

Theol.
S.

Complete Works

OF

Rev. Thomas Smyth, D. D.

EDITED BY

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

NEW EDITION

WITH BRIEF NOTES AND PREFACES

BIOGRAPHICAL SKETCH IN LAST VOLUME.

VOLUME VII.

131991
—
2013/14

Columbia, S. C.

Reprinted by The R. L. Bryan Company.

1910.

EDITORIAL NOTE.

Dr. Smyth's Complete Works comprised in these volumes are published under written instructions left by him. The cost of publication is paid by a fund which he provided.

The Editor's work has been confined mainly to proof reading and to occasional recensions of the printed text. The works are re-issued not for the general book-market, but for donation to public libraries.

J. WM. FLINN

TABLE OF CONTENTS.

MISSIONS.	PAGES
Faith the Principle of Missions—By Rev. Thomas Smyth, D. D.	13— 37
Preface	9— 11
Appendix	38— 42
Christians, Christ's Representatives and Agents for the Conversion of the World—By Rev. Thomas Smyth, D. D.	45— 91
Preface	47
Appendix, including some editorial notices of Dr. Smyth's works	91— 92
Obedience the Life of Missions—By Rev. Thomas Smyth, D. D.	95—161
Preface	97
Note	161—163
The Church Awakened to Her Duty, and The Ground of Hope—By Rev. Thomas Smyth, D. D.	205—224
Report on Foreign Missions. Presented to the Synod of South Carolina and Georgia, at its session in Athens, in November, 1842—By Rev. Thomas Smyth, D. D.	225—246
Preface	227—228
Appendix—Containing the substance of an address by the Rev. Dr. Potts, of New York.	235—245
Treasurer's Report	246—252
The Rule and Measure of Christian Charity—By Rev. Thomas Smyth, D. D.	255—272
Note to above.	273—276
Collections for Charitable and Religious Purposes, a Part of the Service of God, a Means of Grace and therefore an Essential Part of Christianity. In four chapters, with preface, introductory remarks, and including a Report on Systematic Benevolence by the Rev. Dr. Thornwell, adopted by the General Assembly. Third Edition—By Rev. Thomas Smyth, D. D.	279—324
Preface	281—282
Introductory Remarks	283—286
Report	324—326
The Duty of Interesting Children in the Missionary Cause. In three chapters, with an appendix giving an account of juvenile efforts for missions, an appeal to the universities and four poems.	329—362
Appendix	362—369

	PAGES
Christians, Christ's Representative and Agents for the Conversion of the World, and Self-Denying Love and Liberality Essential to Christian Character and Happiness—By Rev. Thomas Smyth, D. D.....	371—401
Notes	401—408
Articles on Christian Charity—By Rev. Thomas Smyth, D. D. (Extracted from The Southern Presbyterian.)..	411—439
MISCELLANEOUS.	
Duelling. A Series of Articles—By Rev. Thomas Smyth, D. D...	441—534
RELATING TO THE WAR.	
The Sin and the Curse, or The Union, the True Source of Disunion, and Our Duty in the Present Crisis. A Discourse Preached on November 21st, 1860, in the Second Presbyterian Church, Charleston, S. C.—By Rev. Thomas Smyth, D. D.....	537—554
Appendix	554—561
The War of the South Vindicated and The War of the North Condemned. A Discourse Preached by Rev. Thomas Smyth, D. D., on the Occasion of the Appointment of the Fourth of July as a Day of Prayer for the Lincoln Usurpation.....	563—698
The Soldier's Prayer Book.....	701—750
An Outline of the Soldier's Hymn Book, with an Index of First Lines	753—761

MISSIONS

FAITH,
THE PRINCIPLE
OF
MISSIONS.

By THOMAS SMYTH, D. D.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION.
No. 821 CHESTNUT STREET.

Entered according to Act of Congress, in the year 1857,

By JAMES DUNLAP,

In the Clerk's Office of the District Court for the Eastern District
of Pennsylvania.

PREFACE.

