preserving it from impure and corrupting influences; by bringing the means of cultivating and indulging this high principle within the reach of all; by associating in this self-elevating progress the rich and the poor, the high and the low; by increasing the ties and associations which bind together all portions of this great confederacy; by patronizing the genius and talent of American artists; and by throwing the charm of refinement around all the dwellings of our happy land; these Art Unions are entitled to the approbation, and, if possible, to the encouragement of every patriot and philanthropist.

“But, it is said they swindle *many* in order to enrich a *few*, by giving to a *few* splendid pictures, and to the rest only their engravings!” This is not a correct statement of the case. EVERY SUBSCRIBER receives in return a certain and full equivalent for his subscription. Nay, the plate and book of etchings given by the American Art Union to EVERY subscriber could not be purchased in kind for the amount of the subscription. And the only reason why these societies can give these pictures to all, and yet purchase and distribute valuable pictures, is, the immense number of copies supplied by the same plates, and the very large number of subscribers. With a small subscription list, the plates could not be paid for, nor the engravings

given. But with an immense number of subscribers a small profit is secured on each, which makes in the aggregate a large amount for the purchase of pictures and the patronage of art.

But in order to distribute these pictures, which amount to some hundreds, among sixteen thousand subscribers, and thus every year return to the people in every part of our country the entire proceeds of their united subscription, resort must be had to the lot; and this, it is said, is sinful, because it involves—as Dr. Mason and the Bible before him have shown—an appeal to Providence.

Now the Art Unions, I admit, do employ the lot in order to decide to whom and to what locality the pictures thus purchased shall be assigned; and the lot does, I admit, necessarily imply a direct appeal to the living God, and that His holy providence is concerned in the event. In all that the Bible teaches, and in all that Dr. Mason so ably inculcates on this subject, I fully concur. And I heartily concur also in the withering exposure made by Dr. Mason, both of the absurdity and impiety of those who would reject this conclusion because it enables men whenever they please to “*compel* the Almighty to be umpire between them.”

A decision by the lot is therefore a decision by God’s providence; and it ought to be employed in a *manner* suitable to its nature, and in *matters* which warrant such an appeal. What then are the uses of the lot? When is it proper? And how should it be conducted?

Besides bearing witness in its very use to the particular Providence of God, the lot, says Dr. Mason, is of use to determine questions among men.

“Like the oath it is a last resort. The one appeals to God for the sincerity of our declarations, the other for the direction of our choice. They are different forms of acknowledging his government, but the effect of both is the same—to put an end to controversy, by putting a limit to human research.

“Thus the Scriptures represent them:

AN OATH

For confirmation is an end of all strife.—Heb. 6: 16.

THE LOT

Causeth contentions to cease, and parteth between the mighty. Prov. 18: 18.

“The parallel is exact, and leads to the second question, When is the lot proper?

“In cases of importance, which cannot be decided by other means in the exercise of our reason; and for the prevention or termination of strife.

“The case must be important: for appeal to the living God with thoughtless frequency, upon mere trifles, is an impiety

which cannot be indulged with impunity, nor thought of without horror.

"The case must not only be difficult, but such as our best discretion is unable to bring to a comfortable issue.

"For if we appeal directly to the judgment of God in things which may be fairly and wisely settled without so appealing, we depreciate the value, by superseding the exercise of our rational faculties—we endeavor to disturb the order which God has established, subjecting the tribunal of human reason to the tribunal of his supremacy, inasmuch as we attempt to abolish the inferior tribunal, by withdrawing causes which are of its proper jurisdiction, and thus impeaching his wisdom, not honoring his throne, we provoke him rather to inflict his curse than to command his blessing.

"*Cases in which the lot may be lawfully used* are such as these:

"The division of property; when the portions of it are adjusted with impartiality and skill, and yet the claimants cannot agree upon the distribution. The appointment of men to a service of a peculiar interest or hazard, when more than the requisite number appear, and their respective qualifications or disqualifications are pretty equally balanced.

"The selection of victims, when several, involved in the same crime, are under the same condemnation; but the government, leaning to mercy, and resolving to make an example, requires only a part to suffer, and does not name the individuals. The reader can easily add other illustrations.

"I have only to answer the third question upon this head, viz., *How then should the lot be conducted?*

"As it is an act of worship, the glorious majesty of Him with whom they have to do should be present to the minds of the worshippers. Passion, levity, indifference, should be laid aside. The name of God should be invoked by prayer; and the lot cast as under his eye. When the issue is declared, the parties concerned should repress every feeling of resentment or dissatisfaction, and acquiesce with promptitude and reverence, as they undoubtedly would have done, had their Almighty Umpire rendered himself visible, and given sentence in their hearing." Such are the views of this great man.

Whenever therefore the purpose for which the lot is used is moral—whenever important interests of individuals or numbers are involved—whenever our best discretion is unable to bring these interests to a comfortable issue—and whenever the lot is resorted to reverently and discreetly in order that providence may decide what cannot satisfactorily be decided otherwise—then and in that case the use of the lot, just like the use of the oath, is proper and authorized by that God, by whom the

whole framework of society—its government and laws, together with these auxiliary means for ending strife and causing contentions to cease—are ordained.

Now the case of the Art Unions and of our Colleges are cases where all these conditions meet, and where therefore the use of the lot is legitimate and proper. The purpose in both cases is moral,—the interests are important and cannot be as peaceably and as satisfactorily determined in any other way—the lot is resorted to in a public assembly and in a reverent and becoming manner—and the result tends in the case of the Art Unions to the welfare, elevation and refinement of society by the distribution among its members of the fruits of human genius, the models of beauty, and the sources of pure and ennobling sentiment.

In games of hazard, however, in the lottery, and the gaming table, we find immorality in the purpose, and inseparable from their nature; we find no existing difficulty arising from the honest and honorable collision of interests to be determined in this or any other way; and we find a wish—amounting to wicked and fiendish selfishness—to exclude all reference to God or His providence. The whole affair is one of selfish pride, and covetousness and fraud, injurious alike to the loser and the gainer, detrimental to character, industry and piety,—and evil, and only evil, and that continually, to society at large.

The school I belong to, Mr. Editor, embraces Dr. Mason, our fathers, our standards, the Reformers, and that upon which these are all built, even that word of God which will ever be found on the side of truth, and soberness, and having regard to all the interests of the life that now is, as well as that which is to come.

T. S.

THE ART UNION.

The New York Art Union have advertised their pictures for sale, preparatory to shutting up their rooms. This is the result of a legal decision, that their system of distributing pictures by lottery was contrary to law. We regret the following editorial remarks in the *New York Evangelist* on this subject:

“If it was a violation of the law, it was only technically so—the spirit of lottery—that which it was the design of the law to prevent, had no more to do with it than in the choosing of a jury, or the calling of a minister. It was a simple, harmless affair, subserving a most useful end—as useful to the artists, to whose jealousy it owes its destruction, as to the public at large. While we would not countenance the infraction of a law in the least degree, we cannot but regret that this Institution was not let alone. How its place is to be supplied, or its fine influence

in distributing works of art, and ministering to the refinement and pleasure of the public, is to be again realized, we do not see."

The lottery is demoralizing, or it is not. That it is, is evident from its own nature; and that it has been eminently so in practice, is proved by the legal interdict against it in many of our States. That the Art Union was a lottery in every sense of the word, needs no proof, and the law has so decided the case. We must confess, we can see no difference between a scheme in which prizes are expressed in money, and one in which the prizes are pictures, or other works of arts which have a money value. The casuistry which can distinguish between the two, surpasses our comprehension. A man subscribes five dollars to the Art Union, and at the end of the year, by a "lucky chance," he draws a number in a lottery, which entitles him to a picture worth five hundred dollars, for which one hundred of his disappointed neighbours paid five dollars each. He pockets their money without giving them any equivalent. This the *Evangelist* defends; while he would condemn an ordinary lottery, in which five hundred poor men give a dollar cash, in hope of drawing a prize of one thousand dollars. The same principle is involved in both cases. The pretended design of benefiting art does not sanctify the means any more than building a church by lottery might be pleaded as an exception. We heartily commend the legal decision in this case. Our paper was probably the first to assail the Art Union for adopting the lottery principle, and we rejoice that impartial law has put a stop to it. Far are we from sympathizing in the regret of our contemporary, "that this Institution was not let alone."



EDUCATION

ARTICLES

BY THE

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*Extracted from the Watchman and Observer, the American
Messenger, and the Presbyterian Treasurer.*



EDUCATION.

SCRIPTURAL PRINCIPLES.

The whole tenor of Scripture in reference to the moral training and perfection of the young—their adaptation to the duties of this life, and their best preparation for the life to come—is uniform.

As it regards PARENTS, they are commanded to “train up their children in the way they should go, that when they are old they may not depart from it;” to “bring them up in the nurture and admonition of the Lord;” to “command their children and their household after them to keep the way of the Lord, to do justice and judgment;” and not to despise one of their little ones,” or think them unsuitable to the Christian Church, but to remember that “of such is the kingdom of God,” and, therefore, “to suffer them to come unto Christ, and forbid them not.”

As it regards CHILDREN themselves, they are commanded to “remember their Creator in the days of their youth, while the evil days come not, nor the years draw nigh when they shall say, I have no pleasure in them; to seek God early, that they may surely find Him; “to give Him their heart,” while they are yet “sons and daughters;” “to seek first the kingdom of God and His righteousness, that all other things may be added unto them;” to obey their “parents in the Lord, for this is right,” “honoring thy father and mother,” (which is the first commandment with promise,) that it may be well with them, and they may live long on the earth; to seek wisdom as the principle thing—“Get wisdom, get understanding; forget it not; neither decline from the words of my mouth.” “Wisdom is the principal thing; therefore, get wisdom; and with all thy getting get understanding.” “Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her.” “Hear, O my son, and receive my sayings; and the years of thy life shall be many.

As it regards God, he has declared His purpose “to ordain strength and perfect praise out of the mouths of babes and sucklings.” The gospel dispensation is thus characterized by God in Acts ii. 16-18: “But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my

servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

And as it regards the CHURCH, her duty is most explicitly and unqualifiedly laid down by her only Head and Founder, in Matt. xxviii. 18-20: "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore, and teach"—or make disciples of—"all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen!" In a corresponding manner in John xxi. 15-17: "Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my Lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Now to understand fully this teaching, when, we ask, do children cease to be disciples? We answer, only when capable of entering personally upon all the active duties of life and godliness. And when, we ask, do they cease to be lambs? We answer, when they become themselves *sheep* of the fold: when they have heard the call of "the good" and "the chief Shepherd;" and when, having heard his voice, they followed Him "in all his statutes and commandments."

It is then manifest that the moral training and discipline of the young must continue not only through the period of childhood, but all through the season of youth up to the time of full grown maturity. They must be "trained up in the way they should go," until they are grown old enough to act for themselves, and they are to be "brought up in the nurture and admonition of the Lord." This religious training must, therefore, cover the education (which is, in other words, the training) of the young through the whole time of their primary school education; and if they are designed for professional life, this training must extend through all their collegiate course.

Through all this course it is the duty of *parents* to see that their children are "trained up in the way they should go."

Through all this period it is the duty of *children* to conform themselves to such training, and thus yield themselves to Him, whom they are bound to obey, that they may learn both to

understand and to practice "all things whatsoever He has commanded."

Through all this course of study and preparation, *God's purpose* follows the young, and God's promise encourages them, so that while He writes to them and instructs them as "babes" and "children," so does he address them as "young men," and says unto them, "Son, go into my vineyard to-day"—that is, now and from henceforward—"and work, and I will pay thee wages."

And through all this course *the Church* is bound to teach the young "those things which Christ has commanded," and habituate them to carry them into practice, by discharging those duties which Christ has made incumbent upon all who will become His disciples, live godly in the world," and "lay hold on eternal life."

Pres. Treasury.]

T. S.

RELIGIOUS EDUCATION A PREVENTION OF SUICIDE.

Dr. Winslow of the Royal College of Physicians, London, in his elaborate work, "the Anatomy of Suicide," London 1840, says at p. 337. "In the prevention of suicide, too much stress cannot be laid on the importance of adopting a well regulated, enlarged, and philosophic system of education, by which all the *morals* as well as the intellectual faculties will be expanded and disciplined. The education of the intellect without any reference to moral feelings is a species of instruction calculated to do an immense amount of injury. The tuition that addresses itself exclusively to the perceptive and reflective faculties is not the kind of education that will elevate the moral character of a people. Religion must be made the basis of all secular knowledge. We must be led to believe, that the education which fits the possessor for another world is vastly superior to that which has relation to the concerns of this life. We are no opponents to the diffusion of knowledge; but we are to that description of information which has only reference to the life that is, and not to that which is to be. Such a system of instruction is of necessity defective, because it is partial in its operation. Teach a man his duty to God, as well as his obligations to his fellow-men; lead him to believe that his life is not his own, that disappointment and misery is the penalty of Adam's transgression, and one from which there is no hope of escaping; and, above all inculcate a resignation to the decrees of divine providence. When life becomes a burden, when the mind is sinking under the weight of accumulated misfortunes, and no gleam of hope penetrates through the vista of futurity to gladden the heart, the intellect says, "Commit suicide, and

escape from a world of wretchedness and woe;" the moral principle says, "Live; it is your duty to bear with resignation the afflictions that overwhelm you; let the moral influence of your example be reflected in the characters of those by whom you are surrounded."

If we are justified in maintaining that the majority of the cases of suicide result from a vitiated condition of the moral principle, then it is certainly a legitimate mode of preventing the commission of the offence to elevate the character of man as a moral being. It is no legitimate argument against this position to maintain that insanity in all its phases marches side by side with civilization and refinement; but it must not be forgotten that a people may be refined and civilized using these terms in their ordinary signification, who have not a just conception of their duties as members of a christian community. Let the education of the *heart* go side by side with the education of the *head*; inculcate the ennobling thought that we live not for ourselves, but for others; that it is an evidence of true christian courage to face bravely the ills of life, to bear with impunity "the whips and scorns of time, the oppressor's wrong, and the proud man's contumely;" and we disseminate principles which will give expansion to those faculties that alone can fortify the mind against the commission of a crime alike repugnant to all human and divine laws.

Perhaps in balancing the scales of advantage and disadvantages in estimating the scheme of Denominational Education, this consideration may have weight where consideration of immediate duty would be unappreciated.

Views of Franke.

Franke's principles are most clearly exhibited in his own useful life, but he has also here and there impressed them in his writings. They may be summed up as follows: Christian piety is the foundation and aim of education; without it all knowledge is more detrimental than useful. In every child there is evil, and we are therefore to begin by watching against it, and counteracting it, especially in view of certain prominent defects that are peculiar to this age of human life: but in so doing it is necessary to have regard to the natural disposition of each child, and not to combat minor defects in such a manner as to give rise to greater ones.

T. S.

PESTALOZZI ON RELIGIOUS EDUCATION.

Faith in God is the source of a peaceful life; a peaceful life is the source of inward order; inward order is the source of a well directed (univeriviten) application of our powers; order

in the employment of our faculties is again the source of their expansion and of their culture for wisdom; and wisdom is the source of all that is good in man and in human life; and thus faith in God is the source of all wisdom and of all blessings, and the path of nature to the proper culture of man. T. S.

DENOMINATIONAL EDUCATION—ITS POWER AMONG THE
WALDENSES.

It is well known, that the Waldenses have for ages been cut off from every other means of preserving and perpetuating their opinions, except education, and that early and constant training of the young has been their shield of defence against all the powers of persecuting proselytism. And so it is still. In a recent letter, addressed by their noble friend, Col. Beckwith, he says:

“Your Church is well organized; your system of public education is working well. Direct your attention mainly to your district schools; the welfare of your children depends in a great degree upon their efficiency. In these nurseries are sown the earliest seeds of those great truths which were unknown to Socrates and to Plato. It is there that is grafted upon those tender plants the word of that immutable Rule of Faith, which proclaim JESUS CHRIST and Him crucified, the only Mediator between GOD and man; the Way, the Truth, and the Life; without whom no man can come unto the Father; whose blood cleanseth from all sin and who has graciously promised that whoso “shall confess with his mouth the LORD JESUS, and shall believe in his heart that GOD hath raised him from the dead, shall have everlasting life. T. S.

PERFECT EDUCATION.

Speaking of religious education, Dr. Arnold says:

“This is the simplest notion of education; for undoubtedly he is perfectly educated who is taught all the will of God concerning him, and enabled, through life, to execute it. And he is not well educated who does not know the will of God, or knowing it, has received no help in his education towards being inclined and enabled to do it.”

Undoubtedly that is useless in education which does not enable a man to glorify God better in his way through life; but then we are called upon to glorify him in many various ways, according to our several callings and circumstances; and as we are to glorify him both in our bodies and in our spirits, with all our faculties, both outward and inward, I cannot consider it unworthy either to render our body strong and active, or our understanding clear, rich, and versatile in its powers; I cannot

reject from the range of religious education whatever ministers to the perfection of our bodies and our minds, so long as both in body and mind, in soul and spirit, we ourselves may be taught to minister to the service of God. T. S.

THE OBJECT OF EDUCATION.

The object of education! what is it! and why is it now deemed the first duty of every civilized community? The object of education as it regards the State, is to fit the future citizen to become a good and useful member of the community, and as it regards God, it is to fit and prepare him to become a good and useful member of his church, and an honoured citizen of his spiritual kingdom. Every child is born ignorant, guilty and depraved, and the object of education is to enlighten, justify and sanctify his heart and thus mould and fashion him so that he may become an instrument of good and not of evil.

But how is this to be effected, seeing that "what is born of the flesh is flesh," and since the only effect of *mere* worldly and intellectual instruction is to stimulate and sustain "the lusts of the flesh, the lusts of the eye, and the pride of life?" To cultivate the intellect merely, while the spiritual nature is unaltered, is only to sharpen a knife to be put into the hands of a madman and to be plunged perhaps into the vitals of society.

In such a work as this, we must make sure, that we do not begin at the wrong end. Before commencing a series of laborious operations for spreading water over the surface of a thirsty land, we must ascertain where the fountain is that will feed our streams. The ground is very dry. It needs to be watered. We are willing to labour in this cause. We are willing to dig reservoirs in every convenient station, and intersect the whole plain with canals. But what of all this, if we have not a living spring on high wherewith to connect the main trunk of our operations, and from which to fill all our subordinate canals. Arise, lift up your souls—see on high the central spring of bliss, "*God is love*," and see from that abyss of love, infinite in eternity, a stream, clear, and broad, and deep, issues forth in this direction on the outfields of time; "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Approach, all ye who would refresh a weary land with the water of life, approach the river, which, issuing from the throne, makes glad the city of our God—and glad too all the citizens who are now toiling in this wilderness afar: approach the river—bring your channels into connexion with it, and so they will be for the healing of the nations.

Suppose, in travelling through a barren land, you fall in with a number of men laboriously digging canals through it in every direction. You ask them, to what end is all this labour? To irrigate the soil, they reply, that it may become fruitful. You farther inquire, where is the water to come from? Here are the channels, but whence are they to be supplied? Suppose the men should answer, "the digging of the canals is the great thing; let us take care to have a canal through every field, and all will be well." You would pity this blindness. You would lament to see so much labour expended in vain. You would tell the men, that unless they could bring their work into communication with some living fountain, their land would continue as dry, and as fruitless, as before. There is a great deal of this sort of trifling in the world. "Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment." Lam. ii. 14. The cry for education is swelling among the secular philanthropists of our day. From side to side of hostile political parties the cry is echoed, as the common watchword of all. Louder it becomes at each new outburst of popular violence. The education they prescribe is an earth-born—a temporal thing. Not knowing what aileth the people, in vain do they propose a remedy for the growing disease. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrians, and sent to king Jareb, yet could he not heal you, nor cure you of your wound." Hos. v. 13. What is education to a people unless it be made the conductor along which the word of life may run? It is but a channel through a weary land dug by the hands of men—useful when a stream of water is poured into it, but not till then.

T. S.

THE PHILOSOPHY OF EDUCATION.

Religion is either of no value at any stage of life, or it is of value in every stage. Either it is unnecessary to sanctify the heart and to render salutary the education of the young when they are very young, or it is necessary to sanctify the heart and to render salutary the education of the young, up to the period of full grown maturity. Either the principles, the pervading influence, and the authoritative control of religion are needless in home and school education, or they are equally necessary in collegiate education. If piety has been already planted in the youthful breast, then that piety requires to be nurtured and enstained amid the cold bleak winds and the dry, barren and parched soil of school and college studies, and of school and a college life. And if piety has not been begun when such a life

is entered on, how necessary that every influence, likely to implant it, should be *then* in operation.

Sure it is, that an education without religion is a godless, graceless, and pernicious education; and that a school or college which is not a well of spiritual life, is, and cannot but be, a fountain of bitter and poisoned waters.

“Train UP” children—this is the art and work of a right education—the constant watch, oversight, guidance and practice of moral and religious principle. Begin with the child when he is a child, and let this training be made to follow him during his whole course “UP” to manhood and thus “BRING HIM UP” in right and proper “nurture”—this is THE PHILOSOPHY of a right education. And see that this training and this “bringing up” leads the child in “THAT WAY” and only in “that way” of faith and practice in which God requires his creatures at all times to “go”—this is THE RELIGION of a right education—“the nurture and admonition of the Lord.” A right instrument is employed (train up) for a noble end (in the way that he should go): and that instrument is with the utmost precision brought to bear on the very point where its pressure will produce the greatest effect—(train a *child*.) The whole philosophy of education, as I have said, is involved in this expression.

The task of training is most easily plied, and the design of training, most effectually accomplished, while the subject of operation is yet a child. The analogy which is sometimes drawn from inanimate nature to illustrate this point, seems almost perfect—the analogy between a plant destined to become a tree, and a child destined to become a man. The three principal characteristics of the plant, when we regard it in this point of view, are, 1st. You can easily bend it when young. 2d. The form which you gave it when young, it will retain when old. 3d. If you let it alone till it grow old, you cannot bend it then into the form which you wish it to assume. Now, in so far, as human instrumentality is concerned, these three things hold good in the training of children. Every body knows this. No one denies it, although multitudes neglect to profit by the knowledge they possess.

There is another form of putting the same principle. Let childhood be compared to a rivulet just making its way from the spring, and advancing life to the river flowing between its lofty banks onward to the ocean. If the object be to direct the course of the stream, it will be seen at once where you should begin. If you begin near the source, a very slight effort might change the course of the water; but after it has run far, and hollowed the channel for itself in the soil, and increased its volume by many tributary streams, it is beyond the power of man to prescribe the direction in which it shall run. This con-

sideration is well fitted to impress on every parent's mind the truth that "*now* is the accepted time." It is true, the Almighty can turn even the "*rivers* of waters," but in the experience of mankind, this is his strange work. His wonted way is to give them their final direction while they are running, and cutting their channel deep. It is true that there are many *converted old men*, but not many *old men converted*. There are many fat and full of sap, and flourishing even in old age: but examine, and you will find that in most of them the seed of faith was sown in youth. The actual experience of the Church corresponds to the calculations of an enlightened philosophy. Although the spirit is sovereign and omnipotent, his ministration is conducted in such a way as to encourage the use of all prescribed means. The experience of Abraham's servant (Gen. xxiv. 27.) is, on this point, both instruction and reproof. It is when you are in the way by the diligent use of appropriate means, that the Lord will lead you to the attainment of your object.

T. S.

THE END OF EDUCATION.

God's plan of education accords with that which right reason and philosophy alike demand.

The end aimed at in this plan of divine education, equally "commends itself to every man's conscience in the sight of God." THE END aimed at in God's plan of education, is not a respectable station in life—not good behaviour—not the esteem of men. These lie *in the way*, but these are not the END to be aimed at. These are among the "all other things" which are given, but these are not to be sought as the "first" great end. The end to be kept in view is, "the kingdom of God and his righteousness, peace with God even now, and in the world to come life everlasting." To get a good character, to get a high station, to escape shame and poverty, are all blessings greatly to be desired for our children. But still it is not for these we are called upon "to travail in birth again." Although we could see all these things completely attained, yet if we have been imbued with the spirit of the Apostle we will not be satisfied, or cease from stirring, but will continue to "travail in birth" "*till Christ be formed in them.*" Without this they are nothing, and less than nothing—they are lost, wretched, and undone. However "rich in this world's goods," they are "poor and miserable and blind and naked." However esteemed among men, they are under "the wrath and curse of God," polluted and defiled in his sight. And however "at ease" in their own hearts, and at peace with the world, "there is no peace" between them and God, but "a controversy" whose

termination can only be "everlasting destruction from the presence of the Lord and the glory of his power." T. S.

THE EDUCATION OF OUR FATHERS.

It was the adoption of the divine plan and theory of education, that gave to the church of the reformation its potency, and made it mighty to compete with the overwhelming power of error by which it was assailed.

"Before the period of the Reformation," says the Free Church Magazine, "the very idea of national education did not exist. It could not, indeed, be expected to exist in any country where Popery ruled supreme, so long as that Antichristian system held the repulsive dogma, that "ignorance was the mother of devotion." But although the Reformed Churches all rejected that monstrous dogma, and were all anxious for at least so much education being rendered universal as might enable the whole community to read the Sacred Scriptures in their native tongue, yet it was only where Presbyterianism prevailed that any very strenuous exertions were made to realize national education. This truly noble distinction arises from the very essence of the Presbyterian system; for as that system recognizes the spiritual liberty, and consequent rights and privileges which the gospel confers on every true believer, it strives earnestly so to instruct and train his mind, that he may be properly qualified for the discharge of his duties and the enjoyment of his rights and privileges. Education, therefore, both religious and secular, and in the most ample sense of the term, is essential to the Presbyterian Church system. It is essential in every point of view. No true Presbyterian can venture to deny the rights and privileges which Scripture bestows on Church members; and every wise Presbyterian must at once perceive, that to admit members to rights and privileges, and to leave them unqualified for their peaceful and orderly enjoyment, would be suicidal infatuation, and would very speedily end in the destruction of the system. Our duty and our safety, as Presbyterians, equally consist in giving to our people the utmost amount of education, both religious and secular, which it may be possible for us to give and them to receive. But what even a wise principle of self-preservation would require, the infinitely higher principle of allegiance to our Divine Head and King demands. In very faithfulness to him, we must train up his free subjects for the most full and enlightened enjoyment of their spiritual freedom. And the more that any Church is filled with faith and love, the more earnestly will it engage in the work of education, and the more also will that work be felt not more a duty than a delight.

Such being the essential nature and operation of Presbyterian principles, it was not strange that John Knox and his fellow-labourers made it one of their most early and strenuous endeavours to obtain a system of education commensurate with the wants of the community. The plan proposed by John Knox was most liberal and comprehensive. It stated as the object of the whole scheme, "the necessity of being most careful for the virtuous education and godly upbringing of the youth of this realm, the advancement of Christ's glory, and the continuation of his benefits to the generation following." The outline of the proposed scheme was, "that every several kirk should have one schoolmaster appointed, able to teach grammar and the Latin tongue; that in every notable town there be erected a college, in which the arts, at least logic and rhetoric, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed; and that the stipends of the masters should be drawn from the patrimony of the Church." In recommending this scheme, the Reformers pointed out the direct benefit to youth, both in the instruction communicated, and in their being kept out of idleness and immorality; the indirect benefit to the more advanced in life; and the replenishing of the universities with those who showed ability and inclination to prosecute the pursuit of learning."

It is true that owing to the rapacity of the nobles in seizing upon all the funds of the Church this scheme was but partially carried out in Scotland. And yet, if you would see the influence of even an imperfect school and college education, *under the direction of the Church, and imbued with the spirit of religion, doctrinally and catchetically taught*, compare the present condition of the people of Scotland with that of the people in Ireland, in view of the perfectly similar character and condition which existed when that system was introduced.

The same school and collegiate system was to a considerable extent adopted in the New England States; and in their condition when contrasted with that of South America, we have another demonstration of the truth that as "righteousness exalteth a nation," so an education, imbued with its doctrines and spirit, is the only leaven by which the masses of a nation can be leavened with godliness.

The following anecdote illustrates the importance of education.

While Gen. Jackson was President, and Gen. Cass Secretary of War, they visited a portion of New England together. In riding over that highly cultivated country, Gen. Jackson was much pleased with the appearance of the people, and expressed his gratification to his companion.

"What fine manly countenances these men carry!" exclaimed the President. "How robust and vigorous they are! and what a spirit of enterprise and perseverance they manifest! Why, with an army of such men, I would undertake to face the world."

"Do you know the cause of these characteristics that you prize so highly?" rejoined the veteran Secretary.

"What is it?" asked the old hero.

"Do you see the steeple of that meeting house yonder on the hill?" "Yes," replied the President.

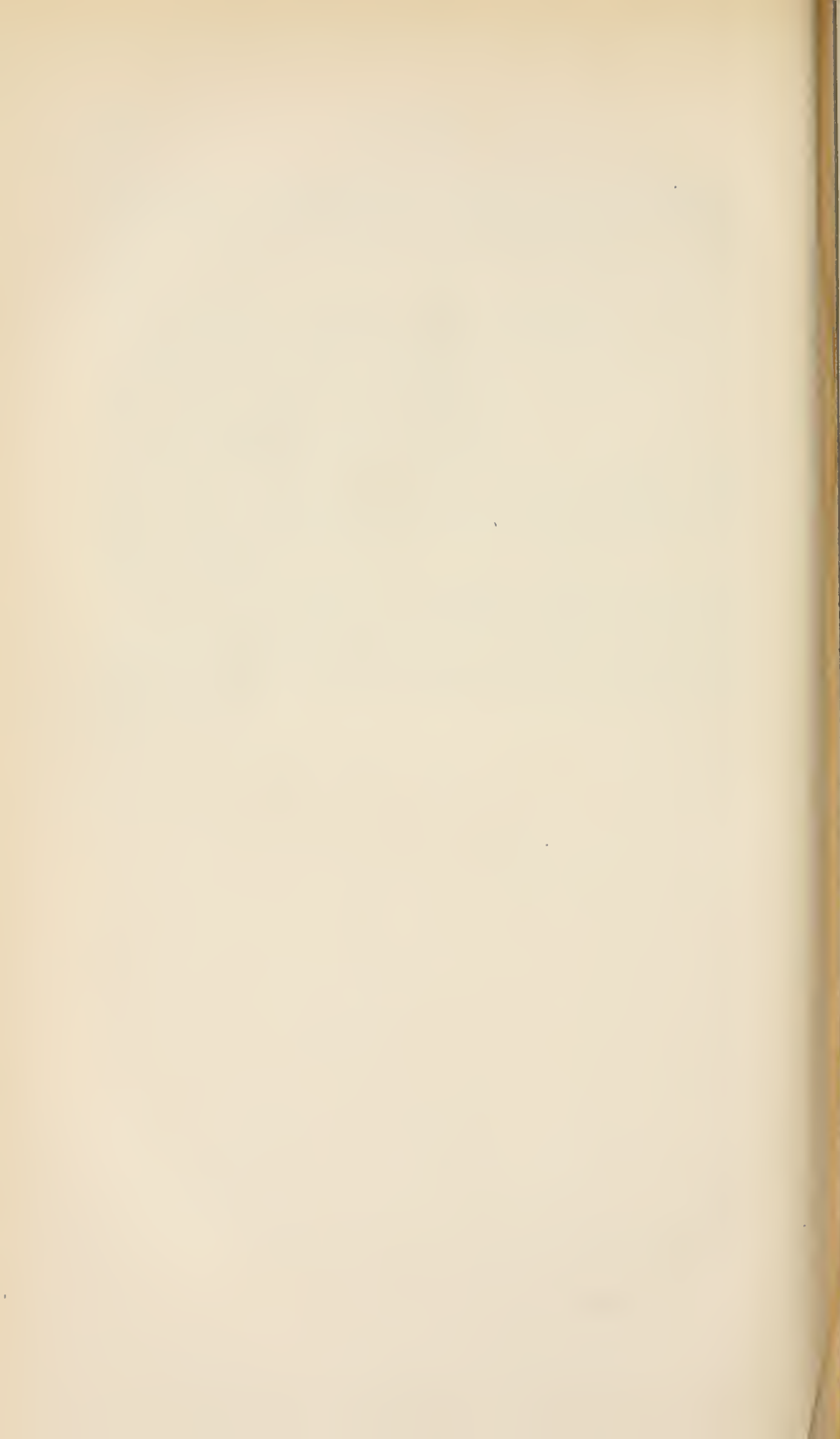
"And that low school house near it?"

"I see them both," said Gen. Jackson.

"Well," answered Gen. Cass, himself a native of the Granite State, "here is where New England men are made. The instructions they receive in the school house and meeting house give them the pre-eminence over others which you have so justly described."

As it regards England, Dr. Vaughan testifies that he considers the moral influence of the Sunday School instruction as of more value than all other kind of instruction put together; and the Edinburgh Review, in a recent article, points to the religious element as the only possible security and hope of that mighty empire.

T. S.



The Waldenses—Were They Pedobaptists?

ARTICLES

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THE WALDENSES—WERE THEY PEDOBAPTISTS?

EDITOR SO. PRESBYTERIAN:—In compliance with the promise made at the close of my communication of last week, I proceed to the discussion of the above question. It being conceded on all sides that the Waldenses are now Pedobaptists, I might rest upon this fact until it is shown either, that the people who bear that name in the present day, are not the proper successors of those who bore it in former ages, or that they have changed their views on the subject in hand. The presumption is against both suppositions, and the burden of proof devolves upon him who shall deny either. But I waive the advantage which my position gives me in this respect, confident that it is susceptible of proof amounting well nigh to demonstration, that their present practice is that of their fathers as far back as we can find any distinct traces of their history.

The evidence to be adduced shall, for the sake of order and convenience, be arranged under four heads.

I. Their own writings, commencing at an early day and extending through four or five centuries, in the form of confessions of their faith and rules of life.

II. The testimony of historians, their own and others.

III. Collateral facts and considerations.

IV. The weakness and insufficiency of the arguments and proofs offered on the other side.

I. THEIR OWN WRITINGS OR EXPOSITIONS OF FAITH. Of these so far as they have been preserved, Dr. Muston, Pastor of the Protestant Church at Bourdeaux, in his elaborate and elegant work "The Israel of the Alps," (the most recent publication on the Waldenses I have seen) gives a complete classified list. In 1602, the Synod of Dauphiny appointed certain persons to collect "all sorts of documents bearing on the history of the life, doctrine and persecutions of the Albigeois and Vaudois." These papers were afterwards transferred to Jean Paul Perrin, Pastor at Lyons, who in 1618 published the most important of them in connection with a history of the people. The correctness of Perrin's copies was attested by M. Tho. Tronchin, at Geneva, who made affidavit that he had compared the copies with the original manuscripts.

In 1669, Leger, "Pastor and Moderator of the Churches of the Valley," published his "History General of the Evangelical Churches of the Valleys of Piedmont, or Vaudois," in which he includes various documents which were recognized as the

authoritative exponents of the Waldensian faith as far back as any such records could be found. This work is exceedingly rare ; but through the courtesy of a gentleman whose extensive library abounds with rare as well as valuable books, I have been able to examine the documents published by Leger from the edition issued under his own eye. In many passages Leger gives the original text in the Romance language, in parallel columns with his translation into his vernacular French.

Sir Samuel Morland, who was Oliver Cromwell's ambassador to the Court at Turin, published a History of the Waldenses in which he has inserted a number of the documents. His position, as a representative of the English Government, then sympathizing deeply with the persecuted churches of Piedmont, gave him many facilities for gathering materials for his work. The original manuscript copies of the documents which he obtained, he afterwards deposited in the Library of Cambridge University, England, where they still exist.

To the three men above named we are indebted for the *original* sources of information respecting the Waldenses, except what may be derived from their enemies and persecutors. In the appendix to his very able History, Adam Blair has published the most important of the documents furnished by Perrin, Leger and Morland. In the extracts which follow I shall use Blair's work, having verified them by a comparison with Leger, and with other authors within my reach who have quoted the same passages. With this explanation of what is meant by the writings of the Waldenses, I proceed to adduce the testimony they afford on the subject of Infant Baptism.

1. The first extract is from "*The Spiritual Almanack.*" This appears to be a summary of the faith of the Waldenses, compiled from other documents of authority amongst them. Both Perrin and Leger publish it. The date is very ancient. Blair says (Vol. I., pp. 223, 4,) that the writings comprised in it "are mentioned as existing in 1120 ; but the slight diversity of dialect suggests a probability that some of them, as the discipline, might be earlier ; or that they were composed at different times. At all events, the Waldenses and Albigenses have unanimously agreed that these declarations express their sentiments in regard to the doctrine, government, morality and discipline of the Church ; and demonstrate that primitive christianity was still preserved in the Valleys and in the South of France. The christian religion has continued uncorrupted, as Boyer remarks, "from the time the Waldenses received it till these acts were made." Dr. Muston also, in his Bibliography of the Waldenses, speaks of this Almanack, and says that its treatise on the Sacraments (from which I am about to quote,) is to be met with in a number of Vaudois works, Vol. II., 476.

The "Spiritual Almanack" treats of Baptism as of other points of doctrine, and after an exposition of the general design of the Sacrament, has this language: "*And for this cause we present our children in Baptism; [Et c'est pour cela qu'on presente les Entans au Bapteme—Leger,] which they ought to do to whom the children are nearest, as their parents; and they to whom God has given this charity.*" Nothing can be more explicit than this. Comment would be superfluous.

2. "*The Ancient Discipline of the Evangelical Churches of the Valleys of Piedmont.*" [Published by Perrin, Leger and Morland.] Perrin says this is the discipline under which the Waldenses and Albigenses lived. Morland says it was extracted from out of divers authentic manuscripts written in their own language several centuries before either Calvin or Luther lived. Its contents as well as its antiquity, render it a document of rare interest. Our concern, however, with its testimony on the subject of Infant Baptism. The IXth Art. is on Dancing or Balls, in which that species of amusement is condemned with a severity of language that I do not remember ever to have seen surpassed; and among the reasons assigned for its sinfulness, this is given—"They who thus dance, break the agreement which they made with God at their baptism, when their God-fathers promised for them, to renounce the Devil and all his pomp." The promises here supposed to be broken by dancing, were made not by them but for them,—a plain implication that they were baptized at an age when they were incapable of making promises for themselves.

3. The United Brethren of Bohemia, a branch of the Waldensian family, in 1508, presented to King Ladislaus and his Nobles an "Apology," in which they defend themselves from various charges brought against them; and also a "Confession of Faith," which was subsequently enlarged, and in 1535, was addressed by the Nobles and Barons of Bohemia to Ferdinand, King of the Romans and Bohemia. Both these documents are preserved by Perrin. Leger and Morland give an abridgement of the Confession. Here are extracts from both of these official documents.

(a) *From the Apology.* The fourth reproach cast upon them by their "adversaries, like angry, barking dogs"—for these good people sometimes used pretty sharp words—was that they denied the baptism of little infants; to which they replied in the words of the Spiritual Almanack, "The time and place of those who ought to be baptized is not ordained, but the charity and the edification of the Church and congregation ought to serve as the rule in it, &c. *And therefore they to whom the children are nearest allied are under obligation to*

present the infants to be baptized; as are the parents and those to whom God has given such a charity."

This passage is important as showing that the Spiritual Almanack was in repute among the Brethren as an authorized exponent of their doctrines; and also, as showing their views on the question in hand up to the time immediately preceding the Reformation under Luther. On this article in the Apology, Perrin makes a remark which serves to explain whatever seeming practical neglect may have existed among them in relation to the rite. It is that when the Waldensian pastors were absent on the service of the Churches, the children were long kept without Baptism. Some parents in such cases allowed their children to be baptized by the Romish Priests; others would not consent to this, owing to what they regarded as the superstitious ceremonies the Priests appended to the ordinance. Muston, Blair, and indeed all writers on the people, tell us that the Pastors being few and the churches widely dispersed, the former itinerated from church to church, and were sometimes one or two years in making their circuits. This explains their absence as mentioned by Perrin.

N. B. Jones in his Church History (pp. 341-4) speaks of this Apology, and gives nearly the whole of it as found in Perrin, but *omits the entire paragraph respecting Infant Baptism*. A more flagrant instance of falsifying history by the suppression of truth, it would be difficult to find. Yet having done this, in addition to other instances of a similar character of which notice has been taken in my previous communications, he has the audacity to say that the Waldensians were Antipedobaptists. (See Preface to 5th English Edition.)

(b) *From the Confession; article on Baptism: "Likewise they teach that children are to be baptized unto Salvation, and to be consecrated to Christ according to His word, "Suffer little children to come unto me, &c." [Nous enseignons semblablement qu'il faut baptizer les Enfants a salut, et les consacrer Jesus Christ selon son commandement, &c. Leger, Book I., 101.] Our friends, therefore depending upon these words, baptize children in the name of the Holy Trinity. Because the place is universal, "Teach all nations baptizing them, &c." "Nor do they henceforth re-baptize them, nor have they ever re-baptized."*

I present another extract from this Confession, and ask that particular attention may be given to the clause which is put in italics. It not only shows that Baptism was administered to those who were incapable of exercising personal faith, but also what class of persons are intended when personal faith is mentioned as a pre-requisite to the ordinance. The subject of the article from which I quote, is the Sacraments, Baptism and

the Supper. After insisting upon a due attention to these institutions of the Gospel, the Confession proceeds thus: "The Sacraments of themselves, or, as some say, *ex opere operato*, from the work wrought, do not confer grace upon those who are not first endowed with good inclinations and inwardly quickened by the Holy Spirit, nor bestow that justifying faith which renders the mind of man obedient, trusting and compliant to God in all things; for faith is necessary to precede, *we speak of adults*, which may vivify man by the Holy Ghost and may inject good motions into the heart; for without faith neither salvation nor righteousness exists, nor do sacraments do good to any one."

Now if children were not subjects of Baptism, the reference to adults in this passage, is unmeaning. Besides, unless children are an exception to the rule requiring the possession of personal faith in order to Baptism, then the Brethren assert that they are incapable of salvation. It is the inevitable dilemma, no baptism, no salvation. Both points, however, are carefully guarded. This testimony is all the more irresistible, because it occurs incidentally.

4. In 1532, at a time when George Morel, who fills a large space in the Waldensian history, and who was a pastor in Piedmont and wrote the memoirs of their churches, states that above eight hundred thousand persons professed the religion of the Waldenses; the Pastors and Heads of families in the Valleys of Piedmont assembled at Angrogna, subscribed certain articles of faith, which, as they affirm, they "have sworn that they believe and wish to hold them as acknowledging them conformed to the Holy Scriptures, and *containing the summary of doctrine which has been taught from father to son according to the word of God*, as the faithful have done in the time of Ezra and Nehemiah." This Confession is preserved in the Cambridge Library.

The 17th article reads thus: "That touching the matter of the Sacraments the Holy Scriptures determine, that Jesus Christ has left us only two sacraments, baptism and the eucharist, which we receive to show that we wish to preserve in the Holy Communion in which we are entered by holy baptism, *being little infants*; and for the commemoration of the sufferings of Jesus Christ who died for our redemption, who has washed us from our sins by His precious blood."

5. In 1541-2, the Waldenses of Merindol, presented to the Parliament of Aix, King and others, a "Confession of Faith" containing XXVI sections. The XVIIth is on Baptism, and concludes with these emphatic words: "*They also err egregiously who remove children from Baptism.*" The heresy of Anabaptism had not long before arisen in Germany, and was

spreading with the rapidity which usually attends the progress of fanaticism in times of high and general excitement in the popular mind. Hence the form of the deliverance on the subject of Infant Baptism.

This Confession is recorded by Perrin, Leger and Morland. But Jones makes no allusion to it, although it is one of the most elaborate documents of the Waldensian people. The reason is easily comprehended.

6. To these several testimonies might be added two passages quoted in my article of last week, in which the Waldenses protest against the erroneous views of the efficacy of Infant Baptism held by the Romish church, and the superstitious ceremonies that had been superadded to it. To my mind these protests are conclusive on the subject; for then was the occasion, if ever, when we would expect the ordinance itself to be condemned, on the supposition that the Waldenses did not hold it. But not a word is said directly or indirectly against it; only the errors that had grown up around it, are denounced. They are just such protests as may be seen in the 'Confession and Catechisms' of the Presbyterian Churches,—such as the Methodists, Reformed Dutch, and other Pedobaptists have made and do make

I here close the list of passages taken from the acknowledged formularies of the Waldensian faith. They extend over some centuries, beginning as far back as those public documents themselves, and coming down to a period when that people became so merged into the Protestant Church at large as no longer to be distinguishable, except that portion of them who occupied the valley which is the present seat of the Vaudois Church, whose views on baptism are not called in question.

One remark at this point: If any one should be surprised that no more is said on the subject of Infant Baptism in the writings of the Waldenses, let him remember that this subject was not one in dispute between them and the Papists. Their confessions were designed chiefly to exhibit the *peculiarities* of their belief,—the points on which they differed from others. There was no occasion to speak on the subject, except to rebut the calumnies, as they styled the accusations of their enemies, charging them with denying the ordinance. This, as I have shown, they did explicitly, repeatedly and effectually.

II. THE TESTIMONY OF HISTORIANS, THEIR OWN AND OTHERS. 1. In a former communication I have cited a passage from Perrin, declaring in the most unequivocal terms that the Waldensians baptized their children. Perrin is good authority; for he belonged to them, and had direct access to every existing

source of information. Other passages from Perrin to the same purport, are before me; but they need not be cited.

To Perrin may be added the other original collectors of the Waldensian historical monuments. Also, their earlier historians, such as Gilles, Arnaud, &c.; not one of whom, so far as I can ascertain, has ever been cited as giving a contrary testimony. Not having examined their works, nor met with passages extracted from them on the subject, I cannot say positively what their testimony is. But after all the industry which has been employed in seaching out any, the least thing that can be tortured into the slightest leaning or appearance of leaning, in the opposite direction, I may safely conclude that they agree with Perrin, Leger and Morland, whose testimony is positive. Nor do I account as of small weight the testimony of Dr. Revel, [though he is not properly to be ranked among historians,] since he is one of the people, and fills the highest place in their church. If any man living may know the truth, he ought to know it.

2. Dr. Gilly, a clergyman of the Established Church of England, who has published "Researches among the Vaudois," the results of two or more "Excursions" into the Valley of Piedmont, to whom that people are indebted, says Dr. Muston, for the founding of the College at La Tour, over which Dr. Revel now presides, and who, as the same writer remarks, is "one of the most voluminous, learned and interesting of all modern authors who have written on the subject of the Vaudois,"—Dr. Gilly says: "*Nothing can be more false than the calumny that the Vaudois object to Infant Baptism,*" and adduces passages from their ancient writings in proof of his assertion. Jones makes a feint of answering Gilly by quoting two passages from the same sources; one of which, relating to the general design of Baptism, any evangelical Pedobaptist would adopt without a moment's hesitation; and the other, he mutilates, as shown in my last communication, so as to make it mean something quite different from its original import. These wretched shufflings of Jones betray the hopelessness of his cause. [Jones', Preface to 5th English Edition.]