The following argument and appeal may be considered as a sequel to "The Conversion of the World; or, How are the Heathen to be Converted?" published by the Board. In that, the purpose of God and the agency of man were exhibited. The union of Christ and his people is the divine instrumentality for the conversion of the world—an agency by which God is glorified, and man exalted. God in Christ, as represented in sinful, guilty, and perishing sinners, gives "to every creature in all the world," a divine, an irresistible claim upon the sympathy, the love, and the labours of every faithful, loving, and obedient heart. And every zealous and self-denying believer, representing Christ, and faithfully exemplifying his covenant and promise, is consecrated by an unction from on high, which at once makes him a king and a priest unto God, a co-worker, and an ambassador of the Prince of Peace. For in his hand

Is put the writ of manumission, signed
By God's own signature; to drive away
From earth the dark infernal legionry
Of superstition, ignorance, and hell;
High on the pagan hills, where Satan sat,
Encamped, and o'er the subject kingdoms throws
Perpetual night, to plant Immanuel's cross,
The ensign of the gospel, blazing round
Immortal truth; and, in the wilderness
Of human waste, to sow eternal life;
And from the rock, where Sin, with horrid yell,
Devours its victims unredeemed, to raise
The melody of grateful hearts to heaven.

Such and so great, such and no less than this, is every christian.

What then is the principle by which, in this holy and heavenly task, the christian is sustained? That principle is faith; and the delineation of this truth is the one object of the present treatise.

The term "missions" is of Latin, and not of scriptural origin. It is therefore delusive, by leading many to imagine that the enterprise it expresses is of human, and not of divine appointment. The word, however, is only a brief translation of scriptural terms which indicate the chief end and work of the Church and of every believer. These are both "sent" into the world, prepared and delegated by God to propagate the gospel, and to evangelize the world.

How to begin, how to accomplish best,
This end of being on earth, the mission high,

should be to every man his one great business here. For even as the Father *sent* Christ into the world, so has Christ *sent* every disciple of his into the world,

With holy trembling, holy fear,
His utmost counsel to fulfil.

Every believer, therefore, is one *sent*, that is, he is a *missionary*. He is sent on a mission. And to make this calling sure, and to endure to the end in every good word and work, is to take up his cross and follow Jesus.

The Church, therefore, is a mission, and every christian is a missionary. The object of this mission is the conversion of the world. The end to be secured is glory to God by the salvation of them that are lost. The means to be employed is the gospel. The principle is faith.

It is thus obvious that the field of this mission is "all the world," embracing "every creature;" and that there can be no *Home* and *Foreign Missions*. These terms are purely relative and conventional. The centre of the missionary field is in every country, every state, every neighborhood, and its circumference is that which is distant from it. What is a home mission in one place, and in one country, is foreign to every other; and what is more, it has a reference to, a bearing upon, and a connection with, every other. The Church is one. The mission of the Church is one. The mission of every believer is one. The end contemplated, prayed for, laboured for, by every christian, is the progress, the permanence, and the power of christianity, throughout the whole world. For this he is commissioned. This is the tenor of his "orders." Every dispatch from his Leader and Commander bears upon its face this impress, and looks to this result. Whether, therefore, the christian is male or female, young or old, a private member or an officer, a deacon, and elder, or a minister, a Sabbath-school teacher, a colporteur, an editor, an author, or a publisher, he is to live, and labour, and give, and pray, and do all to the glory of his divine Saviour, in the universal diffusion of the glorious gospel of the blessed Jesus. To live and labour for self, or family, or home, or church alone, is to turn renegade, to violate orders, to repudiate his commission, to circumscribe what is universal, to write *corban* on what is for the good of all, and to transform apparent obedience into resistance, and partial duty into disobedience and selfishness.

"Lord, I believe, help thou mine unbelief." And whatsoever I do, help me to do it as unto thee, and for that world of which thou art the Saviour. And may I rejoice that I am counted worthy to be a member of thy universal kingdom, thy Church

throughout the earth ; to feel that all I do is done to it, and conducive to its interests ; and that in all its glory and its shame, its conquests and defeats, its promises and prospects, I am a partaker.

Blest Spirit which with love imbued,
Not seeking recompense,
Turns to the Giver of all good
From things of sight and sense.

How great is thy reward in store,
To whom e'en now 'tis given,
Christ to receive in His own poor,
And make thy home a heaven.

FAITH, THE PRINCIPLE OF MISSIONS.

FUNDAMENTAL FACTS.