3. Dr. Wall, whose learning and vast research are conceded by all, and whose candour is no less remarkable, devotes a considerable space in his "History of Infant Baptism" to the question before us. The result of his investigations is, that whilst there were probably some small and shortlived sects, sometimes confounded with the Waldenses in the 15th century, that rejected infant baptism, "*for the main body of the Waldenses there is no probability at all,*" that they rejected it. [V. 1. II., pp. 273, 266-7.] We shall see under another head what

those sects were, that Wall supposes may have rejected the ordinance.

4. Allix, an English clergyman, published in 1690, his "Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont," of which work Jones makes frequent use, and which the Southern Baptist pronounces a "standard work." I shall hereafter have occasion to draw largely from its pages; for the present, I must content myself with one passage. Allix is assigning reasons why the Patarines, a sect of the 11th century, "were for the most part of the same opinion that were afterwards asserted by the Waldenses," and he mentions as the Sixth: "Because we find the Berengarians" [who, he states, "were of the same stamp with the Patarines,"] "exposed to the same calumnies which were afterwards imputed to the Patarines and Waldenses. This is evident from the discourse of Guimondus, Bishop of Aversa, lib. 1., contra Bereng., where he accuseth them of overthrowing as much as in them lay, *lawful marriages and the baptism of infants.*" Allix, pp. 134, 5. This shows that Allix regarded the charge that the Waldenses denied Infant Baptism a calumny. It shows another thing,—that in the age of which he writes, the denial of this ordinance and the denial of the lawfulness of marriage were coupled together.—a significant fact of which further evidence will hereafter appear. So far as the Waldenses are concerned, Allix, a "standard," being the witness, the one was as true as the other; that is, both were "calumnies."

5. The list of authorities might be extended to an almost indefinite extent, including such names as Archbishop Usher, Richard Baxter, Milner, Faber, Murdock, [Translator of Mosheim,] Blair, Muston, [whose father was a Vaudois Pastor,] Rev. T. Sims, of England, [who has examined the question particularly, and decides that the "Waldenses have to a certainty always approved and practiced the baptism of Infants," Blair II., 623.,] and to mention no others, the celebrated ecclesiastical historian, Gieseler, Professor in Göttingen, whose immense learning and rigid impartiality have placed him in the highest rank of authorities. The passage to be given, is contained in a letter addressed by Gieseler to Dr. Muston, and may be seen in "The Israel of the Alps," Vol. 1, p. 3. Gieseler denies that Peter de Bruys, [the father of the Petrobinsian sect,] was one of the Vaudois; "For," he adds, "in the first place, he taught many things very contrary to the doctrine of the Vaudois. *He denied that infants ought to be baptized,* and that the sacrament of the body and blood of Christ was celebrated after its celebration by Christ himself."

So much for the testimony of historians, Waldensian and others. Against these I am not apprised that there are any authorities to be arrayed, except a few Papal writers in the times of the conflict between the Valleys and Rome, and a certain class like Jones, and the Socinian Baptist, Robert Robinson, who have written for party purposes and under the domination of sectarian prejudices. The Waldenses complained bitterly that the Papists misrepresented their views, and we shall hereafter see that this was the fact. I have shown already how little confidence Jones is entitled to. Perhaps I may let your readers, Mr. Editor, share in the amusement Robinson has afforded me. A brilliant man he was, but as erratic as brilliant, and sometimes truly diverting.

There remains two branches in the scheme of argument as laid down at the opening of this communication, to be yet developed. For that purpose, I must, Mr. Editor, beg you and your readers, the privilege of occupying the necessary space in your next issue. The interest attaching to the question in dispute, and the importance of a thorough investigation, in order to its satisfactory solution, must serve for an apology, if I seem prolix. I have studied and shall study brevity, as well as fullness.

VERUS.

EDITOR SOUTHERN PRESBYTERIAN:—In my last communication I produced various passages from the ancient Confessions and Apologies of the Waldenses, in some of which the doctrine of Infant Baptism is explicitly asserted, and in others clearly implied. I also presented the testimony of various authors who have devoted special attention to the history of that people, concurring with these authentic documents. According to the scheme of the argument already laid out, I shall now offer:

III. SOME COLLATERAL FACTS AND CONSIDERATIONS. I. *There was much in the opinions and practices of the times respecting Infant Baptism, to drive the early Waldenses into a position of antagonism to the ordinance.* The rite was shamefully abused by the Papists. Its nature, design, and offices were all perverted. A multitude of silly, superstitious ceremonies had been accumulated around its administration, against which the clear spiritual perceptions of the Waldenses could but revolt. Indeed, it would have been a matter of no great surprise, if they had permitted their feelings of disgust to carry them to the extreme of rejecting the ordinance itself. But they wisely discriminated between its abuse and its legitimate use—between the institution, as appointed of God, and as deformed by excrescences originating in human folly. Against the latter they protested in the strongest terms, as has been shown in an

extract from their treatise styled "Antichrist," given in a previous article; to the former—the ordinance itself, not a word of opposition has yet been adduced from their writings. The only passage, which, it is pretended, has such a bearing, is one which Jones found it necessary to mutilate by omitting the part on which its entire significancy turned, and by mistranslating another part in order to adapt it to his purposes, and which other Baptist writers, instead of quoting in its integrity as found in the original sources, present in the dismembered shape to which Jones reduced it. (e. g. Southern Baptist, July 12. "The progress of Baptist Principles" by Prof. T. F. Curtis, p. 22.) The circumstances of the people were such as strongly to tempt them to reject Infant Baptism altogether, or if not that, to forego for the time its observance, and nothing prevented this but their strong convictions of its Scriptural authority and great value. Its rejection by them, or its omission would make little or nothing against the institution as historically attested. Their clinging to it, is testimony of much weight.

2. *The Waldenses of the present day practice Infant Baptism.* This is not disputed. When did they change their views and practice? A change so important, had it occurred, would surely have been attended with some excitement, discussion, schism, or other consequence, sufficient to have left its mark upon the records of the times. Yet among all our chroniclers, ecclesiastical and civil, many of whom have shown an almost incredible degree of industry in gathering up the minutest facts relating to that interesting people, each striving to carry his researches into regions his predecessors had not explored—not one has noted the time, cause, or reasons of so unusual an event, as a revolution in the doctrine and usages of a Church, or extensive religious sect, in relation to the proper subjects of one of the two Sacraments they held to be of Divine authority. By whom, or on what occasion was the change brought to pass? Not a trace of its occurrence has yet been produced. No—nor, I venture to affirm, can it be.

3. *At the Reformation, commenced under the labors of Luther, and advanced by those of Calvin, Zuinglius, Melancthon and others, the Waldenses affiliated with these men and with the Churches planted by their ministry.* The history of the times records the interchange of their salutations between the parties, by means of deputies and written correspondence. Points on which a difference of opinion existed or was supposed to exist, were freely discussed. But after a careful examination with such facilities as I have been able to command, I cannot find in all their conferences and negotiations that the subject of Infant Baptism was once alluded to, as a matter to be adjusted. On this it seems, all parties, Walden-

sians, Lutherans and Calvinists, were already agreed. Between the first and the last named particularly, fraternal relations of the most cordial character, existed from the time of Calvin's residence in Strasburg, to the close of his life, one effect of which was that, except in the Valleys of Piedmont, the Waldensians were merged into the Reformed Church. In the Valleys—where they were more concentrated, they maintained their distinctiveness as a religious body, and maintain it still, though in the most intimate fellowship with the evangelical churches of the Calvinistic type, contiguous to their own territory. Of all this abundant evidence is furnished in the elaborate works of Blair and Muston.

Soon after the opening scenes of the Reformation, the Anabaptists of Germany arose. Why did not the Waldenses seek fellowship with them, instead of the party of Luther and Calvin? That would have been their natural tendency and recourse if they had been themselves Anabaptists. On the whole I do not know that I can do better than to cite the language of Dr. Murdock, the accomplished translator of Mosheim's Church History: "It is a well known historic fact that in the 16th century, the genuine descendants of the old Waldensians, Wickliffites and Hussites, who were numerous in France, England, Bohemia, Moravia, &c., readily united with the Lutheran and Reformed communities, and at length became absorbed in them, and that very few if any of them, ever manifested a preference for the Mennonites, or for any of the Antipedobaptist sects of the age; which is adverse to the supposition of a literal or a legitimate descent of the Mennonites from the pure Waldensians." With more of the same tenor. (Mos., III, 229. Note.)

The three considerations now proposed would go far, even in default of more direct evidence, to demonstrate that the Waldensians must have been Pedobaptists. When confirmed as they are by the most positive testimony, they carry conviction to every mind not barred against it by a foregone conclusion. To complete the argument in hand it remains only to show

IV. THE WEAKNESS AND INSUFFICIENCY OF THE EVIDENCE OFFERED ON THE OTHER SIDE.

And what is that evidence? What its character? I shall examine such as is accessible to me. If there is any stronger or better, I am not apprised of it.

1. *The falsification of the Waldensian documents and historic records.*

I have shown how Jones—the most prominent Baptist historian, has committed this offence in repeated instances, one while by substituting his own words conveying a difficult sense,

for those of the author he cited, then by omitting in documents the substance of which he professed to give those passages which relate to Infant Baptism, and again, by garbling and mistranslating what he quoted. Subsequent Baptist writers have copied the errors which Jones perpetrated. An instance above referred to, but which claims a fuller exposition, will serve as an example. Dr. Curtis, in his "Progress of Baptist Principles"—a work which aspires to a historic importance and which has been put into circulation at an immense outlay of ink and breath expended in puffs—quote a passage from the Waldensian treatise "Antichrist," to show that the doctrine of infant Baptism is there denied. Instead of giving the passage in its original form, he adopts Jones' mutilated version, in which the first and the governing member of the sentence—its very key note—is omitted, and an important term in the next member is incorrectly rendered. Having done this, Curtis coolly adds in a note, (p. 22) "*Jesus' Church History, p. 338, whose quotations I have followed, he having gone over the whole ground carefully, with Wall and Perrin before him.*" Now, both Perrin and Wall, as I have shown in a former article, have the passage in a materially different form!! (Per. part III, B. III, c. 1. Wall, vol II, 242.) I am unwilling to believe that Dr. Curtis was aware of Jones' flagrant offence in this matter, but suppose that he took Jones upon trust—blind, and, in such a case, reprehensible trust. He is also guilty of a wrong in giving Jones the benefit of so emphatic an endorsement as is implied in the note. The instance however, illustrates the faculty with which perversions of historical truth, may be propagated. Jones misled Curtis, and Curtis will mislead others, and they, in their turn, will lend their aid to extend and perpetuate the false and deceptive statement. The Southern Baptist (July 12) gives the same passage—not as Perrin, or Leger, or Wall, or Blair, or Neander has it; but as Jones mangled it.

2. *The unfair use of Historical Testimony.*

(A.) Dr. Curtis in the work just mentioned, p. 29, quotes a passage from Limborch's History of the Inquisition, closing with the opinion of L., that "if the opinions and customs of the Waldenses were to be examined without prejudice, it would appear that among all the modern sects of christians they bear the greatest resemblance to that of the Mennonites." The Mennonites, Dr. C. explains to be, the Dutch Baptists. The Southern Baptist quotes the same passage from Limborch, and I infer that this is one of a numerous class of excerpts and precious mourceaux that writers of that school, are in the habit of copying one from another, without challenge or investigation. The purpose and manner of its introduction by both Dr. C. and the Baptist, are calculated to

create the impression that Limborch, held that the Waldenses rejected infant baptism, and that in this particular they resembled the Mennonites a sect of the Anabaptists. On this testimony from Limborch, I have these remarks to make—(a.)—It is only his opinion; he gives it as such. (b.) Limborch does not state, nor intimate even in the most indirect manner, that the resemblance he supposes to have existed between the two sects, had any respect to infant baptism. Not a word on that subject occurs within the space of ten pages of the sentence which is quoted. There are many subjects on which the Waldenses and Mennonites might have agreed—some characteristic subjects there were in which they did agree—and yet baptism, in its mode or subjects, not have been included in this number. (c.) Limborch in the chapter from which the extract is made, expressly exonerates the Waldenses from the charge of rejecting infant baptism. The object of the chapter is to show that the Waldenses and Albigenses were distinct sects. With a view to this he brings forward “the opinions common to them both,” (in which class nothing is said of Infant Baptism,) and then the opinions held by the Albigenses, but not by the Waldenses. Under this division of his subject, he says that it was reported of the Albigenses “*That they condemned the Baptism of Water, saying: That a man was to be saved by their laying on of hands upon those that believed them, and that their sins were to be remitted without confession and satisfaction; that no baptism availed any thing; no, not their own.*” “We read also,” Limborch continues, “in the sentence of Petrus Raymundus Dominicus de Borno, that he heard Peter Auterii, (a famous doctor among the Albigenses) teaching among other things, “*That the Baptism of water, made by the Church, was of no avail to children; because they were so far from consenting to it, that they wept.*” In connection with their views, which rejected a baptism by water, Limborch enumerates various other errors, such as, the sinfulness of marriage, a denial of the human nature of Christ, the Resurrection of the body, &c., in which they betrayed their Manichean origin. He then adds: “*These opinions of the Albigenses are not one of them ascribed to the Waldenses, who had quite different tenets, which are never mentioned in the sentences of the Albigenses.*” Lim. b. I, c. viii. Here as plainly as language can make it, this author denies that the Waldenses agreed with the other sect in their views of baptism; so that in whatever particulars they may have resembled the Mennonites, they did not, according to Limborch, agree with them in rejecting Infant Baptism. It is unfair to use a merely incidental remark, or supposition of a writer, to support a theory which he has elsewhere expressly repudiated.

[I may say here that the Albigenses spoken of by Limborch, were not the sect properly known by that name, but a family of the Cathari, of whom we shall have something to say hereafter. Limborch did not make the necessary distinction between parties, to whom in the confusion of the times the same name was frequently given. Other writers set this thing in its true light.]

[B.] The Southern Baptist [July 12th,] in reply to the letter of Dr. Revel, who says that the Waldenses have always practiced Infant Baptism, quotes some passages from Allix, an English clergyman, styling his book a "standard work." I shall not except to the favourable judgment. Only let Allix be fairly dealt with. In my last I quoted a passage from him in which he pronounces the charge that the Waldenses rejected Infant Baptism, a calumny. I shall now examine the passages the Baptist cites.

"At a synod held at Arras by Gearard, Bishop of Cambray and Arras, in the year of our Lord 1025, the disciples of Gundulphus, who flourished and taught in Italy, [Allix, p. 102,] averred that "a strange will, a strange faith, and a strange confession do not seem to belong to, or be of any advantage to a little child, who neither wills nor runs; who knows nothing of faith, and is altogether ignorant of his own good and salvation; in whom there can be no desire of regeneration, and from whom no confession of faith can be expected."—ALLIX.

On this quotation a few remarks will suffice.

[1.] Neither Gundulphus nor his followers were Waldenses, nor were ever acknowledged as such. (2.) The very passage in Allix from which the extract is made, contains an explicit declaration from these fanatics themselves, that they rejected *all* baptism. "If this righteousness" [say they, meaning by it their own system of virtuous living, or self righteousness,] "be observed, there will be no need of baptism; and if broken, baptism cannot avail to salvation. This is the sum of our justification to which the use of baptism can add nothing, since this is the end of all apostolical and evangelical institutions." p. 104. That is, they held the baptism of adults and infants alike useless. And these are the people the Baptist would represent as opponents of infant baptism! Why then did he not quote a little more of Allix, and give his readers an opportunity of seeing on what grounds they opposed it? Why did he not quote what Allix says of their views on other subjects, marriage, for example, p. 107? Why did he not inform us that at the same Synod they renounced, or pretended to do so, their doctrines on baptism and on other subjects, p. 108?

[C] The Southern Baptist gives another quotation from Allix, as follows:

“The Cathari are represented by Alanus in writing against the Albigenses, as ‘some of them, believing that baptism is of no use to infants, because they were not guilty of any sin;’ while ‘others held that it was of no use but only to those that were of age.’”—*Ib.*, p. 170. “The Albigenses and Waldenses had both of them the same belief.”—*Ib.*, p. 173.”

[1.] The Cathari were not Waldenses. This Dr. Revel distinctly says in his letter to Dr. Baird, which the Southern Baptist is commenting on.

[2.] We have to charge the Southern Baptist again with making an unfair quotation. Here is the whole paragraph as it stands in Allix: “He affirms that some of these heretics believed that baptism is of no use to infants because they were not guilty of any sin; and others of them held that it was of no use but only to those who were of age. *Others again that it could not be of any advantage to either of them both.* He says, that some of them held that that sacrament was of no use without the imposition of hands.” Why was the sentence here italicized, omitted?

On the next page Allix informs us what estimate he placed upon Alanus as an authority against the Cathari. “I have given,” says he, “this account of the imputations wherewith Alanus blindly chargeth the Cathari, for so he calls them, in his 63rd Chapter, to evidence the sottishness or malice of this author”—(what follows in proof of the sottishness, is too filthy to be reprinted.) Nor is it necessary to repeat what he says of the “stupidity,” “malice,” confusedness and general worthlessness of Alanus as an author. And yet with this testimony from Allix concerning the man, we have him introduced on the credit of Allix, as an authority? Allix cites him to show how he slandered those of whom he wrote, and the Southern Baptist, by the way in which it introduces both, represents Allix as endorsing Alanus’s statements!! I shall have more to say hereafter of the Cathari.

[3.] I am at a loss to determine what the Southern Baptist would have us to understand by the last sentence in the above extract it makes from Allix. If simply, that the Waldenses and Albigenses agreed with each other in opinion, it is true to a certain extent; but as there were two dissentient parties or sects, to which the name Albigenses was frequently applied, it is true only one of them. If, however, as the connection in which the Baptist places it would seem to imply, that the Waldenses and Albigenses held in relation to baptism, the same opinions with the Cathari, I have only to remark that this is not what Allix says, but the contrary; nor is it true in fact. Three pages intervene between the two passages the Baptist has printed in such significant, or else *in*-significant juxtaposition.

Let these instances of an unfair use of historical testimony suffice. The number might be easily increased, but I want some space for another characteristic of the argument on the other side, namely:

3. *Reliance on the testimony of enemies, persecutors and revilers.*

This may be called the chief dependence of Baptist writers. Against the positive testimony of Waldensian documents, Waldensian historians, authors holding a friendly and those holding an indifferent position toward that people, are set the declarations of Papists made at a time when the Romish Church was engaged in an effort to extirpate the hated sect from the earth, and when there was every inducement on the part of their persecutors to represent them as heretical and pestilent as possible. And after all, what does the testimony of these Papal writers amount to? I give the very strongest that is produced. It is quoted by both Jones and the Southern Baptist from Allix:

"Reyner, a Dominican, in exposing the Waldensian 'errors' says: 'Some of them hold that Baptism is of no advantage to infants, because they cannot actually believe.'"—*Ib.*, p. 10.

The page is here, by a misprint, wrong. But from pages 205-13 of Allix, we have a long extract from Reyner—[or rather from Coussord, who takes it, he says, from Reyner] in which the sentence is found.

Who was Reyner, or Rainerius—for the name is spelled variously? Originally one of the *Cathari*: for seventeen years, he says, "conversatus sum cum eis." [Gieseler's *C. History*, III., 395; Neander's *do*, IV., 579.] He was never a Waldensian, much less "one of their heads," as the Southern Baptist represents him. He apostatized from his original faith, and became a Papist, a Friar and an *Inquisitor*. It was his office to search out the heresies that existed amongst his former brethren, and he doubtless possessed the zeal which usually distinguishes apostates. He could not but understand that the greater his energy and success in his appointed work, the kindlier the smiles he would receive from the high places in the hierarchy which he served, and the more rapid his own promotion.

Well, this Reyner, of such antecedents and such presents, wrote a book; concerning whom? It seems hard to tell. Dr. Wall, who appears to have examined his writings with special care, says that he uses the name Waldenses but once, and whom he means by it, Wall avers he does not know. [Wall, II., p. 254.] And again, p. 271, Wall says: "Rainerius does but once just mention that name (Waldenses) as denoting one sect; one cannot tell which." The title of Reyner's work is *Summa de*

Catharis et Leonistis. Now, the Cathari differed from the Waldenses more than the latter did from the Papists. They revived or else inherited, the ancient absurdities and abominations of Eastern Gnosticism. (See Neander's C. History, Vol. IV., pp. 565, et seq.; also any of the standard C. Histories.) Allix says, p. 141, that they "were a sect of the Manichees;" he further says, p. 142, that "Manicheism is the most wild heresy the Devil could ever suggest."

The Leonistes, or Poor Men of Lyons, as they were sometimes called, were nearly affiliated to the Waldenses; or I shall not enter upon the moot question whether, or not, they were in their origin the same people. It is the chief design of Allix's work to show that they were *not*,—but let that pass. They were often confounded and in time became merged into each other, even if they were not identical from the beginning.

Reyner, as quoted by Allix, makes no distinction between the Cathari and the Leonistes. His object was to denounce both, because they both abjured the supremacy of the Pope. He was best acquainted with the Cathari, because for seventeen years he had been of and among them. On many of the points embraced in his sweeping charges, we know the two sects did not agree. For example, the Leonistes or Waldensians, did not hold "that marriage was nothing else but sworn fornication,"—that 'the Old Testament is laid aside,' and other things, some of them too offensive to decency to be copied; of which Reyner accuses those of whom he writes. If, then, some errors and absurdities peculiar to the Cathari are, as is admitted, unjustly laid to the account of the Leonistes by this unauthorized association of the two parties, may not the views of the former on the subject of *infant baptism*, be in this way imputed to the latter? Nothing is more reasonable. Allix—and we are to remember that his is "a standard work,"—complains bitterly that Romish authors frequently confound the various sects which arose in opposition to their church. This same Reyner enumerates 41 heretical bodies in one diocese. Jones, the Baptist historian, commenting on the above passage from Reyner, says in regard to one of its items, that it is "*a monstrous accusation.*" If Reyner is not to be believed in all he reports, we must reject all his testimony so far as it depends upon his word. Jones also, whilst still commenting on the passage from Reyner, quotes Robinson, an other Baptist historian, as saying—"The practice of confounding heretics of all kinds in one common herd, hath been an ancient custom with ecclesiastical historians, and it hath obscured history." Upon which Jones himself adds: "This is a very just remark, and the reader who would not be imposed upon by those writers, will find it of great importance to attend to it." I take the liberty of commending

the excellent advice to the Southern Baptist. It shows precisely how it happens with rejecting infant baptism. Jones, pp. 319, 322.

The Southern Baptist, next, cites a passage furnished by Allix, from a certain Inquisitor, who has not attained the dignity of a historic name, to the same effect and almost in the same words, with that from Reyner. This is easily accounted for, since, as Allix states, "the Inquisitor borrowed a good part of Reyner's treatise." The Baptist's two witnesses appear thus to be but one. What has been said of Reyner and his testimony will apply as well to his echo.