In a little volume, entitled "*The Conversion of the World; or, How is the World to be Converted?*" it was shown that the kingdom of Christ is destined to an absolute universality; that this universality is to be accomplished through the agency of man; that for this agency man is naturally and spiritually endowed; that the diffusion of the gospel—that is, the good news of salvation—is a *solemn trust*, with which, under all dispensations of the Church, men have been invested; that the holiness and happiness of believers have ever been dependent upon their fidelity to this trust; and that we are therefore impelled to self-denying energy and devotion in the cause of Christ, by whatever obligation and of love we owe to him as our Redeemer, and by all that we desire and hope for from him, for the increase of our faith and the consummation of our joys.

The whole theory, power, and prosecution of Missions, Home and Foreign, therefore, rest upon the great fundamental truth of the supreme Divinity, paramount authority, infinite wisdom, illimitable resources, and boundless sovereignty of our Lord and Saviour Jesus Christ.

Christ, as Head over all things, Lord of lords, and King of kings, has dominion over the nations, as truly and as fully as over the Church. The sovereignty of Christ over the kingdoms of the world is not less fully nor less clearly taught in Scripture, than his dominion over the Church; neither is it less essential, or less full of encouragement and assurance to his believing people. The decree, ratified with the oath of God, that to Christ the heathen shall be given as an inheritance, and the uttermost parts of the earth as his possession; that to him every knee shall bow, and every tongue confess, and that his kingdom shall rule over all, is thus rendered infallibly certain, not only because God has decreed it, but also because the government is upon his shoulders, to whom is given all power in heaven and on earth, and one jot or tittle of whose omnipotent will cannot fail.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To him shall endless prayer be made,
And endless praises crown his head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

People and realms of every tongue
 His love shall praise with sweetest song ;
 And infant voices shall proclaim
 Loud hallelujahs to his name.

FAITH, THE PRINCIPLE OF MISSIONS.

The PRINCIPLE of Missions, that is, of all christian enterprise, is therefore FAITH—faith in the authority, and wisdom, and power, and unchangeable purposes of God in Christ.

Faith, to her royal standard ever true,
 Leading on high the bright and ordered line,
 And raising with firm hand her Master's sign,
 Around her throws a stole of heavenly blue,
 The cross her sceptre, and her victory too.

As a scheme of universal philanthropy, and of self-denying, self-sacrificing expenditure, the gospel scheme for the conversion of the world, justifies itself only to God's children. It appeals not to the wisdom, or valour, or pitiful compassion of unsanctified humanity. In its estimation it is folly. As it regards its object, its instrumentality, its motives, and its achievement, it is as high above the thoughts of impenitent and unbelieving men, as are the heavens above the earth. It can only be understood, so as to be fully appreciated, and heartily believed, and perseveringly sustained, where there is a spiritual discernment.

Faith guides us through the dark to Deity,
 Whilst without light we witness what she shows :
 God in his word, as well as works, we see,
 And trace the course of empires to their close.

Faith is illimitable in its source and object. Its weakness is lost in infinite strength, its ignorance in boundless wisdom, its narrow sphere in omnipresence, its partial vision in omniscience, its evanescent life in eternity. It is almighty in the mightiness of God, invincible in his power, unerring in his foresight, indomitable in his resources, confident in his immutability, and happy in his happiness.

Lord, now thou art ascended high,
 And from thy temple gone,
 Let faith her eagle-wings supply,
 And see thee on thy throne ;
 Her mystic touch still feel thee here,
 And in each heart thine altar rear,
 Till thou in glory shalt return,
 And earth with heavenly love shall burn.

That the heathen will be converted, and the whole world brought into subjection to Christ; that as a christian I am bound to labour for their salvation; that my feeble and limited coöperation can be of important help in the furtherance of such a glorious work; that in any event such labours of love shall receive a full recompense of reward;—this is just as truly a

matter of faith founded exclusively upon the testimony and authority of God, as is anyone of all the other doctrines of the Bible. They all stand or fall together. They are component parts of the same revelation, and of the same plan of redemption. They must be received or rejected together. If one be true and of infinite moment to be believed and obeyed, not less so is every other; and not less is this great doctrine and duty of the world's conversion. For He who said, "Believe on the Lord Jesus Christ, and thou shalt be saved," also said, "Go ye into all the world, and preach the gospel to every creature." If, therefore, the one saying be true, the other cannot be less veritable; if he that believeth not the one shall be damned, he that disobeys the other must, in like manner, be condemned, because he hath not believed on the only begotten Son of God.