Let it be noted, however, in justice to Reyner and the nameless Inquisitor, that neither of them states that the sects of which he wrote, did *all*, or the *majority*, or *any considerable portion* of them, deny infant baptism; but that some of them (*quidam eorum*) did this. No one ever questioned that there were, in that age, some small and transient sects, who were liable to the charge, as for example, the Manicheean Cathari, who denied all water baptism, and the Petrobruisans, who at a later day, denied the baptism of infants, because they held them incapable of salvation. The question under review is that raised by Dr. Revel's letter,—Did the Waldenses practice the rite? Was it recognized as lawful among *them*, and among those sects whom they received as members of the evangelical confraternity? And I would add, was it denied by any sect of that age—I mean anterior to the Reformation—who did not deny the lawfulness of marriage? the utility of water baptism of any kind? or the salvation of infants, dying before they were capable of exercising faith?

I close this examination already too protracted, with an extract from Richard Baxter, in whose day these same charges found in Romish writers, were adduced to show that the Waldenses denied the ordinance. His language, I grant, is severe—more severe than I am willing myself to use. The provocation, however, was great—so great that the *saintly Baxter* felt that it was an occasion when he was called upon to speak in the spirit of Paul when rebuking Elymas, the sorcerer. But I shall not be expected to apologize for Baxter. Having referred to the testimony furnished in the writings of the Waldenses that they observed the rite of infant baptism, and to the accusation of the Papists against them, revived by a certain Mr. Tombes, a Baptist minister in his vicinity, Baxter proceeds:

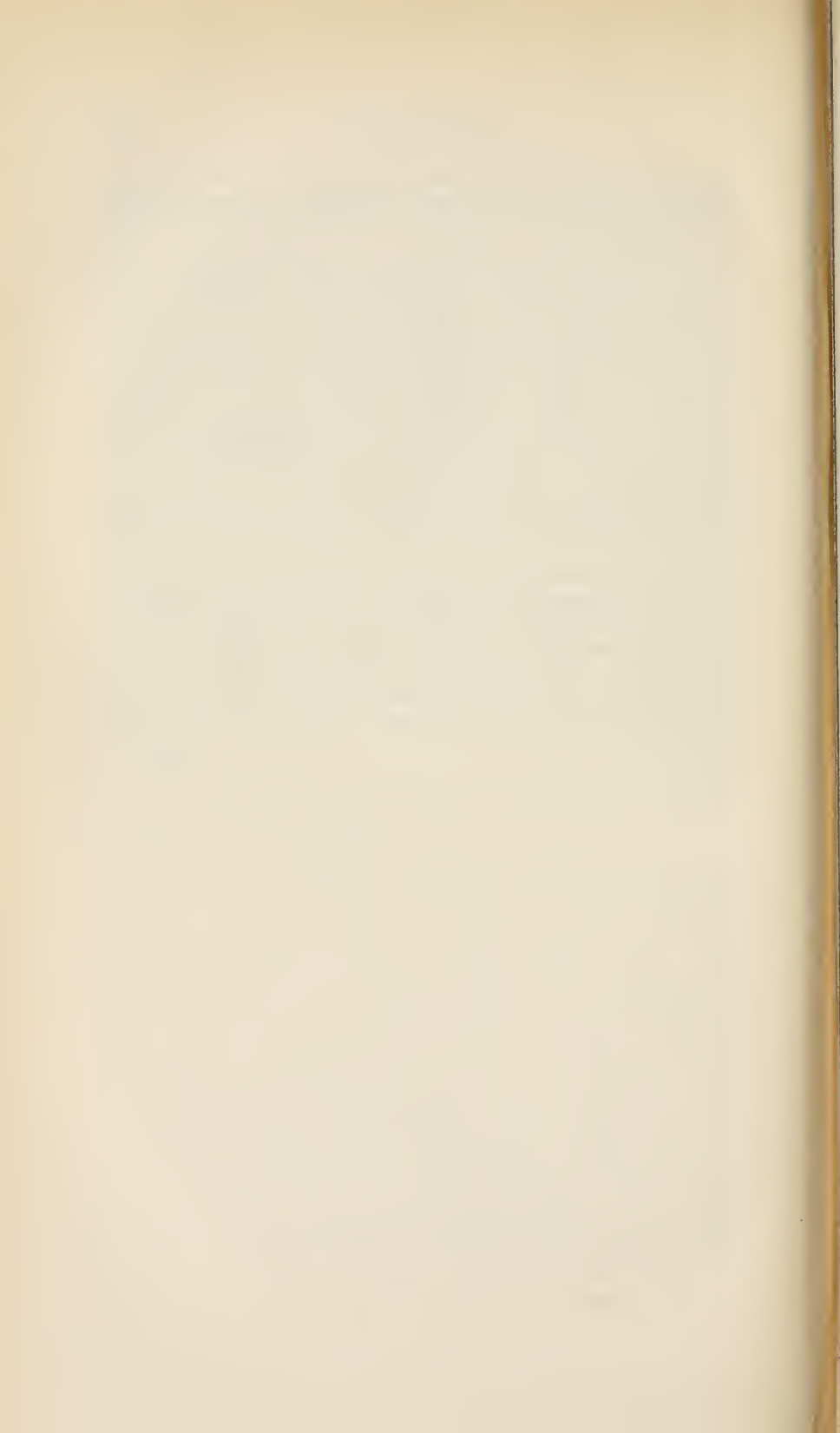
"Now, after all these clear vindications of these godly men (the Waldenses) from the malicious accusations of the Monks and Friars, who would have thought that such a man as Mr. T., or any other Protestant that hath any profession of conscientiousness, should ever dare so openly to make the world

believe that the malicious Papists speak truth in accusing these men; and that all our divines' vindication of them is false? Yes, and their own vindication of their own faith, is false? And all this to have somewhat to say for his own cause! What a cause is that, that must be thus defended? Why may not Mr. T. as well strike in with Cope's and others' testimony against our Book of Martyrs, or with the Papists in their other foul lies against Luther, Calvin, Beza, Zuinglius, &c., as he doth here? Nay, would not this make the world believe that all other of the Papists' slanders of the Waldenses [as to be Arians, Manichees, Witches, Buggerers, &c.,] were true, as well as this? For, if the Papists' testimonies be better than ours, yea, or the men's own, in one thing, why not in another? * * * He that will dare do thus, what dare he not do? and what testimony will he not think valid, that will lean on such as these? and how small matter will satisfy him, that will lean on this? * * *

I pray God convince him; for bare evidence, and reason, and Scripture, will never do it, whilst such reasoning as this seems satisfactory or honest." [Baptism, Lon. Ed., 1653, p. 159.]

The argument, Mr. Editor, is before your readers; and I have only to add my grateful acknowledgments to you for the space I have occupied in your columns, and to them for their patience if they have followed me through the extended discussion.

VERUS.



The Culdee Monasteries.

AN ARTICLE

BY

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THE CULDEE MONASTERIES.

The Early Scottish Church; The Ecclesiastical History of Scotland from the First of the Twelfth century. By the REV. THOMAS McLAUCHLIN, M. A., F. S. A. S. Edinburgh: T. & T. Clark. 1865.

Iona. By the REV. W. LINDSAY ALEXANDER, D. D., F. S. S. A. Edinburgh.

Late researches throw increased light upon the distinction between Celtic and Latin christianity. They were separated by a boundary of facts, more enduring than the stone wall completed by Severus between the Solway and the Tyne, and warding off from Scotland both prelacy and papacy for more than a thousand years. There is reason to think that before the close of the second christian century there were "Scots believing in Christ," and that for the gospel they were not indebted to missionaries from Rome. These Scots dwelt in Ireland as well as in Scotland, and there are historic intimations that they received their first christian teachers from lands where the Greek language prevailed. It was perhaps three hundred years after christianity dawned upon Scotland, when Ninian was commissioned by Rome as the *primus Episcopus*, "the first bishop to the Picts," and Palladius as "the first bishop to the Scots," these Scots being partly in Ireland. Whatever was meant by the title, "the first bishop," it goes far to verify the statement of the chronicler Fordun, a Romish monk of the fourteenth century, who says of Palladius, "Before whose coming the Scots had as teachers of the faith and administrators of the sacraments presbyters only and monks, following the order of the primitive church." It might be shown that these presbyters held rank with the bishops of the primitive church, and received not their ordination from the Roman primate. They did not need over them a bishop of an unscriptural rank, and scarcely deplored the failure of Palladius to establish a see in Scotland. They were doubtless missionaries and pastors apostolic, so far as they followed the order of the apostles.

But what of the "monks?" Of what order? A monk in Fordun's time was a vastly different man from a monk in the fourth century, even if we take him from Mediterranean regions. Monasticism was bad enough in its first and best estate, but it grew worse and worse as Rome became papal and endorsed the eremite system. That the so-called Scottish

monks, as late as the twelfth century, differed greatly from the peculiarly Romish orders, is a fact quite perplexing to those who would place early Scotland within the pale of Latin christianity. It does not account for their differences to assume that Marin of Tours imparted his Gallic ideas to the prebystery St. Patrick, who transmitted them to Columba, and that Columba disseminated them from Iona throughout all Scotland; or that the said Martin, who first gave organic form to monasticism in Western Europe, did in some other way transplant it from Gaul into the land of the Gael. There was no little antagonism between the Gallic monks and the Roman primate, but this proves nothing in regard to the monastic system of the Culdees. There is nothing found in the early monasteries of Gaul analogous to the peculiarities which distinguished the Culdee system. Martin of Tours died shortly before the mission of Palladius; "before whose coming," says Fordun, there were "monks" amongs the Scots, and these Scots had "long been believers in Christ," having these "monks" as one class of teachers. It may be shown that they were not monks at all, in the same sense employed by Roman Catholic writers, from the venerable Bede down to Fordun, and even to Montalambert. They were ministers of God's word, "administrators of the sacraments," missionaries among the Picts, the Scots, and the Strathclyde Britons, co-workers with the presbytery-bishops; and if in defence from persecution, or in self-denial and self-support, they lodged in cells, this fact did not make them monks. In all probability they and the presbyters were of the same class. In the course of centuries the imagination of a genuine monk put a difference between them. They were the *Cuuldich** the cell-men, the Culdees. They did not deserve the epithet of "monks," and yet something like a monastery was peculiar to their system of means for promoting the gospel and maintaining the church. Using the term in a qualified sense, Mr. Mc-Lauchlan says: "The very monachism of Celtic Britain had features of its own, and these continued to distinguish it, in some measure, till the close of its existence." (Page 163.)

Our desire is to present certain facts relative to the early institutions, often called Monasteries, which were peculiar to the Culdees after the influence of Columba was so powerfully impressed upon Scotland. It is not meant that he introduced the eremite principle into that country. It was there, in a

*That the word "Culdee" is but a modification of the Gaelic *Cuuldich*, can scarcely be questioned. Like the term "Huguenot," it has been the subject of various surmises. The term was doubtless in existence before the Latin translation, "Cultores Dei," or "Keledeus." Of "Ceile De," and "Gille De," the Gael knows nothing, but "Cuiltich" is still in use among the Highlanders. On Iona there is a spot still called, "*Cobhan nan Cuildeach*," the Culdee's recess. The plural form is *Cuuldich*, the men of the recess.

simple form, before his day. "In speaking of the ancient Scottish Church, called by some the Culdee Church, we are not to suppose that this was merely the church whose founders crossed from Ireland, and planted it in Scotland, as a branch of the Church of Ireland. It was in fact the early Church of the British isles planted before the days of Ninian or Palladius, and retaining its distinctive features among the Scots for a longer time than among the other Celtic races of the country. Hence the fact that Culdees were not confined to Scotland and Ireland, but were found among the Britons, their organization being, to a large extent, the organization of the early church of Britain and Ireland. Columba introduced the system among the northern Picts, but it was no new thing in the country, for in so far as christianity existed in what is now called Scotland, it was moulded after the same form from the beginning. Ninian and Palladius might have exercised a certain influence on behalf of Rome, but there is every reason to believe that neither of those men had successors in their ecclesiastical offices and commission. Still, before the time of Columba, an influence had crept into the church, which was largely affecting its character and development, and which in the sixth century had unquestionably produced striking changes. This was the influence of asceticism, or the eremitical principle. . . . If we were to indicate what gave much of its peculiar character to the early Scottish church, we would say it was this principle. . . . The asceticism of the early Scottish church did, by no means, attain to the height of mediæval monkery, but it reached to a development sufficient to give a very peculiar character to the religion of the period." (*McLauchlan*, pp. 421, 422.)

To prove that the church of the Culdees was independent of Rome and of Anglo-Saxon prelacy, it is sufficient to look at the early Scottish monasteries, and show wherein they essentially differed from those which were connected with the papacy. And here we need not inquire for the earliest monastic institutes of the Scottish type. It was claimed for Abernethy, that it was a Culdee institute an hundred years before Columba's mission to the Picts. If so, it, and others like it, afterwards took the Columbite form. The same appears to have been true of the establishments founded by Ninian, Servanus, and Kentigern; they certainly were not the model for the Culdee institutes founded after the middle of the sixth century. We shall find that model on little Iona, which Dr. Samuel Johnson described as "that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion." Wherein did the institute of Iona, and others of its order, differ from the mon-

asteries which became the strength of Romanism? In furnishing an historical answer to this question, we may reach certain important facts concerning the early Scottish church.

1. Their model was furnished by a missionary, who has never been represented as deriving his authority from Rome, nor classed with the founders of Romish monasteries. Colum MacPhelim, or Columba, was born about the year 520, in the county of Donegal, Ireland. He was a descendant of the kings of Ulster, and closely allied to the royal family of Dalriada, in Scotland. Rejecting the legends of his biographers, we may take it as true that he received a christian baptism and education, and was ordained a presbyter. Prelatic writers of a later age found his ordination to the office of only a presbyter, too stubborn a fact for their disposal; they could not make him a bishop, in their sense of the term, but imagining that the office of bishop existed at the time, they invented the legend that Etchen "the bishop, by mistake, conferred priest's orders on Columba, when he intended to confer episcopal orders." Strange that the mistake was not corrected! Stranger still, to our minds, if there was any one to correct it! Another mode of solving the difficulty is the assertion that Columba objected to being raised to a higher office than that of priest, although he was going forth upon the first mission to Scotland the greatest attempted in his day. He must, then, have been a very different man from the Columba, who is represented as visiting Rome, and receiving commission from the Pope. No prelatric authority has been claimed for him. Even Father Brenan declares him to have been "but a simple priest," who "possessed for many years an ecclesiastical jurisdiction even over the bishops of these countries," (Scotland.) We shall find him simply *primus inter pares*. "Columba received the orders that were conferred at the time," says McLauchlan, "receiving from Etchen the orders which he possessed himself." This was the highest ordination then known, in a land where the presbyter, St. Patrick, had "founded three hundred and sixty-five churches, and for them ordained three hundred and sixty-five bishops." The young Columba, fired with missionary zeal, is said to have founded several "monasteries" in Ireland; they must have been simple christian communities, with the school, the church, and hospital for the poor. Willing to go abroad for Christ, he left Ireland, for the purpose, says Bede, "of preaching the word of God." Taking with him twelve brother missionaries, he crossed the North Channel in a *currach*, or boat of wicker-work, covered with hides, and landed at Iona about the year 565. The little island, long held by the Druids, was given him, and his first thought was quite other than a monastery. It was a mission. He travelled extensively among

the northern Picts, preaching the gospel, with the aid of an interpreter. Iona was chosen as the base of operations, not simply because of its seclusion, but for its safety from the attacks of barbarians, and for its nearness to Ireland, with which the missionaries held some ecclesiastical connection. There the *cuil*, or cell, was established, giving to it the name of Icolmkill, the Isle of Columba's cell. The spot was known for centuries as Cairn Cuilich, or the Cairn of the Culdees. In all this the authority of the bishop of Rome does not appear; no sanction came, none was needed from that quarter. Mr. Todd,* a prelatist, furnishes satisfactory evidence that the bishop of Rome did not appoint, elect, consecrate, nor confirm the bishops of Ireland, from the fifth to the twelfth century; nor did he sanction the missions of the Irish church, of which that of Columba was the first to another country. A stronger case may be made for the Scottish church, which was closely allied to the Irish until the ninth century, so that the names are often used interchangeably. The case is still stronger, when we take the word bishop as equivalent to presbyter. That the Pope had ought to do with Columba's mission is a mere assumption, without even the shadow of an historic fact for its basis. Even the prelatists admit that he was not a diocesan bishop. Who has ever ranked the presbyter Columba with such founders of monasteries as Benedict, Martin of Tours, Francis, and Dominic? There was strictly no Columbite order of monks.

2. The design and spirit were different. As a fair sample of western monasticism we may take that of Benedict who became famous for his rigorous discipline at the beginning of the sixth century. "Three virtues constituted the sum of the Benedictine discipline, silence with solitude and seclusion, humility, obedience, which, in the language of its laws, extended to impossibilities. All is thus concentrated on self. It was the man, isolated from his kind, who was to raise to a lonely perfection. All the social, all patriotic virtues were excluded. . . . The three occupations of life were the worship of God, reading, and manual labor. . . . So were doomed to live the monks of St. Benedict; so all monks, whose number is incalculable, for the long centuries during which Latin christianity ruled the western world. The two sexes were not merely to be strangers, but natural, irreconcilable enemies." (Milman, *Lat. Chris.* ii. 30, 31.) The design was selfish, the spirit slavish. But at Iona there was, at first, almost nothing of this self-severity. "The institution at Iona may, be said, in one sense, to have been a monastery, although there was no vow taken by the inmates

*The Church of St. Patrick; an Historical Inquiry into the Independence of the Ancient Church of Ireland. By Rev. W. G. Todd.

either of celibacy, poverty, or obedience. There was no rule constituting the brethren into a regular order, and any such attributed to Columba has been shown to be the work of a later age, and to be of no historical value. The principle which lay at the foundation of this institution was not that which gave its origin to monasticism generally, viz., the personal improvement of the monks themselves. . . . Here the main object was the benefit of others." (*McLauchlan*, p. 164.) The design was not to collect together monks, but to qualify and send forth missionaries. It was a great mission institute, not altogether unlike one of our mission stations in a heathen land, and still more like the mission institutes of the Moravian Brethren. Columba and his brethren founded a college, rather than a convent.

3. The institute at Iona is also to be regarded as a church. In it, no doubt, was incorporated the more ancient plan of the *cuil*,* *killc*, *kil*, or *cell*, as found among the earlier christian Scots. The *cuil* furnishes, we think, the key to the whole Culdee system, giving to it name, character, and organic unity. Its origin we cannot discover; perhaps it was, at first, a refuge from enemies, or a resort for prayer. It became the sacred place of the presence of God; almost the Holy of Holies, with its veil rent for the entrance of the Culdee worshipper. Its plan was carried with every missionary, and he chose the spot for his "cell," as the Hebrew did for the tabernacle. There was his sanctuary; there he wrestled with God in prayer; there the people might assemble with reverence to hear him preach. It was holy ground; the burning bush was there in the desert. The *cuil* develops into three forms; the oratory, the kirk, and the college. Our point now is that the "*kil*" grew into the *kirk*. That the kirk should be in a secluded place, needs not the supposition of a strictly monastic idea; the mission required a place of seclusion in order to obtain safety. After Iona became the model for other mission stations the *cuil* did not generally grow into a college. If so, Culdee Scotland must have excelled all other lands in the number of its schools for the training of missionaries, for their record is to this day upon the very soil of the country. Turning to Nelson's guide-book we find almost one hundred "kils," pointed out as worthy of the tourist's visit, from Kilmany to St. Kilda. If most of these names be the memorials of some ancient christian institution, as many undoubtedly are, it was the kirk rather than the college. We see the ancient Cul-

*Before Colomba left Ireland he knew of *Cuil rathan* (now Coleraine,) *Cuil feadha*, &c. Perhaps the same term is retained in Scottish names, as *Culross*, *Culloden*, *Culfargie*. We find it in *Loch nan Keal*, or *Ceall*, "the Lake of the Churches." *Kil-Patrick* became *Kirk-Patrick*.

dee kirk in scores of names, as Kirkcudbright (Kirk-Cuthbert) and Kirk-Cormac. If these were all actual monasteries, then Scotland was indeed a land of monks. If these were mission stations and kirks, then the Culdee church stereotyped its record upon the face of the country. We think this distinction between the kirk and the college important in marking the independence of the church of the Culdees. Both were in existence. The *cuil* gave the name to each. The members of each were *Cuildich*, or Culdees. In neither case were they monks of the Romish type, but missionaries in whom it were vain to look for perfection.

We find what seems to be an illustration of this view of the *cuil* and its development, in the case of Malrue, (*Maol rubha*, 'servus patientiæ'.) His royal lineage did not prevent him from imitating his relative Columba, leaving Ireland at the age of twenty-nine, and fixing himself at Applecross among the northern Picts. There his cell became the nucleus of a flourishing kirk. Intent upon scheduled prayer, he crossed over to the little island of Croulin, and there located a new cell. He drew others to the sacred place. A college arose, which became to him and his followers what Iona was to Columba. Thence his influence extended over the neighbouring region. For fifty-one years he laboured, in his wide and enlarging parish, a veritable bishop of pristine rank. He is said to have been slain by pirates at the age of eighty, leaving his name upon many a church and village, and upon the fairest of the Scottish lakes, the Loch Maree; on its little isle he had one of his cells for prayer, and there a chapel rose at later day. Through all Scotland went the fame of Malrue of Applecross.

4. There were, doubtless, cells about which neither kirks nor colleges grew up; but they were not at first, the abodes of hermits, nor the nuclei of monasteries. Men did not dwell in them for life. They resorted to them in order to prepare for the preaching of the gospel. "The religion of these men was less obtrusive than we often find it. It sought for concealment rather than display; and exhibited itself primarily, not in forcing itself, with little sense of modesty, upon the notice of men, but in urging its subjects to closer and more continuous intercourse with God. These men believed, as did Luther, that prayer was the best preparation for preaching, and hence much of their time was devoted to that exercise. The buildings, whose ruins still existing are memorials of the period, are clearly oratories, and nothing else; oratories, first used for prayer by these early christians, and afterwards used more generally for the same purposes, in a later and more superstitious age. They carried to a dangerous extreme the idea, that to obtain opportunity for prayer, it was necessary for a time to seclude

themselves entirely from the fellowship of others. In this they helped to lay the foundation of much future injury to the church; and they never dissociated their retirement from the activities of their missionary life, but sought the one to qualify them the more fully for the other. We cannot conceive a more interesting object, in that rude age, than one of these holy men retiring to some lonely island of the sea, and there, in solitude, with none of the comforts, and a small share of the necessaries of life, spending his time in holding communion with God, and pleading earnestly for his blessing on the great work in which he was engaged; and then, strengthened and stirred up to more earnest zeal, by his intercourse with Heaven, going forth among an ignorant and barbarous people, warning them to flee from the wrath to come, and calling them with earnest voice to believe and be baptized. The practice of taking possession of secluded islands continued to characterize the Culdee system, and was carried by the missionaries, sent forth from time to time, whithersoever they went. When Aidan at a later period was sent to preach the gospel to the northern Saxons, he fixed his residence in Lindisfarne, and thence went forth to preach the gospel to the surrounding population: Lindisfarne, or the Holy Isle, becoming to the north of England, what Iona was to the north of Scotland. In this there was a marked difference between the emissaries of Iona and those of Rome." Augustine seized upon wealthy Canterbury, and Paulinus settled in powerful York. "In nothing does the distinction between the church of Rome and the ancient Scottish church appear more clearly than in this." (*McLauchlan*, pp. 177—172.) An evidence of their wisdom will appear, when we consider how the Culdees took advantage of the principle of clanship in locating these institutions.

5. The development of certain "cells" into colleges was as important as that of others into kirks. The one class qualified ministers for the other. These especially have been called monasteries. That the monastic idea crept into them, in the progress of centuries, none will deny, but they did not become Romish until they ceased to be Culdee institutions. Romanism and Culdeeism were incompatible. We may notice some of the peculiarities of the Culdee colleges. We use the term "college" as embracing the seminary of learning, the corporation of brethren, and the ruling body of presbyters. If there were presbyteries in existence, the college was the central point of the organization.

The regulations were very different from monastic rules. They were little else than would now be demanded in a college where the inmates were required to support themselves. "Although they observed a certain institute," says Jamieson,

“yet, in the accounts given of them, we cannot overlook this remarkable distinction between them and those societies which are properly monastic, that they were not associated for the purpose of observing this rule. They might deem certain regulations necessary for the preservation of order, but their great design was, by communicating instruction, to train up others for the work of the ministry. Hence, it has been justly observed, that they may be more properly viewed as colleges, in which various branches of useful learning were taught, than as monasteries. These societies, therefore, were in fact the seminaries of the church, both in North Britain and in Ireland.” (*Hist. Culdees*, p. 33.)

The labours required were not those of penance, but those of usefulness. Columba was averse to all modes of idleness in his disciples. “He encouraged them to attend to the useful arts, especially the culture of the fields and the garden. In that rude age, it says not a little for the skill and industry to Columba and his monks, that they had apples from their own trees, abundance of grain in their barns, and could indulge in the luxury of a Saxon baker; whilst the encouragement they held out to others to follow their example, by making presents to their neighbors of seed to sow their lands, entitles them to the gratitude of posterity.” (W. Lindsay Alexander’s *Iona*, p. 76.)

Donations of land, as a source of revenue, were not invited, although they were accepted in some instances at a later day, when the agents of Rome held forth endowments as temptations to the Culdee brotherhoods. “If the growth of the English monasteries was of necessity gradual, the culture around them but of slow development (agricultural labour does not seem to have become a rule of monastic discipline,) it was not from the want of plentiful endowments, or of ardent votaries. Grants of land and of movables were poured with lavish munificence on these foundations; sometimes tracts of land, far larger than they could cultivate, and which were thus condemned to sterility. The Scottish monks are honourably distinguished as repressing, rather than encouraging, this prodigality.” (Milman, *Lat. Chris.* ii. p. 207.) The influence of property and patronage was damaging to the best monasteries of Europe. “The indwellers of the Culdee college appear to have been anxious to make such arrangements as to prevent this secularizing influence. Hence the *Archimneach*, or Erenach, who managed the property of the monastery on behalf of the inmates. . . . The Erench was a layman, probably a tenant under the head of the institute, and is understood in some cases, to have held his office by hereditary succession. It may be true that the appointment of such an officer was not

sufficient to counteract the secularizing influence of wealth and worldly power; but his existence showed a desire, on the part of these societies, to prevent the evil effects of such an influence if possible." (*McLaughlan*, p. 428.) The history of the evils arising from this source in Scotland would be very much the history of feudalism, and especially of the encroachments of Romanism upon Culdeeism. Rome endowed, that she might rule these institutions, whose independence she must destroy.

The head of the institution was the president or abbot, who came to be called *Vir Dei*,* *pater sanctus pater, patronus noster*. For seven centuries this office remained quite unchanged. The abbot was elected by the brethren of the institute. He had jurisdiction over the inmates of his house, and also over the mission stations within his "parochia." He was under no prelate, nor pope. He was uniformly a presbyter. Bede calls him *non episcopus, sed presbyter, et monachus*—"not a bishop, but a presbyter and monk." We know what Bede's idea of an "*episcopus*" was, but it would not shock our minds to hear that a bishop and presbyter were one. Adamnan applies both terms to Columba, the great missionary to Europe, as if he regarded them as equivalent, and that in 695. "The institution of Iona formed, in truth, a regular presbytery, as it has long existed in Scotland, with this slight difference, that the presidency, or what we term the moderatorship was permanently enjoyed by the abbot, whom even Bede terms the 'Presbyter-Abbot.' . . . This peculiarity was well known to the venerable Bede, who terms it 'an unusual constitution, (*ordo inusitatus*),' as indeed it must have appeared to one who had been himself accustomed to the constitution of a diocesan and prelatial episcopacy." (*Hetherington, Hist. Ch. Scot.* p. 12.) Bede knew that he was describing no Romish abbot, and he whispers not a word about a prelatial superior. These abbots, in later centuries, allowed themselves to be called bishops, but it requires a marvelous power of invention to make them of the prelatial order, or give to one of them a diocese. Michelet says, "The Culdees recognized hardly more of the hierarchical state than the modern Scotch Presbyterians."

In connection with each institute there were at least twelve ordained ministers. These twelve formed the college of rulers in the Culdee church. There were no lay residents except

*This term is quoted by Dr. Ebrard, (*Zeitschrift für die historische Theologie*), in support of the view that the word Culdee is derived from *Ceile Dé*, which he renders "men of God." But the term "*Vir Dei*" is used only as applicable to the abbot or chief man of a monastery. It is not applied to the Culdees generally. Besides, the Gaelic word *Ceile* does not mean man. It is applied to a spouse, or associate, conveying the idea of fellowship. No such term as "*Ceile Dé*" is known in the Gaelic. Excepting this point, Mr. McLaughlan accords high praise to Dr. Ebrard's "remarkably able papers on the Culdee church."

students, nor "secular canons." In the East, where the monastic system originated, the earlier monks were laymen. From this it followed that they had to look beyond themselves for the privileges to be derived from an ordained ministry. Among the Scots, the early monks, being in reality missionaries, were all in orders themselves, as presbyters associated together for the great purpose of converting the ignorant to the faith of Christ. Being thus ordained, they possessed all necessary ecclesiastical functions within themselves. Whence originated the so-called anomaly, in the early Scottish church, of the supreme power being the hands of an abbot, or head of the Culdee college." (*McLauchlan*, p. 173.)

"That they sent forth ministers, as distinct from the planting of monasteries, is clear from their dealing, at a later period, with the Saxon populations in the north of England; and that they ordained those ministers, whom they sent forth, is quite as clear, those ministers holding their commissions from them, assuming the name and performing the functions of bishops. Thus far then they were Presbyterians, that they were presbyters themselves, and that as presbyters they exercised jurisdiction in the church, and conferred orders involving the episcopate, although these orders were afterwards rejected by the Roman Church." (*Ib.* 172.)

The rejection of Scottish ordination is a strong point of difference between the Culdees and the Romanists. Of such rejection the historical proofs are abundant; one from the canon law will suffice. It is clearly shown from one of the decrees of the Anglo-Saxon Church, in a council held at Cealhythe, A. D. 816, which runs thus: "It is interdicted to all persons of the Scottish nation to usurp the ministry in any diocese, nor may such be lawfully allowed to touch aught belonging to the sacred order, nor may aught be accepted from them, either in baptism, or in the celebration of the masses, nor may they give the eucharist to the people, because it is uncertain to us, by whom or whether by any one they are ordained. If, as the canons prescribe, no bishop or presbyter may intrude into another's province, how much more ought those to be excluded from sacred offices, who have among them no metropolitan order, nor honour it in others." We may thank the Cealhythe council for this strong proof of the independence of the Culdee church.

This proof that there was no "metropolitan order" in the Scottish church, in 816, is worthy of distinct remark. Its existence has since been imagined and asserted. After a new ecclesiastical system had been imposed upon Scotland, in the twelfth century, the prelatists sought to find an excuse for it

in the old system of the Culdees. They invented the "primacy of the Scottish church," locating it first at Iona, as if it were the seat of an archbishop. Then they transferred it to Dunkeld, and thence to St. Andrews, just where they wanted it to serve as a foundation for the Romish primacy which they there established. If there was such a primacy among the Culdees it was collegiate; it was presbyterial. But who ever heard of a presbyterial primacy? We shall see from the case of Adamnan that the abbot was not even a prelate; much less was he of equality in church government. Does a presbyterial primacy meet the requirements of the case? Does it satisfy the prelatists? "If so, the episcopal system has an amount of elasticity about it, which has not been hitherto generally understood, and a presbyter, or group of presbyters, can exercise some of the most important episcopal and arch-episcopal functions. It may also be very naturally asked, Of what did Iona hold the primacy? The usual way of putting it is, that Iona held the primacy of the Scottish church. But it is very well known that the 'parochia' of the Columbite system consisted of affiliated monasteries, or colleges, and hence the jurisdiction of Iona must have extended to Ireland alone, for the only similar establishment said to have existed in Scotland from an early period [down to the year 600] was Abernethy; and there is not a shred of evidence to show that it was in any way subject to the jurisdiction of Iona. As for Dunkeld, the primacy is said to have been transferred there, when the church was built and the relics of Columba removed thither, [843, by king Kenneth]. But If the jurisdiction possessed by Iona was removed to Dunkeld, did Iona thenceforth become subject to Dunkeld? Of this there is no evidence whatsoever. Any supremacy that existed, so far as Iona was concerned [after 850] seems to have existed in the Irish institutions of Kells and Armagh. Iona was not subject to Dunkeld until the territorial diocese of Dunkeld was founded [1197] It is often averred that Abernethy succeeded Iona in the primacy of Scotland. There is no evidence in support of this. St. Andrews existed for nearly a hundred years before Dunkeld, nor during that period was there any idea of a primacy at all, although the institution seems to have been founded on the model of the Northumbrian monasteries, which were themselves originally of the Scottish type. When Dunkeld was founded, [823] there is nothing we have in the notice of the event to signify that there was any primacy intended." The supposed transfer of Columba's relics thither, "no doubt gave Dunkeld a place, in the eyes of Scotsmen, which it would not otherwise possess, and invested it with a new measure of consequence;

but it was of short duration. . . . The idea of primacy existing in these Columbite foundations is entirely an *ex post facto* one, and was intended to support claims of a modern growth. . . . When Scotland obtained its primate, it was needful, if possible, to trace the roots of his authority into the old church, and men did so, although it finally landed their orders and jurisdiction among a group of presbyters with their presbyter-chief at their head." (*McLauchlan*, pp. 371—373.)

The celibacy of the monks and the clergy was a prominent feature of the Roman Church, from the year 400, about which time the decree was issued enjoining it. But it did not obtain a place among the Culdees. There was no vow of celibacy even in their "monasteries." They married in Columba's and continued to marry until they ceased to exist. Their wives were not permitted to reside in the college, but a residence was granted them in the neighbourhood, where their husbands passed much of their time, while free from the duties of the school and the church. In the Culdee system there was no nunnery, an almost inseparable attendant of the Romish monastery. "Prior to the twelfth century there is no evidence to show that there was so much as one establishment of female recluses in Scotland proper. At an early period we read of an establishment of nuns at Coldingham, but we have no record of the existence of one north of the Firth of Forth. No evidence is stronger than this for the marriage of the Culdee clergy. Celibacy has never been long confined to one of the sexes; the celibate monk has never been accompanied, in the history of the church, by the celibate nun, and in the ancient Scottish church we have no record of the existence of the latter. There were St. Bridgets and St. Kentigerns among the females of that church, but there is no evidence to show that these good women were nuns." (*McLauchlan*, p. 417.) The Culdees "were even frequently succeeded in their official station and duties by their own sons. From this [the absence of monastic celibacy] we can scarcely avoid drawing the conclusion, that those, who held a form of christianity so primitive, so simple and so pure, must have branched off from the central regions and stem of the christian church at a very early period indeed." (*Heatherington*, p. 12.)

From the families of these "presbyter-monks," were sons entering the college to be educated. From the mission stations and "kirks" others were sent. From more distant regions, England, and the continent, came young men of noble birth and royal princes, having heard of the famous schools. The education imparted was not of the monastic kind. The Latin classics were studied. It is related that Æneas Sylvius, (afterwards

Pope Pius II,) when in Scotland, intended to visit Iona, hoping to find in its celebrated library the lost books of Livy, but was prevented by the death of King James I. Greek and Hebrew were studied as Dr. Ebrard proves. As the object was, in the earlier centuries, to qualify men for missionary and pastoral work, the Bible was the chief book. Columba was familiar with the word of God, ready to quote it on all occasions, as of supreme authority. "His own home-work and that of his disciples was transcribing the Scriptures... It is told by one of his biographers, that this was the last employment of his life, for he died while engaged in transcribing the 33d Psalm. These early missionaries were thoroughly Biblical... Bede informs us that they received those things only which are written in the writings of the Prophets, Evangelists, and Apostles..... Preaching the gospel and teaching the young was thus the great work to which the early [Scottish] church devoted itself, and for both these great works ample provision was made." (*McLauchlan*, pp. 175, 438.)

These collegiate institutions, in process of time, were not secluded enough for certain men of a more monastic disposition. Refusing or ceasing to become missionaries, they became monks. Instead of making the cell an oratory wherein to prepare for preaching the gospel, they made it *discart*, or an hermitage. Perhaps a few colleges were turned into convents. Thus arose a new order, more closely resembling ascetics. There was a difference between the *disertach* and the anchorite; the one still holding a connection with the college, and the other retiring into deeper solitude. But there is no proof that they were Romish monks. "It has been thought that the Culdees possessed an eremitical order, and there are facts toward the close of their history, which would seem to corroborate this. But there is nothing to point to its existence in the earlier period of the church." (*McLauchlan*, p. 434.) If it had no early existence, it certainly did not predominate in the colleges, and give them a monkish, rather than a missionary character. When the eloquent Cuthbert, after years of perilous travels and earnest preaching, sought for a "*discart*" he could not find it in the "monastery" of Melrose, and he retired to the island of Farne, about nine miles south of Lindisfarne in Northumbria. There he remained until the year 685, having his cell fenced in by an earthen wall that shut out from his view every object but the sky. We next find him for two years as an abbot, chiefly at Lindisfarne, but there he could not be a hermit. Activity characterized the "monastery" of the isle, and returning to his cell he died, leaving behind him a name that has been sainted by a church which he never served. Only by this device of

canonization were the Cludees transformed into Roman Catholics.

6. The location of the earlier Culdee colleges was not so much in accordance with a monastic, as a missionary policy. To a large extent they were established in districts belonging to different families, clans, or tribes. From the mere fact of a secluded cell, one might argue that the founders were monks, but from the advantage taken of clanship we have evidence that they were missionaries. To illustrate this policy we mention the leading institutes, as nearly as possible in the order, and with the date of their foundation. Iona was established in the district of the clan Connell; Abernethy in Fife, at an ancient Pictish capital; Applecross in Ross; Loch Leven in Fife, and Melrose on the Tweed, between the years 565 and 625. It is claimed that Culdee schools were at Abernethy and Loch Leven at a much earlier date, but after Columba's time they were reorganized. St. Andrews was founded in Fife, 736, by Culdee Britons; Dunkeld in Argyle about 820; still later we find Scone in Gowrie, Mortlach in Buchan, Birney in Moray, Monymusk in Mar, Dunblane in Stratherne, Dornoch in Caithness, and Brechin in Angus. It will be borne in mind that these were divided among three distinct peoples, the Picts, the Scots, and the Strathclyde Britons. Lindisfarne, founded 635, on what is now called Holy Island, was the model for others among the Saxons in north England. To this list might be added many other institutes of lesser eminence, but these are sufficient to show that the Culdees adopted the missionary policy of occupying the whole country. "The likelihood is that this principle [policy] was first admitted in order to secure all possible influence in christianizing the people, the very principle which led Columba to visit and seek the conversion of the Pictish king. Family influence was in the highest degree powerful, and to secure it on the side of christianity, was but a policy, which the warmest zeal and the most consummate prudence dictated. The principle would also have been admitted for the sake of security. All these institutions had powerful family influence around them on every side; no man could assail them without calling down the vengeance of the clan, and all men would in consequence forbear; while they were capable of repaying in full the benefit they received, and became finally of so much importance, from their wealth and influence, that no family would willingly quit its hold of them. They thus became hereditary possessions in the hands of the great families of Scotland. . . . and even came to be so situated as that the lands of the monastery were in the hands of a layman, while the ecclesiastics of the community occupied the house and con-

ducted the services." (*McLauchlan*, pp. 191, 192.) "Ecclesiastical property and office became finally to be hereditary, the worst feature about the ancient Culdee church, although the same feature characterizes the livings in some modern churches." (*Ib.* p. 329.)

7. The absence of certain peculiarly Romish doctrines and rites is a strong proof of the independence of the early Scottish church. The doctrine of a priesthood was not recognized; hence no auricular confession, no penance, no absolution. Prelacy did not exist; hence no rite of confirmation. In baptism there was no "consecrated chris." In the Lord's Supper there was no "real presence," and both the bread and the wine were used by the people. Granting that there were errors in regard to the sacrament, yet there is no evidence of "transubstantiation," nor of the "mass." The merits of Christ were exalted, and hence "works of supererogation" were rejected. Christ was declared to be the only Mediator; therefore there were no prayers to the saints, no worship of angels and relics, no adoration of the "Virgin Mary." Until quite a late period in Culdee history there is no instance of the dedication of churches to her, although the name of native saints was often given to them, as Kilpatrick, Kirkcudbright, and St. Serf, (Servanus.) "Nor do we find in the biography of Columba, (by Adamnan,) any reference to the doctrine of purgatory. Where the faith of Christ was so entire, and the love of Christ so ardent, there was no room for such a doctrine as this. The all-sufficiency of the atonement made by the Divine Saviour, and of the grace of the Divine Spirit, afford the one unanswerable argument against the doctrine of purification by any other means. The completeness in which these doctrines were held by the Iona missionaries, necessarily excluded their belief in the doctrine of a purgatory. From the same cause we find no regard to other more recent doctrines and practices. Thus there is no reference in the account given of Columba's death, (A. D. 597,) to his having received extreme unction." (*McLauchlan*, pp. 183, 184.) These were important matters. It cannot therefore be justly said that there was nothing but the most trifling and unessential differences between the Culdees and their Anglo-Saxon neighbours, whose christianity had become Latinized.

8. The Culdees observed certain practices, enjoined by Rome upon her adherents, but they observed them in a manner so different, that it proves their independence. Early in the seventh century the tonsure became a theme of sharp dispute in Great Britain. The Roman tonsure was the coronal; the Scottish was the crescent. This small matter was so magnified

by Rome, that it bade fair to shake the world. The Easter question grew into a serious affair. Rome followed the day of the week, commemorating the death of Christ always on Friday, and hence Easter always came upon Sunday. The Scotch followed the day of the month, (the 14th of Nisan,) and therefore Easter was observed upon whatever day of the week it fell. They were called the Quartodecimans. There were other elements in the reckoning, so that there was often the difference of a whole month, in the day of keeping Easter. While one party was fasting the other was often feasting. So vast was the importance attached to these matters that, at the close of the seventh century, Theodore, Archbishop of Canterbury, decreed, "They which have been ordained by the bishops of the Scots or Britons who are not united to the Catholic Church, in their Easter and tonsure, let them be confirmed again by a Catholic bishop by the imposition of hands." This canon was applied to Ceadda when he came to act as the presbyter-bishop of York. Having been ordained by Scottish hands, he was rejected by Theodore, and Wilfrid, who had received prelatial ordination, was placed in the charge. This was but a skirmish; the battle was to come off upon Scottish soil.

9. The Culdee institutions had become glorious; but they did not glorify Rome. The Culdee church had disseminated through Scotland the truths of the gospel, had filled the country with places of worship, and had elevated the nation to a position of no small renown. Her strength lay in the great central institutes, called monasteries. From these her light shined afar. The Orkneys were reckoned a part of Christendom; even in Iceland there were Culdee missionaries in the tenth century. Into Switzerland had gone Columban and his brethren, rearing institutions of the Scottish type, and having differences with Rome, especially in regard to their ordination. It is surprising to find little Iona throwing her light into Europe, and sending forth such bands of missionaries into the old lands of the Saxon and the Gaul. In this she was greater than Rome. The papal power must have grown jealous of her influence, and anxious to secure her energy, her means, and her glory. The Culdee church must be reduced to submission under the pontiff; by gentle measures, if possible; by severer methods, if necessary.

10. The efforts made by the Culdees to resist the intrusions of Rome, would form a history of no small limits. Bede lamented their perversity and blindness in the matters of Easter and the tonsure. For years they repelled the advances of the prelatial party. The pressure increased, especially upon the Scottish institutes in the north of England. In 665 the crisis

came. Colman, the presbyter-abbot of Lindisfarne, argued the case at the synod of Whitby. Strong in his attachment to the Culdee church, he claimed that he derived his system from his Scottish forefathers, and from the apostle John. Wilfrid appealed to the decrees of Rome, and prevailed. Put down, but not convinced, Colman and his Culdee brethren retired from their charges at Lindisfarne and in Northumbria, and returned to Scotland and Ireland, where they hoped that the ancient customs would never be displaced. Neander makes this a turning-point in Anglican history, saying that this decision at Whitby "could not fail to be attended with the most important effects on the shaping of ecclesiastical relations over all England: for, had the Scottish tendency prevailed, England would have obtained a more free church constitution, and a reaction against the Romish hierarchial system would have ever continued to go forth from this quarter." In twenty-one years Theodore of Canterbury almost entirely banished the usages of the Culdee church from England.

Lindisfarne had been gained; the next attempt was made upon Iona, whose abbot was Adamnan, the biographer of Columba. This man visited Northumberland, listened to the Saxon priest Ceolfrid, and yielded the points relative to Easter and the tonsure. But the arguments that convinced him were not drawn from the authority and decrees of the Pope; they were based upon the traditions concerning Hebrew customs and the example of Peter as an apostle. On his return to Iona he endeavoured to bring his brethren over to his new views, but they rejected them. Crossing to Ireland he met with more success. Bede relates that he "brought almost all of them, that were not under the dominion of Hii (Iona,) to the catholic unity." The Scottish church maintained its own practices until after the death of Adamnan in 704. What sort of a bishop was he, thus to be withstood by his own clergy? They believed in no jurisdiction over them, as opposed to the will of the brethren. "If this be not presbytery, it is wonderfully like it. It may not indicate the details of modern presbytery as existing among these early christians, but it certainly indicates a constitution implying in it the independence of individual ministers, and the supreme authority of the collected mind of the brethren. . . . These men were not to be overborne by authority, even that of the Apostolic See." (*McLauchlan*, p. 245.)

In making a fresh attempt, Ceolfrid sent a letter to Naitan, king of the Picts. In 710 he wrote it, carefully avoiding all reference to the papal decrees and supremacy. Naitan was convinced. The ministers over whom he held an influence adopted the coronal tonsure and the Roman Easter. But

others would not yield. The "family of Iona" persisted in their views. For seven years these stubborn Scots maintained their independence, and right of private judgment. Royal power was employed; they were finally driven, as incorrigibles, out of the Pictish kingdom. The Saxon monk Egbert used the same arts among the Scots, and large numbers of them yielded. It must be noted that the victory, thus far, was mainly in regard to Easter and the tonsure. The chief interest in this whole controversy lies in the fact, that "the Scottish brethren never once acknowledged that the authority of the Romish See was entitled to their deference and obedience. They acknowledged the authority of Holy Scripture, and of apostolic example, but they never acknowledged any other. Nor was it in deference to Papal authority, that they finally succumbed. What they refused to the letters of the Popes, they yielded to the reasoning and persuasions of a Saxon monk... The ancient Scottish church was not papal in its constitution. It loved unity, and by its desire for unity was led to conform to a practice which it had long resisted, but the unity it sought was not the unity of Rome. The Scot and the Pict had no reason to love civil Rome; they withstood, for many a year, with no little determination, the claims of ecclesiastical Rome. Even when finally yielding in the matter of Easter and the tonsure, it was to reason, and not to Rome, that they professed to defer." (*McLauchlan*, p. 249.) The Strathclyde Britons did not submit until the year 768, and then by the agency of a monk.