"Go preach my gospel," saith the Lord;
 "Bid the whole earth my grace receive:
 He shall be saved, who trusts my word,
 He shall be damned who won't believe.

"Teach all the nations my commands;
 I'm with you till the world shall end:
 All power is trusted in my hands,
 I can destroy, and I defend."

He spake, and light shone round his head;
 On a bright cloud to heaven he rode:
 They to the farthest nations spread
 The grace of their ascended God.

THE FAITH OF ISAIAH IN THE CONVERSION OF THE WORLD.

So it was from the very beginning. Let us revert to the prophecy of Isaiah, uttered nearly twenty-five hundred years ago, that "the glory of the Lord should be revealed, and that all flesh should see it together." This was clearly one of those "words of God which came of old time," through prophets who understood not the things that they uttered, though they searched diligently what, or what manner of time, the Spirit that was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. The prophecy was therefore more a matter of faith and obedience to Isaiah and his contemporary believers, as resting more exclusively on the authority and power of God for its accomplishment, than it is to us in these last days. *How* this prophecy was to be fulfilled, no man at that day could possibly conjecture. But a very limited portion of the inhabitants of the globe, constituting "all flesh," was then known to the dwellers in Palestine. They were not entirely ignorant; but what they knew was little more than enough to make it certain that far more remained unknown. Many portions of the world, of which they had acquired some information, were beyond all ordinary or safe means of access. The opportunities of intercommunica-

tion were very limited, expensive, and hazardous. The means for diffusing information, and interchanging ideas, were also of the most imperfect and unsatisfactory character. The production of a single volume was a work of industry for years, and of heavy expenditure. And thus also the arts and manufactures, which now elevate and refine society, which impart comfort, which induce to the cultivation of a fixed and permanent home, and which secure opportunities for instruction and learning, were then but very partially developed, and very laboriously carried on. And in addition to all these insuperable obstacles to the possible accomplishment of the promise, the work itself was, humanly speaking, among the most impossible of all impossibilities; for even then it had become a proverb, that no nation had ever changed its gods. Jer. ii. 11.

The prophecy was therefore believed to be divine, and to be a future certainty to the prophet Isaiah and contemporary believers, only because it was the fiat of Him whose will is power, whose power is infinite, whose infinity is wise, whose wisdom is omniscient, whose omniscience is omnipresent, and whose existence is an eternal now—the same yesterday, and to-day, and forever.

One adequate support for Zion's hopes,
Whose towering height seemed built on nothingness,
Was laid—one only; an assured belief
That the procession of her fate, howe'er
Sad or disturbed, was ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.

The event foretold through Isaiah had as yet no existence, no being, no substance; nothing that could be either seen or handled. Darkness still shrouded in moral chaos the greater portion of the earth, and the foretold revelation of the glory of God, and the universal diffusion of spiritual light, was then as incredible and mysterious as the foretold creation of a new world out of the original chaotic void would have been to beings who preceded it. The present certainty and infallible assurance felt by the prophet, and believers of that age, that this event, as yet invisible and future, would nevertheless be literally accomplished somehow, and at some time, was therefore founded solely upon the testimony of God that such should be the case. That testimony was believed, embraced, and confided in by them with undoubting confidence. *This was their faith.* The same principle which enabled them to believe, in opposition to all the theories of philosophy, that the heavens and the earth were made out of nothing by the word of God's power, led them to believe also, that a new moral heavens and earth would arise out of the chaotic ruins of this sin-cursed

and polluted world. "God," they said, "hath spoken it, and let God be true, though his truth should make every man's wisdom and philosophy a lie. With man it is impossible, but with God nothing is impossible; and having determined upon it, he will surely bring it to pass."

Here truly is something marvelous, and well deserving our most earnest consideration. Let us turn aside and contemplate this wonderful sight.