After these concessions, the Culdee church seemed to say to papal Rome and England, "thus far shall ye come and no farther." Iona regained her position; her expelled "family" returned, and we have a tolerably complete history of the establishment for several centuries. The Danish pirates repeatedly desecrated the island, fire consumed the buildings, but the devoted brethren lingered among the scathed ruins. Some were murdered; other turned away, weeping, from the hallowed abode of their ancestors, and sought refuge in Dunkeld and similar institutions. But at the beginning of the thirteenth century there were Culdees at Iona. The other leading institutions have touching chapters of history, although many a chronicle may have been destroyed by the prelatial invaders. The politics of the country changed; the Scots predominated over the Picts, and, with the Strathclyde Britons, they became one nation. Church unity contributed largely to national unity, and the consolidation of the clans. That the piety and orthodoxy of the Culdees declined through the eighth, ninth, and tenth centuries, none will deny. But their sturdy resistance to the great evils associated with the prelacy of those centuries

excites our admiration. It is remarkable that Romanism did not finally prevail through the influence of foreign prelates, but through the power of the Scoto-Saxon kings. Submission to the papal chair came by means of subjection to the throne of Malcolm Canmore and his sons.

11. A reform was needed. There is force in the peculiarity of the reform insisted upon by the Roman party, which was waiting on the borders to make a seizure of the Culdee institutions. It shows that the old Scottish establishments had not entirely lost their character nor their independence. "The anxiety of writers of the Roman school to represent the ancient [Scottish] church as so corrupt, shows that its organization could not be in accordance with their views. But it is questionable whether the corruption was such as these men represent it." (*McLauchlan*, p. 335.)

In 1058 Malcolm Canmore ascended the Scottish throne. If it be a fact that he was educated in England, it may be true that his Anglo-Saxon training led him to adopt the papal customs and doctrines. It is quite certain that he was resolved to introduce prelacy into his realm. It was probably about the year 1077, that he founded the bishopric of Mortlach, the first of the kind in Scotland. It was however a mere foundation on paper. Thus he began a policy, which aimed at the establishment of a complete hierarchy in the kingdom, at the expense of the ruin of the Culdee church. This was a specimen of the approaching reform. But he was not to be the reformer. The English princess Margaret, daughter of William the Conqueror, was to set in motion the papal machinery. She might have entered a convent, had she not been an exile in Scotland, and had not Malcolm insisted upon making her his queen. His kindness to her widowed and banished mother and children, and his devotion to herself, prompted her to repay the obligation by advancing the church that she ardently loved. To this object she gave her powerful mind and fervent heart. In her opinion the Scottish church was perversely in error, and she directed her zeal to its reformation.

The evils to be remedied were such as these; the marriages among the clergy; the absence of doctrines and customs important to the papal system; the observance of the "mass" in a way opposed to the whole practice of the Catholic Church; the wrong mode of reckoning the time for the Lenten fast; the failure to take the Lord's Supper on Easter Sunday; the want of strictness, (according to her prelatiic biographer, Turgot,) in observing the Sabbath; the custom of not dedicating churches to the Trinity; the fact that "the ancient church was too much the church of the people, and too little that of the monarch, in

an age when feudal ideas of sovereignty were beginning to prevail"* the want of ecclesiastical councils, under the management of royal and papal legates; and especially the lack of dioceses, archbishoprics, and a fully empowered primacy.

Margaret was wise, politic, and condescending. It required no little skill and patience to effect the intended changes. The land was covered with places of worship, the remains of which still exist, extending to the most remote of the Hebrides. The cell, the kirk, and the college were still in the hands of the Culdees, and controlled by the presbytery. Her personal character won her a great influence. She was notable for her piety, as every visitor to her chapel in Stirling Castle will now be told. She fasted with rigour; she retired to caves for prayer, as if she were a genuine Culdee; she lavished alms upon the poor; she encouraged pilgrimages to Iona and St. Andrews, and furnished the means for the journey; she rebuilt the chapel of Columba; she assumed that it was her prayers to the great Saint of Iona, that obtained for her the gift of children, and thus overcoming national prejudices she sought to give to the revolution the appearance of a reform.

While thus winning the people, she was working for prelacy, which the Anglo-Saxons must introduce into Scotland. The striking fact is, that Lanfranc, the English primate, was her counsellor, notwithstanding the sad fate of her family and of her Norman race in England. She could forgive all in England that she might gain all in Scotland. The Culdee presbyters were brought into conference. At one of the councils she stood alone, and contended for three days with the Scottish clergy, arguing from Scripture and tradition. The king acted as her interpreter to the Gælic ministers. She insisted that the unity of the Catholic faith should be preserved, but was silent upon the authority of the Pope. No true Culdee would have listened, with a tendency to conviction, if she had intimated the right of Rome to rule over the church of his fathers, and of "the holy Columba." By degrees she carried the lesser points, and opened the way for the greater. Her policy was to clear the way for changes which her sons might effect. We may judge of the general purity of the Culdee church, in the eleventh century, by the kind of reform that was attempted.

12. It is a remarkable fact, that where Culdeeism was weakest, Romanism was introduced with the least difficulty. The so-called monasteries were in the way of papal progress. Where there was no prominent or active institute or clan, or district, the people more readily accepted the new prelatic

*McLauchlan, p. 330.

bishop. There being no central college, there was no well organized presbytery, and where there was no presbytery diocesan episcopacy easily gained a footing. This rule was modified by several conditions, such as the low state of piety and the feebleness of the missionary spirit; the readiness with which a Culdee abbot or presbyter would be tempted by the offer of promotion and reward; the enthusiasm of the clan for the king, and the ease of converting the family which held the lands of the college. The prospect of an aristocracy in the state would induce many chieftains to promote the introduction of higher orders into the church. In other lands, the larger the number of monasteries, the easier were papal customs and dominions introduced; but in Scotland the reverse was generally the rule. Immediately after Margaret's death, (1093,) her son attempted to set up the entire system of prelacy. "Feudal lords and Romish bishops became now the chief denizens of the Scottish court." Dioceses were founded. A prelatic bishop was appointed over Caithness and Sutherland. He met with little resistance, for there was no leading Culdee institute in operation, the ancient one having declined. In Ross we find Macbeth, probably a perverted Celtic minister, as the first diocesan, an instance of the fact that some few of the abbots and presbyters were won over to the new order of things. The whole college of presbyters was, in a very few instances, induced to make the change, as at Brechin, where was an old Culdee establishment. At this place, "David, notwithstanding his desire for the new state of things, constituted the Culdees, who were usually twelve in number, the Dean and Chapter of the diocese; and arrangement which would not have been made, if the older clergy had been so corrupt as a certain class of writers has represented them," or unless the Romanists were even more corrupt. "In this case the new state of things was grafted upon the old. Indeed this was David's usual policy." (*McLauchlan*, p. 370.) Large grants of property began to be made by the kings to the ancient monasteries, as in the case of Loch Leven.

And yet this grafting process did not succeed so well as might be imagined. There must be an entire uprooting of the old, and a planting of the new. Presbytery must fall, before prelacy could rise. The college must be supplanted by the cathedral. "With the exception of one or two of the earlier and less prominent bishops of somewhat doubtful identity, we do not find one native Scot accepting, or received into, the newly constituted offices. Bishops and monks are almost all importations from abroad; some from England, others from France. The whole Romish system was to be introduced into

Scotland, and the men, who had to organize it, had to be introduced along with it." (*McLauchlan*, p. 418.) It is very clear, then, that Culdeeism did not slowly grow into Romanism; the one was by the other supplanted. Where the ancient institute was strongest, there the new system was most vigorously resisted, until a royal order expelled the inmates, as in the case of David I. expelling the Culdees from Dunkeld, (1197.)

13. Rome could not incorporate the Culdee system into her own government. She could adopt the continental Monarchism, Pelagianism, and the later Jesuitism, but she could never take under her broad pretentious wing the system of the Waldenses, the Culdees, the Hussites, and the Jansenists. The antagonism in doctrine and practice was too great for compromise. The Scottish monasteries must be destroyed; colleges of presbyters must be dissolved. To accomplish this, two modes were adopted.

One was the erection of dioceses; the other was the importation of various orders of foreign monks, to build new monasteries, or occupy the old. The two movements went forward together, under the royal direction. The suddenness of the revolution proves that it was brought about by force, rather than by persuasion. What could the poor presbyter-monks do against the king and his army of prelates and papal monks? "Every diocese in Scotland was founded between 1100 and 1153, except that of Argyle, which was separated from that of Dunkeld in the beginning of the thirteenth century, the whole of the powerful hierarchy of Scotland having been set up by the sons of Margaret," and that in fifty-three years! "This was a remarkable change, and as sudden as it was remarkable. Nor did it stand alone; other changes, equally significant, were taking place alongside of it. The ancient Culdee monasteries were fast disappearing, and great establishments, in accordance with the Romish model, were taking their place. Monks were introduced into every part of Scotland, covering and feeding on the land. The providing of dioceses was but a small portion of what Alexander and David did for the church." Abbeys were founded at Scone, Inchcolm, St. Andrews, and at Edinburgh was built Holyrood. Others rapidly followed. We find monasteries, of almost every order known in Europe, speedily introduced, until the land was full of them. As specimens we may name twenty-eight convents of the Augustines, (the first order that entered north of the Firth of Forth,) six Red Friars, six Premonstratenses, three Benedictines, six Tyronenses, four Cluniacenses, thirteen Cistercians, fifteen Dominicans, seventeen Franciscans, and nine Carmelites, with nunneries in growing proportions. Before such an array the Culdees were not able to stand. These had

more destructive power than the king, with his twelve dioceses and two archbishoprics.

To extinguish the Culdee church "all those means, by which a religious body may be annihilated, were systematically resorted to. By corrupting those who could be tempted by the bribe of ecclesiastical rank and wealth; by expelling from their monasteries those who obstinately adhered to the belief and practice of their fathers; by vexatious and iniquitous lawsuits; by dazzling the eyes of the people with a more splendid ritual than that followed by the simple presbyters of the Columba order; by calumniating their character and affecting a superior standard of purity of morals—in short by all the means by which an adroit, determined, and unscrupulous party may enfeeble the influence and paralyze the resolutions of a sect it has resolved to destroy, did the adherents of the Romish Church labour to sweep from the land all vestiges of the Culdees. It was not, however, till the thirteenth century that they entirely succeeded, and even then they only suppressed the colleges of the Culdees and dispersed their members. The latter still continued to labour as individuals, and in many remote parts of the country kept alive the flame of a pure christianity, long after the whole land seemed to have sunk under papal darkness." (Alexander's *Iona*, p. 134.)

And this has been called the progress of Latin christianity! "Instead of the humble, unpretending Culdee establishment, arose a powerful hierarchy, the members of which came to hold the highest offices in church and state. This change is that often referred to as the 'progress of civilization,' as if civilization consisted in instituting high offices in the church, accompanying them with rich endowments, and filling them with foreigners, while the native population, who had long bravely defended their country, and filled the offices in church and state well, were put aside, and their liberties withheld and appropriated to the crown. Yet this has been called the progress of civilization; and outwardly it bore that aspect, for there was an apparent grandeur in the church as David left it, and a magnificence around the throne, which had never existed in the case of either before; but in a few centuries this grandeur became such an intolerable burden, that the nation refused to bear it any longer. With this averment that the changes in the church and state, in the beginning of the twelfth century, were changes in the direction of civilization, is almost always associated the statement, that the ancient Celtic church really was corrupted and depraved, and that in consequence there was a loud cry for reformation.

"If there were corruptions in the Culdee church, Queen Margaret and her sons sought to remedy them by importing

from abroad corruptions of a grosser kind, which had grown up in a warmer climate, and under the influence of more powerful stimuli. The corruptions of Rome were a most insufficient remedy for the corruptions of Scotland. That the Culdee church had been gradually adapting itself to the necessities of a national christianity, is sufficiently obvious. Ministers were found beyond the walls of the old mission institutes; churches were growing up in addition to the old oratories; and many of the working clergy were men of mark and of fame. Their lay abbots and their clanship were a source of weakness, while the marriage of the clergy, in an age when an ignorant and superstitious asceticism was growing into wonderful repute, served above all things to pave the way for a system more rigid, and apparently more spiritual. With all its sources of weakness, the Culdee church, however, was in the view of the nation superior to that which followed; and if evidence of this is sought or, it will be found in the fact that the revolution, which supplanted it, was the work of the king, not of the nation; that while the foreign portion of the population aided him, he received little support from the native Scots, or their ministers, and that these continued, in after times, to cherish the highest esteem for the memory of those men of piety and power, who had distinguished their ancient national church.

“Nor has this spirit died away. David might have supplanted the ancient church; he could not eradicate, from the minds of the people, the principles it had implanted. It requires but little acquaintance with Scottish history to observe that these never were eradicated; that during the reign of the Roman church in the kingdom they continued to exist, exhibiting themselves occasionally in such outbreaks as the letter of king Robert Bruce and his nobles to Pope John, or the uprising of the Lollards of Kyle, and finally culminating in the events of the Scottish Reformation. Those principles had regard, above all things, to the independence of the ancient Scottish kingdom and church. They exist still fresh and vigorous as ever in the Scottish mind; nor is it easy to say for how much of what now distinguishes Scotland ecclesiastically, she is indebted to the ancient Culdee church. One thing is plain, that notwithstanding the claims of the Church of Rome, and its hierarchical organization to antiquity in Scotland, she can only claim four hundred of the eighteen hundred years that have elapsed since the planting of christianity in the kingdom, viz., the period between 1150, when David established her, and 1550, when his establishment was overturned by the resuscitation of the old Scottish principles at the Reformation.” (*McLauchlan*, pp. 420, 421, 440).



TREES.

NEWSPAPER ARTICLES

BY

REV. THOMAS SMYTH, D. D.,

Pastor of the Second Presbyterian Church

Charleston, S. C.



T R E E S.

Mr. Editor.—Our City Council are doing well in planting out trees. By delaying, however, the boxing up of them, they are exposing them to certain destruction, many of them—one third being already deprived of their bark by horses. Such injury, if not fatal, *as it often is*, will assuredly impair the growth, the size, the beauty and the duration of the tree. What deserves to be done, deserves to be well done, and as many have been delighted by seeing these trees planted, they will it is hoped be both increased and protected.

On the beauty of trees, Gilpin in his *Forest Scenery* remarks (vol. 1, p. 45)—It is no exaggerated praise to call a tree the grandest and most beautiful of all the productions of the earth. In the former of these epithets nothing contends with it; for we consider rocks and mountains as part of the earth itself. And though among inferior plants, shrubs and flowers, there is great beauty, yet when we consider that these minuter productions are chiefly beautiful as individuals, and are not adapted to form the arrangement of composition in landscape, nor to receive the effects of light and shade, they must give place in point of beauty—of picturesque beauty, at least, which we are here considering—to the form, and foliage, and ramification of the tree. Thus the splendid tints of the insect, however beautiful, must yield to the elegance and proportion of animals which range in a higher class.

With animal life I should not set the tree in competition. The shape, the different colored fur, the varied and spirited attitudes, the character and motion, which strike us in the animal creation, are certainly beyond still life in its most pleasing appearance. I should only observe with regard to trees, that nature has been kinder to them in point of variety, than even to its living forms. Though every animal is distinguished from its fellow, by some little variation of colour, character or shape, yet in all the larger parts, in the body and limbs, the resemblance is generally exact. In trees, it is just the reverse, the smaller parts, the spray, the leaves, the blossom and the seed, are the same in all trees of the same kind: while the larger parts, from which the most beautiful varieties result, are wholly different. You never see two oaks with an equal number of limbs, the same kind of head, and twisted in the same form. However, as a variety is not alone sufficient to give superiority to the tree, we give the preference, on the whole, to animal life.

T. S.

THE ELM TREE.

Mr. Editor:—This ought to be, as far as possible the ornament of our streets. Its height, its duration, its shade, its facility of transportation and growth when it is carefully protected by a box, all recommend it. And then, how matchless is it in beauty. In a bright summer's day, says a recent writer, we raise our pen from the paper and look out upon the landscape. The first individual object that arrests our eye is an *elm tree*—not indeed, the best example we could find in nature to illustrate our doctrine, but as it casually offers itself to our observation, let us see to what extent the Creator, even here, has consulted the principle of beauty. First, the *figure* of the tree, as a whole, is majestic and graceful. The various parts severally contribute to this impression. Its massive trunk braced below with buttresses, and tapering above, supporting a spreading dome, forms such a *union of lightness and strength*, as the mind always loves to recognise either in nature or art. The *top* also is beautiful for its symmetry, which is more remarkable, since every individual branch shoots out with seeming carelessness and ease, without the least apparent reference to any other branch, while all together compose a structure of great regularity of outline. The top waves gracefully in the breeze, and the *leaves*, refreshed by a recent shower, chance at this time to exhibit that interesting feature described by the poet as characteristic of the foliage of all trees after a summer shower, namely, “glittering as they tremble.” Majesty of form, the pleasing union of strength and lightness, symmetry of outline, gracefulness of motion, and richness of foliage, thus combine to make up the impression of the beautiful which we derive from the first and general aspect of the tree. If we next descend to a more minute analysis of the parts, and examine attentively the leaves, the bark, and even the heart-wood, we find no less traces of a regard to the same principle in each. The leaves are stamped in the same mould and every one exhibits the same definite shape, the same serrated edges, and the same verdant covering, and the bark and heart-wood display a nice order and arrangement. But let us call in the microscope to our aid, and now the structure of the leaves and wood reveals the beautiful in a far higher degree than can be discerned by the naked eye, the leaves disclosing a skeleton composed of innumerable fibres delicately interwoven. A thin cross section of a twig, when exposed to a high magnifying power, gives a delightful view of the vessels in which the various fluids of the plant circulate through every part, all which are tastefully arranged in separate groups adapted to each fluid, some for the sap, some for air, and some still more delicate for secretions of a finer order.

The Elm is frequently referred to by the Poets. Our favorite, Wordsworth, thus speaks of a grove of them:—

“Upon that open level stood a grove,
The wished-for port to which my course was bound,
Thither I came, and there, amid the gloom
Spread by a brotherhood of lofty Elms,
Appeared a roofless hut.”

In “The Church Yard among the Mountains,” he introduces one that seems to be the pride of the Village:—

“A wide-spread Elm
Stands in our valley, nam'd the Joyful Tree ;
From the dateless usage which our peasants hold,
Of giving welcome to the first of May,
By dances round its trunk.”

And again—

“The Joyful Elm,
Around whose trunk the maidens dance in May.”

Dr. Hunter supposes that the Elm is a native of England. Phillips, however, does not agree with this; but admitting that the tree was known in England as early as the Saxon times, observes, that this does not prove it indigenous to the soil, confuted as it is by Nature, which really allows it to propagate its species in this country according to her common rules, and in other countries, where the seed falls, young plants spring up as commonly as the oaks in Britain.

The Elm was considered by the ancients of Eastern nations as a funeral tree, as well as the Cypress. It is celebrated in the Iliad, for having formed a hasty bridge by which Achilles escaped the Xanthus, when that river, by its overflowing, placed him in danger of being carried away. It has been suggested that the Romans probably introduced it, and planted it on the graves of their departed heroes. It was well known among the Latins. Virgil says that their husbandmen bent the young Elm, whilst growing, into the proper shape, for their *buris*, or plough tail.

“Young Elms with early force in copses bow,
Fit for the figure of the crooked plough.”—*Dryden*.

The Romans esteemed the Elm to be the natural support and friend of the vine; and the feeling that a strong sympathy subsisted between plants, led them never to plant one without the other. The gravest of Latin authors speaks of the Elm as husband of the vine; and Pliny tells us that that Elm is a poor spouse that does not support three vines. This mode of marrying the vine to the Elm gave rise to the elegant insinuation of Vertumnus to Pomona, whose story may be found in Ovid:

“If that fair Elm,” he cried, “alone should stand,
No grapes would glow with gold, and tempt the hand;
Or, if that vine without her Elm should grow,
'T would creep a poor neglected shrub below.”

This union of the vine and Elm is constantly alluded to by the poets. Tasso, as translated by Fairfax, says :

“The married Elm fell with his fruitful vine.”
 “The lofty Elm with creeping vines o’erspread.”

OVID.

Milton, narrating the occupations of Adam and Eve before the fall, sings :

They led the vine
 To wed her Elm ; she, spoused, about him twines
 Her marriageable arms, and with her brings
 Her dower, the adopted clusters, to adorn
 His barren leaves.

And Beaumont says :

The amorous vine
 Did with the fair and straight-limbed Elm entwine.

And Wordsworth, in that beautiful reflection, the “Pillar of Trajan,” speaks of it :

So, pleased with purple clusters to entwine
 Some lofty Elm Tree, mounts the daring vine.

There is a beautiful group of Elms at Mongewell, Oxon, which are in full vigor. The principal one is seventy-nine feet high, fourteen in girth at three feet from the ground, sixty-five feet in extent of boughs, and contains two hundred and fifty-six feet of solid timber. Strutt informs us, that the venerable Bishop of Durham, when in his ninetieth year erected an urn in the midst of their shade, to the memory of two of his friends ; inscribing thereon the following classical fragment :

In this once favored walk, beneath these Elms,
 Where thickened foliage, to the solar ray
 Impervious, sheds a venerable gloom,
 Oft in instructive converse we beguiled
 The fervid time, which each returning year
 To friendship’s call devoted. Such things were ;
 But are, alas ! no more.

The Chipstead Elm, which is an English tree, is a fine specimen, and is of an immense size. It is beautiful as to form, and its trunk is richly mantled with ivy. In Henry the Fifth’s time, the high road from Rye to London passed close by it, and a fair was held annually under its branches.

At Sprotborough, Yorkshire, stands what is justly regarded as the pride of the grounds—a magnificent English Elm. This noble tree is about fifteen feet in circumference in the bole, and still thicker at the height of four feet from the ground, where it divides into five enormous boughs, each the size of a large tree, and gracefully descending to the ground ; the whole forming a splendid mass of foliage, having a diameter of about forty yards from bough to bough end.

The Elm is generally raised by means of suckers, rarely from seeds. It delights in a sound, sweet, and fertile land, and a loamy soil. It thrives best in an open situation, and bears transplantation well. It may also be planted in good pasture grounds, as it does not injure the grass beneath; and its leaves are agreeable to cattle, which in some countries are chiefly supported by them. Evelyn says that in Herefordshire the inhabitants gathered them in sacks for their swine and other cattle.

Fruitful in leaves the Elm.

So prolific is this tree in leaves, that it affords a constant shade during the summer months, and for this reason it has been planted in most of the public and royal gardens in Europe. It is also of quick growth, as it will yield a load of timber in little more than forty years. The leaves are doubly serrated, that is, with small saws upon the larger ones, and unequal at the base. In autumn they are changed to yellow or ochre colour, enlivening the dark tints of the fir, rendering it scarce less agreeable than its juvenile shades. Its flowers, which are in clusters and bell-shaped, put forth towards the end of March.

The wood of the Elm is hard and tough, and is greatly esteemed for pipes that are constantly underground. In the metropolis, before iron pipes were used, the consumption of this timber for conveying water, was enormous. It is also valuable for keels and planking beneath the water-line of ships, and for mill-wheels and water works. When long bows were in fashion, it was used in their manufacture, and the statutes recommend it for that purpose.

SHADE TREES.

MR. EDITOR: Allow me to call the attention of your readers, of the citizens generally, and especially of our Honorable Mayor and Council, to the Essays on Shading by Trees, our sidewalks and carriage ways, just published by Mr. Charles Parker of this city. His suggestions, with which I most cordially agree, must, I think, commend themselves to every mind as conclusive and of great practical importance. They are very timely, and though by an apparently indirect course, yet if carried out with spirit, they cannot but contribute to the welfare and prosperity of Charleston. Whatever will contribute to the health, comfort, coolness, and beauty of Charleston as a place of residence, and especially during our long and tedious summer, will and must contribute, in a very substantial manner, to its growth, and to the expenditure in it of incalculable sums now spent in seeking these primary blessings in other and more public-spirited communities. There is not a more suicidal policy than

that which limits expenditure to the boundary of absolute present necessity. It is with a city as with a family and the family residence; make it comfortable, attractive and agreeable, and you do more to cultivate home feelings, home attachments and home pleasures, than by any amount of expenditure abroad, besides avoiding the moral dangers of foreign travel.

A visit to the cities of the North will convince any one that while the necessity for attention to the shading and beautifying of their streets is immeasurably less than with us, the attention and expenditure given to these objects is immeasurably greater. A visit to Savannah, Augusta and Columbia will demonstrate to any doubter the most happy and beneficial effects resulting from a systematic plan of planting the streets. To the late Col. Blanding, Columbia is indebted for those colonnades of fast-growing shade trees that constitute her greatest attraction, and will for ages perpetuate his cherished memory. I never behold and enjoy their exquisite beauty without blessing the public spirit and fine taste which led him to carry through the patriotic plan. Had it pleased Heaven to spare his invaluable life, Charleston would, I am sure, have exhibited in its similar improvement, another proud monument to his energy and patriotism; and Mr. Parker cannot confer a greater blessing on a coming generation, even if not encouraged as he should be by the present, than by using every requisite means to secure the full and general execution of his plans. They are as scientifically correct as they are tasteful and well conceived, and they will prove to be as economical as they will become a certain source of public benefit.

In this climate, and cut off as we and our children are from the country, and rural walks and pleasures of other places, these improvements are, in my opinion, *absolutely necessary*. Every parent should most earnestly desire them. The moral influence of trees and shady walks—their power in drawing out the finer sensibilities of the soul, and in cherishing youthful genius, and their social effects, combine to justify the wisdom of the Chinese in regarding the man who plants a tree as a public benefactor. In this respect we may learn wisdom from the ancients, from all other countries, and from our own ancestors.

Our fathers knew the value of a screen from sultry suns, and in their shaded walks and long protracted bowers, enjoyed at noon the delicious coolness of declining day. We bear our shades about us—self-deprived of other screen, the thin umbrella spread, and range an Indian waste without a tree.

Let our City Council take the whole matter up, and with a "liberal soul devise liberal things," assured that "the liberal soul will become fat." The very men who would complain most

loudly in view of such "a Quixotic attempt at public spirit," will be among its most ardent admirers *when it is accomplished*. The rich cannot refuse their proportion of the means, and the poor will be speedy and most sensible recipients of the resulting benefits, in possessing cool and shady retreats, where they may enjoy relief from the oppressive heat. Let then a systematic public plan be carried out, by which, gradually, we may have a covered shady walk or drive from the *lines* to the Battery, and through other portions of our city; and while the anticipation will be cheering to us, it will be most profitable and delightful to our children, and our children's children. CIVIS.



ON THE IMPORTANCE OF A KNOWLEDGE OF
Natural History
TO A FULL UNDERSTANDING OF THE SACRED
SCRIPTURES.

A LECTURE
Delivered Before the South Carolina Lyceum
BY THE
REV. THOMAS SMYTH, D. D.,
of Charleston, S. C.

Friday Evening, May 19, 1848.



NATURAL HISTORY.

Ladies and Gentlemen : I have been appointed to address you on the present occasion on the importance of a Knowledge of Natural History to the full understanding of the Sacred Scriptures and the right improvement of our moral feelings.

While religion in its great essential principles and duties is adapted to all men—to all conditions of society the lowest as well as the highest—and to the mind in all states of ignorance or enlightenment—yet is it eminently addressed to the cultivated and enlarged understanding. For its full and perfect comprehension, and its complete enjoyment it demands the highest exercise of the judgment and the most powerful energies of our moral nature. Voluntary ignorance is inconsistent with all notions of religion which employs and requires progress while perpetual ignorance is perpetual childhood. Religion—by enlarging the field of observation, by elevating our views, by ennobling the character, by gathering around man's present condition the attractions of eternity, and by strengthening the mind to the conception of an unbounded flight in the illimitable progress of its future being—affords the highest motives and the most powerful stimulus by which the mind can possibly be influenced in the pursuit of knowledge. And such a state of mind—alive to all the communications of knowledge and to the observation of all the phenomena of nature—and open to the impressions which the ways of God are ever sealing upon the impressible heart—such a state of mind is presupposed in all the revelations of heaven. Hence it is that the word of God contains such innumerable allusions to the works of God. Man is there considered to be—what Bacon has beautifully called him—“the Interpreter of nature.” “The works of God and the word of God, says a recent natural historian, may be called the two doors which open into the temple of truth and must therefore confirm the same truth.” And as another illustrious natural Historian has confessed—“in order rightly to understand the voice of God in nature we ought to enter the temple with the Bible in our hands.” Not that we are to revive those rules of criticism of a former age, when all facts and all knowledge were made to square with a preestablished interpretation of Scripture. Not that we are to make the Bible a textbook for any system of Philosophy, either Natural or Moral, but that we are to consult it as book pregnant, as Bacon confesses, with the mysteries of Natural Philosophy—and filled with the only certain knowledge of the original and design of all

things and of the infinite source of that wonderful wisdom displayed in their formation, arrangement and adaptations. We will not say with Kirby that "if we exercised the same diligence on the Scriptures which is given to the investigation of the opinions of the ancients we might arrive at information with regard to powers which under God rule the physical universe, which it is hopeless to gain by the usual means of investigation." But we do say that the investigation of nature is enlivened by the study of the Bible and that the full understanding of the Bible requires the knowledge of natural Science. The instructions of heaven are couched in similitudes drawn from all the departments of external nature. The inspired penman traversed the mineral, the vegetable and the animal kingdom, culling from *all* emblems of truth, flowers of beauty, and themes of elevated grandeur and majestic sublimity. Thus while man is pointed to heaven is he kept alive to the beauties of earth—the objects of the wayside of his earthly journey are made to teach him lessons for eternity and every thing above, beneath and around him, with harmonious voice point thro nature to her God.

All natural objects have
 An echo in the heart. The flesh doth thrill
 And have connexion by some unseen chain
 With its original source and kindred substance.
 The mighty forest, the proud tides of ocean,
 Sky-clearing hills, and in the vast of air
 The starry constellations; and the Sun,
 Parent of life exhaustless,—these maintain
 With the mysterious mind and breathing mouth
 A co-existence of community.†

The study of nature enables man to find companionship, inspiration and delight wherever he may be. He who can thus converse with nature will never be less alone than when alone with nature.

Where rise the mountains these to him are friends,
 Where rolls the ocean thereon is his home;
 Where a blue sky, and glowing clime extends
 He has the passion and the power to roam;
 The desert, forest, cavern breaker's foam
 Are unto him companionship; they speak
 A mutual language, clearer than the tone
 Of his land's tongue, which he oft forsakes
 For nature's pages glazed by sunbeams on the lake.

This study therefore deepens the fountains of pleasure so that in addition to those streams which flow naturally into the soul, there will be all the delight experienced from a perfect knowledge of that with which we are by it made conversant. It will destroy many weak and injurious superstitions, improve the minds and the hearts of the young and lead them to habits of observation which will prove of the greatest importance.

†N. A. Rev. Vol. 41, p. 421-5.

Natural History bears a most intimate relation also to the other sciences which it illustrates and by which in return it is illustrated.

But you will be also convinced that Natural History is not a mere theoretical or speculative or idle pursuit but one which bears very directly upon the welfare, the health and the enjoyments of society. "What is there," it has been asked, "from the reader's spectacles to the reviewer's paper and pen which observation has not drawn out from the great treasures of the natural world?" To it we owe whatever improvements we have made in agriculture and horticulture by which the gratifications of man have been multiplied and his health essentially promoted. And it will continue to unfold new productions and new properties in all its departments;—new uses of animals, vegetables and minerals, and new ways in which they can be applied to the benefit of man." "It will teach man to employ nature against itself and thus neutralize many of its evils, shewing how it furnishes the antidote as well as the bane; shewing in fact that it never puts difficulties in the way of man without some corresponding advantage it leaves him to discover."*

In the remaining discussion of this subject we will briefly shew that the holiest and wisest of men have been interested in this science and that much of the force and beauty of Scripture depend upon its knowledge.

Moses is the earliest writer with whom we are acquainted. Designed by Providence as the deliverer of the chosen people and for their establishment as a nation under proper government and laws, circumstances were so overruled that he was brought up in all the learning of the Egyptians, a people at that time far advanced in civilization and knowledge. The Mosaic Laws, independently of their moral bearing and typical and religious aspect had many of them a most direct and intimate connexion with the health, comfort and agricultural prosperity of the Israelites. The influence of the multiplied sacrifices required of this people in promoting social intercourse, in providing frequent dinners of flesh meat for the poor and the slave, and frequent opportunities of relaxation and enjoyment, and in requiring even of the most miserly the occasional use of this food and thus preventing the consequences resulting from an entire abstinence from flesh—was of the most salutary kind. Such also were those ceremonies in which wine was used and by which, in opposition to the policy of the Egyptians, the use of wine was encouraged. The vine was one of the natural and most flourishing productions of Palestine and its cultivation was in this way promoted while at the same time the people

*See Calmet, Vol. 4, p. 558.

were attached to their habitations and their soil and preserved from the use of a more pernicious and intoxicating drink. The cultivation of the olive was in like manner advanced by the appointment of numerous offerings of oil. This became a great source of wealth to the Israelites and a powerful means of attachment to their country. The distinction between clean and unclean animals which entered so deeply into the Mosaic institutions will be found on examination to have been made with the most intelligent reference to the effects of different animals when used as food; upon the physical and moral temperament of an Oriental people. We cannot however enter into a detailed illustration of the Knowledge of Natural History displayed throughout the whole Mosaic Code—in the prohibition of sowing fields with mixed seeds—of eating the fruit of trees during the first three years of their growth—in reference to vineyards and to clothing and numerous other matters.

With the very opening of Scripture we have a Philosophical and Scientific description of the origin, and different kingdoms of nature, rising from inert matter, thro vegetable and animal up to intelligent being.

I. *Botany*—Grass, Shrubs, Trees.

II. *Aquatic Animals*—Insects, Amphibia, Birds.

III. *Terrestrial Animals*—Wild vermin, Large Beasts, Savage Beasts, Man.

GEOLOGY.

In the 2d chapt. of Genesis we are told that “the Lord God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them and whatsoever Adam called every living creature that was the name thereof. And Adam gave names to all cattle and to the fowl of the air, and to every beast of the field.” Adam gave names to such animals as were brought before him, or as were connected with his place of residence. This would imply, what examination seems to justify, a knowledge on his part of their respective characters and habits. For the original Hebrew names of many beasts and birds and particularly such as are found in that region where Adam most probably dwelt are formed on the principle of onomatopœia that is upon the imitation of their natural sounds or other characteristic qualities.

The sublimity of external nature enters largely into the *Epinikion* composed by Miriam the Prophetess and sung by the victorious Israelites after their triumphant passage thro the Red Sea.

The Psalms of David are full of reference to those objects of natural beauty and interest which must have attracted his attention and inspired his heart when he watched his flocks as a

shepherd of Israel. Thus does he read in the heavens the evidence of God's glorious existence, power and wisdom.

Thus does he teach himself and all men the lessons of humility and gratitude and reverence by the contemplation of the same objects.

Light and darkness, heat and cold, the trees of the forest and the flowers of the garden, the ferocious tenants of the wilderness and the domesticated animals, the gentle murmuring streams, the foaming cataract, the thundering waterspout and the storm—river, ocean, are all made tributary to the power and eloquence of this sweet singer of Israel.

And when we turn to the Book of Job do we not find it, as Bacon said, pregnant with the mysteries of natural history and full of unequalled descriptions of natural objects?

How beautiful is that illustration by which Job reproaches the unnatural severity of those from whom he had anticipated sympathetic kindness! He compares the cruel disappointment he had met with to the promise of a plentiful supply of water held out to a parched up caravan by the fall of floods of rain, surveyed at a distance, but which on arriving at the place are found to have entirely evaporated or to have branched out over the sands and become lost.

What time they wax warm, they evaporate
 And when it grows hot they are dried up in their place;
 The outlets of their channel wind about,
 They stretch into nothing and are lost.
 The companies of Tema search earnestly,
 The caravans of Sheba pant for them;
 They are consumed—such is their longing;
 They arrive at the place and sink away—
 Behold ye also are nothing;
 Ye see my down-casting and shrink back.

And how lofty and transcendent is that description given by Elihu of the power, wisdom and goodness of the great creator, in the works and wonders of creation, in the formation of rain, thunder, lightning, snow, clouds, clear sky, the return of spring and the general revolution of the seasons and terminating in that sublime passage.

Splendour itself is with God,
 Insufferable Majesty!
 Almighty! We cannot comprehend him
 Surpassing in power and in judgment!
 Let mankind therefore stand in awe of him;
 He looketh all the wise of heart to nothing.

Equally sublime is the following:

Great things doeth he, surpassing knowledge:
 Behold! he saith to the snow—BE.
 On earth ther' falleth it;
 To the rain, and it falleth—
 The rains of his might.

The concluding address, in which the omnipotence, wisdom, goodness and supreme dominion of the Deity are asserted, is a compound of the most astonishing dignity, grandeur and elevation of sentiment and language, in which every department of nature, the heavens and the earth, the phenomena of the one and the most terrible and wisest animals of the other, are brought together and form a picture of God's universal providence never equalled. Much however of its beauty, truth and power is dependent on a proper understanding of its allusions to theology of natural history.

When we pass to the prophecies and particularly Isaiah, we find them filled with the most glowing descriptions of natural phenomena.

Of Solomon it is said that "he spake of trees from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall, he spake also of beasts and of fowl and of creeping things and of fishes." He described the subjects of natural history and in a scientific order, placing first Botany and descending from tree to plants and then Natural History, including man and beasts, birds, reptiles and fishes. This classification coincides with the arrangement of Moses. We think highly—it has been said of Linnæus—and of Aristotle and why? because their learning entitled them to a distinguished situation among those who have studied nature and natural science. This is proper; but examination demonstrates, the equal propriety and perhaps greater of placing the Naturalists of Scripture before Aristotle and Linnæus. Solomon before Aristotle wrote *in order* on natural subjects; but Solomon did not reduce the science to system, for it had been rendered systematic long before him. He followed the organized arrangement of Moses.

Christ, the great Teacher of mankind, who came to open and to lighten their pathway to the skies, is remarkable for drawing his illustrations from the objects of surrounding nature and thus instructing man thro the fowls of the air, the flowers of the field, and all the employments of agricultural life.

Having thus shewn how interesting this science was to the characters mentioned, characters most eminent for holiness, it will only be necessary in further confirmation of our position to mention the names of Galen, Derham, Ray, Boyle, Niewentyl, Linnæus, Bacon, the pious Henrich Moittr Gaede, and Kirby who says it has always been his habit to unite the study of the word of God with his works."

We will therefore proceed to consider the necessity of some considerable knowledge of this subject to the proper understanding of the Scriptural writings. If any apology is to be

made for so freely introducing these writings before a Literary Society it may be sufficient to say that even viewed as writings they are unquestionably the most interesting—the most ancient—the most important—as a treasury of moral and historical truth that we possess—that they were admired by ancient sages and classic writers,—have been the great treasury of Poetical beauties—the shrine at which Poets and orators have caught their inspiration—and to which we owe whatever is most valuable and sublime in modern Literature. Whatever therefore bears upon the elucidation of Scripture or whatever Scripture illustrates is on that very account increased in interest and value.

Now from what has been already said the necessity of some considerable knowledge of natural history to the full understanding of Scripture is apparent. The language of Hosea might be employed by all the Sacred writers. I have used similitudes. And it is equally true that these similitudes are chiefly drawn from natural objects and are understood only by a reference to those objects. Without a knowledge of Natural Science Scripture will in some cases appear contradictory. Some of the darkest texts have had no obscurity except from the ignorance of facts in this department. Some of the most startling objections against the Bible lose all their force when the natural history of the objects alluded to is cleared up. Some of the choicest beauties of sacred rhetoric lie involved in illusions to natural phenomena, unknown to the multitude. And even bright predictions, and binding precepts, and indispensable doctrines, are conveyed in language unintelligible save to him who knows the facts they presuppose.” “How dry, how cold, how spiritless, how utterly unmeaning, are many transcendent passages of the Bible, to one who is in this respect unprepared and rude. And how does the prospect brighten as it has been eloquently said when this enchantment peoples the waste, and spreads verdure over the blank desolation. Some of the chapters in the beginning of Joshua are to the uninitiated little more than lists of hard words; perhaps are skipped by many a reader. But let this reader be only prepared by a little Geographical or topographical knowledge, and at once associations the most pleasing and vivid cluster around the very names. In process of time the Biblical Student cannot cast an eye upon the map of Sacred History without a glow of interest. The Great Sea is to his spirit more, far more than the Mediterranean. Geneserath though less and peradventure less beautiful than some of our own lakes, becomes a centre of hallowed recollections. Its encircling mountains were honored of God. Its waves were trodden by the feet of Christ. Its very products

were the sustenance of his disciples. Its overhanging eminences and solitudes were his holy retreats. Its surrounding hamlets were signalized by his converse, example, and mercies. And what shall we say of the stream which traverses the land or of the acrid sea into which it falls; of the mountain chains at the North, or the deserts at the South, the fresh campaign of the Eastern Nomades; the hill country of Judah, the Valley of Aijalon; of Ebal of Gerizim, of Bethlehem, of Olivet, of Zion.

We might proceed to shew that the very sense of innumerable passages lies closed under the seal of this Science in its various aspects. And it were an utter impossibility to explain intelligibly any one Book of the Sacred Writings without some knowledge of Natural History. For the Bible, as it opens with a compendium of Astronomy, Geology and Natural History, so does it close with a gorgeous display of the most rare and splendid minerals all clustered into one bright and sparkling image of the upper Sanctuary. It contains constant reference to the habits and instincts of animals, not known to us and not found in this part of the world. And how are such allusions to be understood but by the help of this science? "Did the turtle, the crane and the swallow know their appointed times when Jeremiah wrote? We are certain they retain this knowledge. But how do we acquire this certainty? not from birds of our own country; cranes and turtles are not resident among us; we must inquire on the spot; must derive our observations from where these birds are common and must justify and illustrate Scripture by appealing to the actual and the annual occurrences in countries where Scripture was given."

Suppose it were asserted that any one of the innumerable statements contained in the Bible on this subject is incorrect, how are we to rebut the argument if ignorant of the true facts of the case? An examination of the origin of the names and habits of Scripture animals will go far to authenticate Scripture history. As the knowledge of the Natural History of the earth extends in the Geological Researches of the learned it is found to exhibit a wonderful correspondence with the statements of Scripture. A knowledge of the chemical property of bodies is also implied in several parts of Scripture. Thus when it is said "As vinegar upon nitre so is he that singeth songs to an heavy heart," it is necessary to know that the nitre or natron of the ancients is our soda, and that when vinegar is poured upon soda the latter is decomposed according to a chemical law one of the ingredients of it forms a new compound with the vinegar, while the other escapes in the form of numerous bubbles with a quick crackling noise.

When it is said to the Jews in (Is. i. 25) "I will thoroughly purge away thy dross and take away all thy tin," we must—to understand the force of the allusion—know, that silver (to which the just are compared) of all metals suffers most from an admixture with tin, a small portion being sufficient to make that metal as brittle as glass, while it is also with great difficulty separated from it.

Lead has an important quality as it vitrifies with the baser metals, which it carries along with it from the cavity of a test leaving the pure gold or silver. This gives great force to an otherwise obscure passage in Jer. 6, 29 and 30, where the obduracy of the people—notwithstanding all the ordinary and extraordinary means employed for their amendment is compared to reprobate silver in which the alloy is so inseparably commingled with the purer metal as to be irremovable. The assayer therefore gives up the process, for after placing his bellows, and lighting a fire so intense as to melt even the nozzle of the bellows and to carry off the lead the alloy still continues. "They are," says the Prophet, "all copper and iron;—they are corrupt. The bellows are burned being consumed by the fire, the lead is vanished (or carried off with the heat), the refiner melteth, but the heterogeneous particles are not separated (and this being the case) reprobate silver shall they be called for Jehovah hath rejected them." And thus it is that extremity of affliction is called "a furnace of iron," because of all metals iron requires the strongest fire to fuse it.

And how much—very much of the force of many of the teachings of this inspired volume is dependent upon the degree of intimacy with which we are acquainted with the natural history of the objects by which they are conveyed?

The recollection of the swiftness of the dromedary and the employment of this animal in eastern countries, in cases of great expeditions, gives new beauty to a passage which has received endless explanations. Reviewing his own passing days and their fleeting haste towards eternity Job exclaims,

Oh, swifter than a courier are my days!
They flee away—they see no good.
As the hastening dromedary they sweep on;
As an eagle swooping on his prey.

In this translation the climax is beautifully preserved, the running messenger is swift, the fugitive swifter, the dromedary swifter still and the vulture bending towards his prey swiftest of all.

The patience and unresisting tranquility with which the ass bears the oppression of its unequal load, urging forward till he can endure no longer, and then quietly lying down under it until

his strength is recruited—is made to characterize the lot of Issachar and his descendants—

Issachar is a strong ass,
Crouching between two burdens.
And he saw that the rest was good,
And the land that it was pleasant,
And he bowed his shoulder to bear,
And became a servant to tribute.

The ignoble and rapacious disposition of the wolf is in most perfect accordance with their history employed to describe the character of the Benjamites,

Benjamin is a ravening wolf;
In the morning he shall devour the prey,
And in the evening he shall divide the spoil.

The extreme jealousy with which the she-bear protects her young, not permitting either man or beast to intrude upon her solitude with impunity, gives great force to this symbolic description of millennial happiness,

And the cow and the bear shall feed;
Their young ones shall lie down together.

How awful is the picture of desolation described by Jeremiah as consequent upon the death to which Judah was exposed when we remember that the wild ass dwelling as he does upon the most barren and arid regions can ordinarily subsist on the scantiest fare.

The wild asses stood in the high places,
They snuffed up the wind like dragons;
Their eyes failed because there was no grass.

The paternal care and kindness of God for his creatures is beautifully illustrated in the following reference to the habits of the eagle:

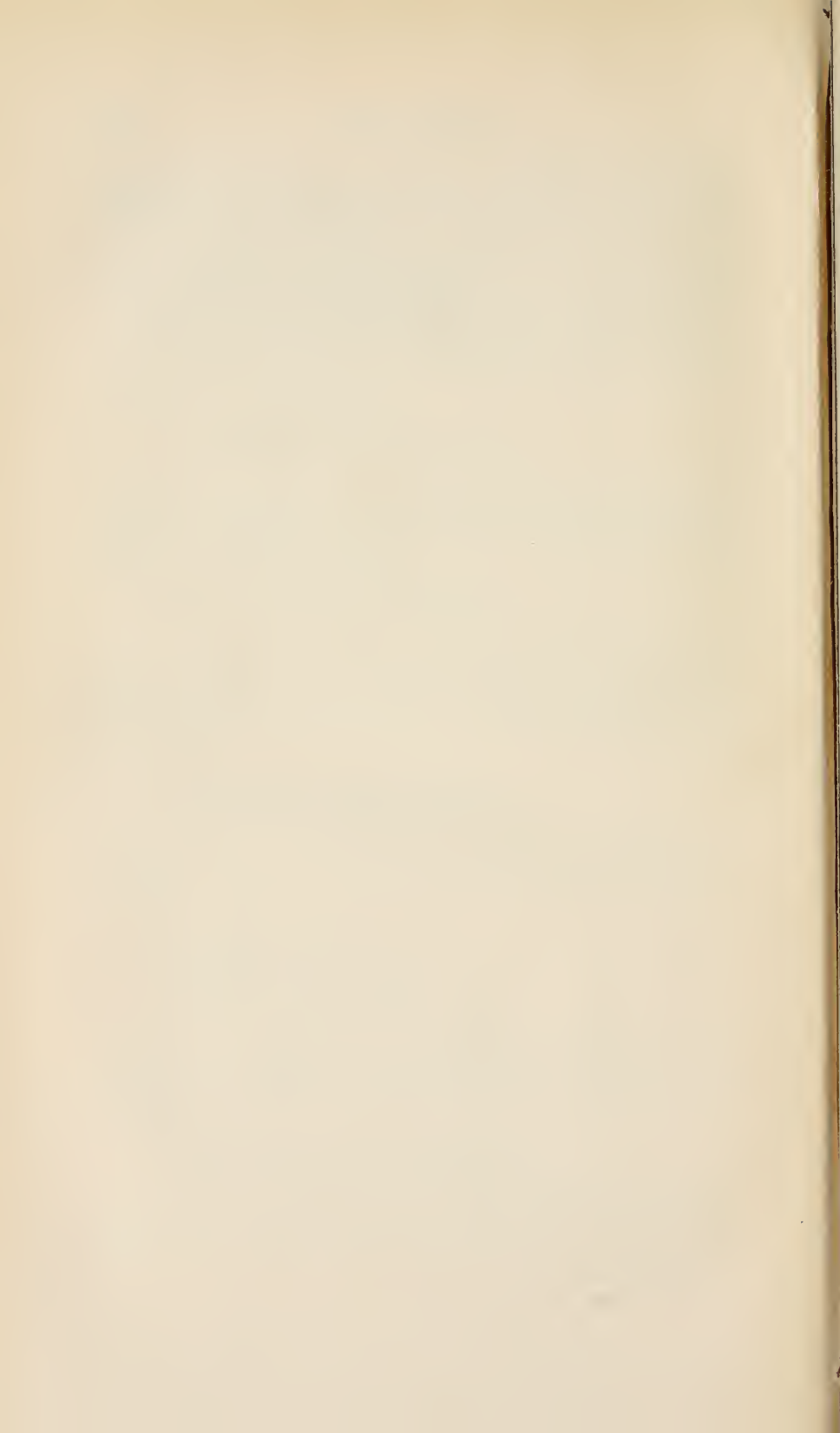
As the eagle stirreth up her nest,
Fluttereth over her young;
Expandeth her plumes; taketh them;
Beareth them upon her wings;
So Jehovah alone did lead him,
And there was no strange God with him.

Perhaps the litigated question whether the power in carrion birds of discovering their food resides in their visical or nasal agency may receive some light from Scripture. Thus in Job 28, 7 it is said:

There is a path which no fool knoweth,
And which the eye of the kite hath not seen.

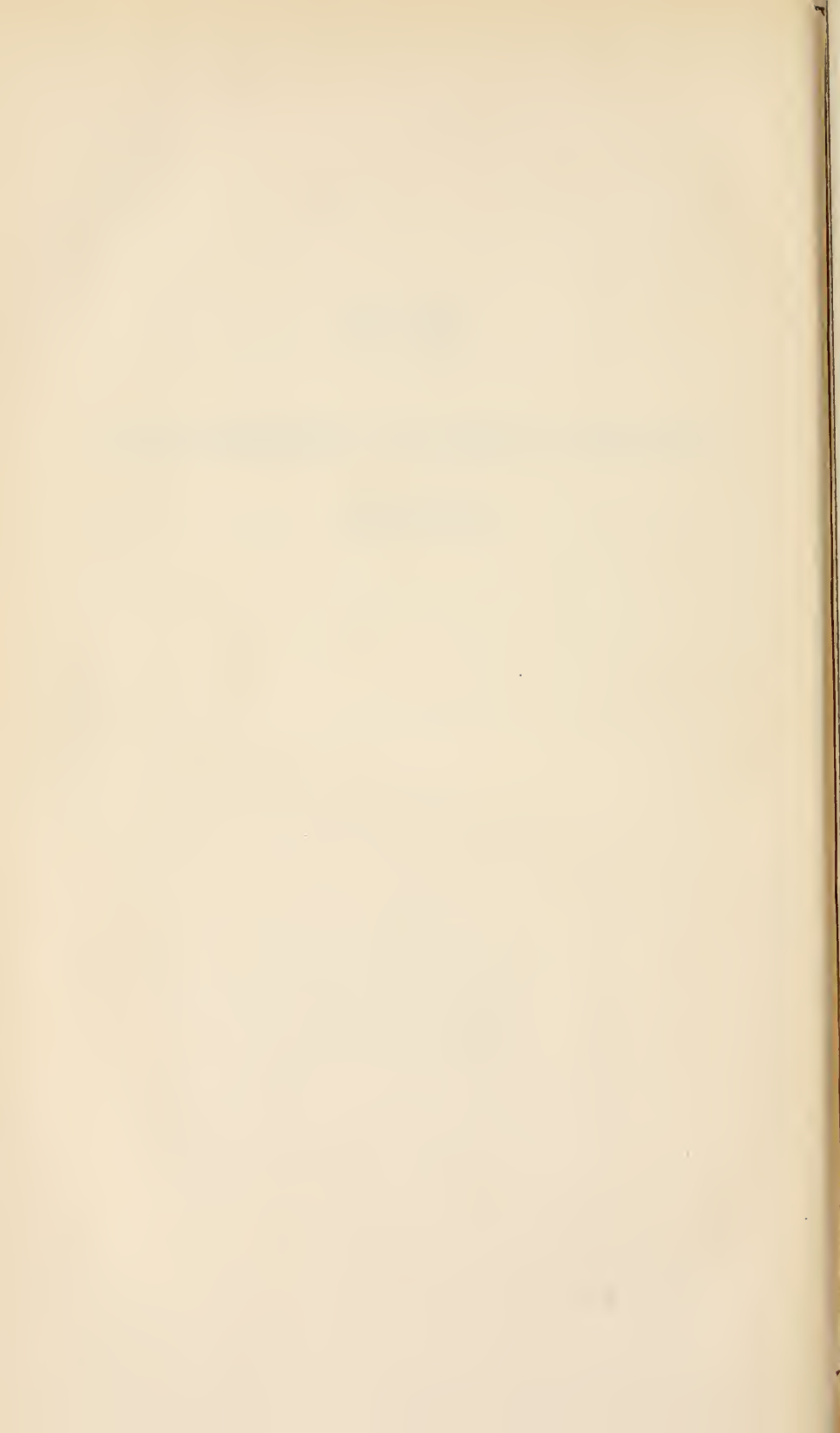
But it were an endless task to attempt to bring to view the innumerable allusions to the animal, vegetable and mineral kingdom.

But as your time and patience have been sufficiently taxed, I will not enter into those details which might in themselves be agreeable. I trust however that what has been said will have some influence in increasing your interest in this Society; in promoting a taste for the study of Natural Science; and in directing your minds to the Sacred Volume not only as a Code of Morals and a Guide to everlasting truth, but also as containing a field of the most varied and delightful natural beauty.



LECTURE
ON THE
Practical Utility of Astronomical
Science.

BY THE
REV. THOMAS SMYTH, D. D.,
of Charleston, S. C.



ASTRONOMICAL SCIENCE.

Every one has heard of the Wonders of Astronomy, but few entertain an adequate conception of its practical utility. It appears to me, therefore, that to some at least, I should be rendering no unacceptable service. If I were to endeavour for a short time to divert your thoughts from the more marvellous aspects of the subject, and fix them on some of the particulars which bring it home more immediately to the thoughts and the business of mankind—had great capacities, or great attainments been essential to the accomplishment of my purpose, I should have been silent—but believing that a simple and lucid statement of facts, is all that will be required, I shall not hesitate to proceed with the discussion of the subject. In doing so, I shall have to speak of several other Arts and Sciences, in order to show that they are all indebted to the influence of Astronomy for their practical advancement. At the same time I wish it to be distinctly understood, that I have not the slightest intention of depreciating the value of any other branch of study—either in nature or in art; nor is it intended to deny that astronomy is much indebted to other arts and sciences for the comparative perfection of its present state. All the Arts or Sciences are more or less connected and dependent upon each other, and all will be valued in proportion as they are understood. But unless we are utterly to repudiate the faculty of discrimination, we cannot estimate them all at precisely the same value. Without then in the least wishing to disparage the interest or importance of any other department of human knowledge, it will be my endeavour on this occasion, from an induction of particulars to shew that Astronomy, from the benefits which it has already conferred—and which it is destined hereafter to confer—upon the world is entitled to pre-eminent gratitude and admiration.

If we have not read the annals of the past with a purblind perversity of judgment the most cursory glance at the History of Natural Philosophy will be sufficient to shew that Astronomy has been the Originator of some—the promoter of others, and the undoubted precursor of all those great advances in modern science which so eminently distinguish the present age. Let us then for a few moments cast our thoughts backward over a period of somewhat less than two hundred years, to the time when Newton made his great discoveries, and briefly compare the present with the past, passing geology, optics, chemistry, geography, chronology, borology, metrology, mechan-

ics, mathematics, navigation and mental progress, under a short and rapid review.

Geology, for instance, previous to the epoch to which I have just alluded had no existence. The theories of Burnett, Whiston, Buffon and Hutchinson were nothing better than philosophic dreams, mere reveries of the imaginative faculty unguided and unchecked by any thing like a sober regard to facts. In the modern sense of the term, geology was not even thought of when astronomers began to measure and weigh the earth in order to ascertain its magnitude, its density and its form. It was not till after these questions had been long discussed, and pretty well determined, that scientific men commenced enquiring, by a careful examination of facts, into the interior structure of the globe, and the nature of the materials of which it is composed. It was then and not till then that the genius of Geology rose into existence, coming forth as from the depths of Eternity clothed in attributes of surpassing novelty and mystery, exciting in every contemplative mind, sentiments of unusual awe and admiration, opening for our perusal a new and mighty volume, "rich with the spoils of time," a wondrous history of life and death, and change, and ages past, compared with which all human records are but as a single isolated page.

The Science of Optics is another deeply interesting branch of knowledge, extensive in its ramifications and varied in its beauties as the light and hues of Heaven. But prior to the discoveries of Newton, the laws of light and colour were very imperfectly understood. There were, it is true, some scattered fragments of knowledge relating to refraction, and reflection, in the possession of a few scientific men, but there was no consolidated, comprehensive, generally received system of optical laws. Newton, we are told, while endeavouring to improve the telescope, procured a glass prism. With this he analyzed a beam of light, proved by the solar spectrum that it was composed of various coloured rays, explained the true philosophy of the rainbow, and from his own experiments defined and published an original system of optics, the great principles of which have been adopted by the whole scientific world. And who was it that first discovered the progressive motion and the relative velocity of light? It was an Astronomer. Yes—and it was a man who was busy all his life in the invention and improvement of astronomical instruments, who first discovered the means of correcting, by a peculiar construction of lenses, the chromatic aberration of light. And in consequence of this discovery, we are now furnished with chromatic telescopes and achromatic microscopes, instead of those imperfect and now obsolete ones which were an incessant source of uncertainty and vexation to all who were in the habit of using them.

By the application of this discovery by Dollond to the construction of optical instruments, we now enjoy the advantage of being able to procure them so completely free from glare, and mistiness and false colours, as to enable us with ease, to ascertain the forms of structures of objects, which it was previously beyond the power of mortal faculties to discover.

Chemistry may also be cited as having made great advances within the limits of that period to which we have before adverted. In its present state of comprehensiveness and exactitude, it no doubt approximates more nearly to Astronomy than any other branch of physical science. And though its obligations to Astronomy are not so palpably obvious to a casual observer, as those which are due from some other quarters; yet if attentively considered, they will be found to be neither few nor small. Certainly there existed nothing like a correct system of chemistry, till long after the time of Sir Isaac Newton. No one, it is presumed, would venture to deny this fact. Why, it was not till the 4th of August 1774, that Dr. Priestley discovered the existence of Oxygen Gas. Hear what a modern professor of Chemistry declares concerning Oxygen: "Of all elementary substances," says Professor Fownes, "Oxygen is the most abundant in nature, the most important to living beings, and that with which the study of the elements may be best begun." And yet, before the discoveries of Dr. Priestley, Oxygen was not known. A most extraordinary system of Chemistry, then, that must have been (had there been one) which ignored the existence of this all-pervading element. That Astronomy was the precursor of Chemistry, cannot be doubted, and there can be as little doubt that it was essentially advanced by that great and general impulse, which the discoveries of Newton gave to the whole circle of physical sciences. Nor is this all. The modern chemist, whilst prosecuting his refined and analytical researches, requires instruments, which upon due consideration will be found to derive much of their accuracy and value from the indirect influence of astronomical science. But this will perhaps be more distinctly evident when we come to discuss the connection of astronomy with weights and measures and philosophic instruments of various kinds.

As to Geography, every one must be aware of its great practical utility. But few words will be required to shew that for all its accuracy, and, therefore, for nearly all its value, it depends entirely upon astronomical science. For without maps and charts, and latitudes, and longitudes, what would any pretended system of geography be worth? If the existence of such a thing were possible, it would be as preposterous as a clock without hands, or rather without any figures or divisions on the dial plate. But how could any one construct a map or

chart, or lay down the true position of any object on the face of the globe without the knowledge of its latitude and longitude? If, for instance, any one wishes to ascertain his own latitude and longitude, what must he do? He cannot know it by intuition, nor has he reason to expect the indulgence of supernatural aid. He must either know enough of Astronomy to obtain it for himself, or he must apply to an Astronomer for the information. These remarks, brief, as they are, will be quite sufficient to indicate the reasons, why all our old maps and charts, whose dates are anterior to the prevalence of the Newtonian system of Astronomy, are so full of inaccuracies and positive errors, as to render them of no more value than so much waste paper, except as mere matters of antiquarian curiosity. Without Astronomy they never could amount to any thing more than guesswork or probable conjecture.

Chronology, also is of some practical importance in the affairs of mankind. Those who have given the most attention to it will not be the last to acknowledge that few departments of enquiry have presented a larger amount of puzzling problems for solution. Its apparent discrepancies have often proved vexatiously embarrassing to those who were desirous of becoming the correct chroniclers of past events. In the earlier periods of civilization, no one was able even approximately to master it. To historical enquiries, it was an interminable quagmire, a slough of despond, and so it would forever have remained, had not astronomers directed their attention to the subject. Sir John Herschel very aptly compares the ancient calendar to a badly managed clock, which was sometimes forgotten to be wound up, sometimes set forward, sometimes put backward, to serve particular purposes or private interests. It is demonstrable, that the ancients knew neither the true length of the year, nor the time when it should begin or end. They tried hard to measure it, but they invariably made it too short or too long. At one time they made it consist of 355, at another of 455 days, but they were always wrong. The times and the seasons were perpetually getting away. The longer these discrepancies were neglected, the more glaring and complicated they became. At length the discordances were found so great, and so inconvenient, that it was absolutely necessary to attempt a reform. Julius Cesar determined to make an effort to set the matter right. For this purpose he obtained the assistance of Sosigenes, the astronomer. Under his guidance, it was enacted that the year 46 B. C., should be called the "Year of Confusion," that they should commence their reckoning anew, and that another length of the year should be adopted, which would keep the calendar and the seasons more nearly in adjustment. This change dated from the year 45

before Christ, which was the first regular year commencing on the first day of January. But Sosigines, though much nearer the truth than his predecessors, was not exactly right in the connection he applied, so that in about sixteen centuries it was found that the commencement of the year was again ten days wrong. In order to rectify this error, what is called the *New Style* was introduced by Pope Gregory in 1582. This New Style, however, was not adopted in England till the year 1752, about 20 years after the death of Sir Isaac Newton. At that time the error amounted to nearly eleven days. The government authorities consulted Dr. Bradley, the celebrated astronomer, on the subject. He advised the adoption of the New Style, and was an active agent in its introduction, for which it is said his windows were broken, and he was in danger of being stoned by the populace. But notwithstanding opposition, the measure was carried, the law established, and since that period there has been no uncertainty concerning the beginning, the end, or the length of the year within the limits of a single second nor ever will be again as long as the science of astronomy shall endure.

Clocks, watches and chronometers are all practically useful instruments. In the present state of society they are indispensable. For their progressive improvement they are mainly indebted to the influence of Astronomy.

So again, with regard to Metrology, or the science of measures, this will again furnish a striking exemplification of the practical uses of Astronomy, for to this source we are indebted exclusively for the only exact and invariable standard of measures, whether of time, weight, space or capacity. As this is a point of considerable interest and importance to my argument, but not frequently discussed on occasions like the present, I must request the indulgence of your attention whilst I enter so far into particulars as to make myself clearly understood.

The earth revolves on its axis, once in 24 hours or in 86,400 seconds. The lapse of time required for this rotation, is always the same, and this is the only invariable phenomenon in the whole universe with which we are acquainted. All other things are in an incessant state of change, but this, as far as we know, has never presented any sensible evidence of variation. There is no change. But some one may be disposed to ask "How is this ascertained?" The fact may be verified by the following means: Suppose you possess a suitable telescope, well adjusted, and firmly fixed in the meridian, within the tube of this telescope there is placed a fine cross-wire (in reality it should be a line from a spider's web) stretched across the center of the field of view, and exactly perpendicular to the

horizon. We must also premise that you have at hand, a well regulated clock, the pendulum of which beats once every second precisely. Being prepared for observation you compute the time when a fixed star will be in the field of view of your telescope. Near the computed time you place your eye at the end of your instrument. The star makes its appearance, and while you watch its progress, you listen to the beats of your clock. At a certain instant the star glances over the spider line, and you note down the second when the star was on the line. You then wait till nearly the same time the next day and a little before the expiration of the 24 hours, you place your eye at the telescope again, and just when your clock beats the 86,400th second, the same star shoots across the spider line again. If you were to repeat the observation a thousand times (supposing your instrument to remain in perfect adjustment) the result would invariably be the same. In fact, the experiment has been repeated hundreds of thousands of times, and no shadow of doubt has ever mingled with the certainty of the result. There is not a better established fact, in the whole circle of Physical Science, than that of the earth always revolving on its own axis in precisely the same lapse of time. Sir John Leslie remarks, in his splendid dissertation on Mathematical and Physical Science, "The length of the day has certainly not altered a single second of time since Hipparchus observed eclipses, 2000 years ago." And Sir John Herschel, one of the greatest authorities of the present day, declares that we do not know that it has varied even the fraction of a second, or rather it is demonstrable from astronomical records that no such change has taken place, and when we call to mind the refined artifices, amounting almost to mathematical accuracy, which Astronomy has elicited, and introduced into modes of admeasurement of various kinds, we can scarcely fail to perceive that in every case where great precision is required, every one who uses a twofoot rule, a slide rule, a measure of capacity, a basis of balances, a divided circle, or a graduated scale of any kind is indirectly at least indebted to Astronomical Science for the superior perfection and value of the instruments which he employs.

Mathematics and Astronomy are intimately connected, but the obligations are reciprocal, and so obvious as to render it unnecessary to enter into detail, lest they should be doubted or overlooked. It is well known to all readers of mathematical history, that Astronomy has actually created some of the higher branches of analytical science. All the greatest mathematicians in the world have given much attention to Astronomy. None can justly be considered as a first rate mathematician without it. Here it must be sufficient for me to state the fact, that

whilst grappling with some of the more obtruse and complicated astronomical problems, some of the most gigantic and brilliant achievements in mathematics which the world has ever impressed, have been displayed.

And then there is Navigation, which though last in the order of enumeration, is by no means the least in importance amongst the various departments of human knowledge on which Astronomy has shed a being, and fostering influence. And if we were to enquire who assisted and advised the government of this country when they offered a reward of £20,000 for the best method of discovering the longitude at sea, who invented the sextant, who explained the theory and laid down rules for the practice of Navigation, who gave the true philosophy of the tides, and who supplies the seaman with the Nautical almanack four years in advance, the true answer would be astronomers, and astronomers alone, or if we advert for a moment to more early times, what kind of navigators shall we find our progenitors to have been? Their nautical enterprises were limited by very narrow bounds. What we should call long voyages they never made. They went to sea with fear and trembling creeping cautiously along the coast unwilling to sail out of sight of land, doubtful if they did so, whether they should ever see it again. How different the state of navigation in the present day. The merchant has now only to possess a vessel, embark a cargo, hold up his finger, and a hundred brave seamen stand ready to leap on board sextant in hand to navigate his vessel across the wide waters of the mighty deep to the remotest limits of the globe. Thus I am bold to affirm that Astronomy, through the medium of navigation, has a direct and powerful tendency to promote the trade, the commerce, the greatness, the glory of the British Empire, and the civilization and happiness of the world at large.

Astronomy, too, tends to exalt and ennoble the moral and intellectual capacities, and shed a beneficial influence on the mind generally. It also tends to discourage and dissipate the horrors, and check the follies of superstition. Look back for a moment at the wild and dreary wake of the middle ages, the great men of that day, they were scarcely a step removed from mere alchemists, fortunetellers and necromancers, but the genius of Astronomy appeared, and as with Almighty Angel's wing, swept away the accumulations of mental rubbish, to be buried in oblivion, or remembered only as semi-barbarous aberrations of the human intellect. Astronomy and superstition stand in the same relation to each other, as light and darkness.

And now, in conclusion, Astronomy is, as I have already hinted, calculated to expand and strengthen the mental powers.

The intellect is imbued with instructive cravings. Astronomy presents unbounded stores for their gratification. Astronomy is a science that deals alike with the minute and the immense. It is an ocean where a lamb may bathe with safety, or an elephant may swim. The constellations may be known, the telescope may be used and numberless objects of great interest and beauty may be seen by any one with very trifling trouble, and expense. If they are so disposed, the simplest and most uninformed may acquire the elements of Astronomy without discouragement or fatigue. The most matured and potent genius that ever existed, will never find occasion (like the ancient warrior) to sit down and weep for another world to conquer. However great his prowess, as he proceeds step by step, from demonstration to demonstration, feeling the foundation on which he stands firm as a rock of adamant beneath him, he will ever be reminded, that beyond the horizon of his most advanced and elevated position, there is an infinitude of sublimities and wonders which the eye hath not seen, of which no adequate conception has ever entered the human mind. Can any one doubt whether that which presents so unlimited a facility of adaptation to the exigencies of the case, may be made a source of great pleasure and improvement to the mental powers?