Oh, how great was the faith *then* exercised by the prophet and his believing countrymen! It was nothing less than the substantial embodiment, in actual reality, of the long distant consummation so devoutly hoped for; and the evidence, plain and irrefragable, of the things not yet seen. It brought, with telescopic eye, the distant near, the future present, and the invisible within the range of sight. It caught the triumph from afar, and rejoiced in hope of the glory to come. Its glimmering light penetrated the gloom of centuries, and seeing Christ's day afar off, it was glad. It laughed at impossibilities, and boldly said to every intervening mountain, "Be thou removed, and be thou cast into the sea." The unscalable mountains became a plain before it, the valleys were exalted, the rough places became smooth, and a glorious highway was constructed, on which the chariot of the gospel was beheld rolling onward, in its victorious march, conquering and to conquer. Against hope they believed, and against all the weakness and imbecility of man's nature, to which these events were utterly impossible, they were strong in faith, knowing that what to man was impossible, was possible and easy to God; that a thousand years were to him as one day, and one day as a thousand years; and that what he has determined shall be, is as real and as certain as what already exists. They said,

Therefore, if thou canst fail,
Then can thy truth and cause. But while rocks stand,
And rivers run, thou canst not shrink or quail:
Yea, when both rocks and all things shall disband,
Then shalt thou be our rock and tower,
And make their ruin praise thy power.

How does faith, this hope in despair, this love for Christ unseen, this work for Christ's kingdom, though yet unestablished, and all this manifested by those to whom Christ, "the glory of the Lord," was yet unrevealed and his work unfinished—oh! how does this faith of a prophetic age rebuke and put to shame our littleness of faith in the universal extension of that kingdom which "the glory of Jehovah," manifest as our incarnate Saviour, has actually established by his finished sacrifice and death, and over which he now ever presides in all the glory and the power of his infinite attributes! Why, oh,

why are we so faithless and unbelieving! With all that was most inconceivable to the mind of man in the early promises of redemption, brought to pass in the wondrous life and expiatory death of the divine Deliverer, why should we limit the high and mighty Ruler of this divine kingdom, or question the promise of his coming, or hesitate to live and act in view of the ultimate success of all his decrees, and the literal fulfilment of all his prophecies? What though there are difficulties, insurmountable by human wisdom, in the way! What though but partial success has thus far resulted from past achievements and expenditure! What though clouds and darkness are round about the christian host, and envelope the movements of the Captain of their salvation! He who is our Leader and Commander, has all times and seasons, as well as all hearts in his hands, and in his own measure and manner will surely perform all that he has purposed, and all that he has promised.

All hail, triumphant Lord!
 Heaven with hosannas rings,
 While earth, in humble strains,
 Thy praise responsive sings:
 Worthy art thou, who once was slain,
 Through endless years to live and reign.

Gird on, great God, thy sword,
 Ascend thy conquering car,
 While justice, truth, and love,
 Maintain the glorious war:
 Victorious, thou thy foes shalt tread,
 And sin and hell in triumph lead.

Make bare thy potent arm,
 And wing the unerring dart
 With salutary pangs,
 To each rebellious heart;
 Then dying souls for life shall sue,
 Numerous as drops of morning dew.

THE FAITH OF PATRIARCHS IN THE CONVERSION OF THE WORLD.

But there is a sight even more wonderful and more overpowering than this wondrous faith of a prophetic age. For great as was the faith of Isaiah and his contemporary believers in the future universality and triumph of the kingdom of Christ, it was not as great as that of previous ages. Isaiah had an earlier testimony on which to fall back. Other prophets—Nahum, Hosea, Micah, Amos, Joel, Solomon, David, Samuel, Moses, Jacob, Abraham, Enoch—had all preceded him, and had kindled beacon lights along the coasts of time, and left memorials of God's wonderful works already performed, as sureties of the mightier marvels yet to be accomplished. God had thus, at sundry times and in divers manners, spoken in past times, the glorious things in store for his Church. The light of prophecy and promise was kindled even in Eden, when God announced the coming Deliverer, and complete redemption

to fallen man. It was more brightly illumined by the establishment of the Church in the family of Adam, and among "the sons of God" in the ante-diluvian dispensation. It was kept burning with bright hope, in the ark, amid the raging waves of a deluged world. It was again rekindled on Ararat, and in the bow of promise. The stars of heaven combined their effulgence to increase its significance to Abraham, and to his believing seed in all generations. And thus had the shining light shone more and more clearly and convincingly, as the perfect day of full and final completion drew on.

A wanderer through the vale of years,
 Faith westward bent her pilgrim feet,
 And here hath made her blest retreat.
 A wondrous key her shoulder bears,
 The blue of heaven the stole she wears.
 When angels left sad Eden's seat,
 She staid, fallen man's companion meet:
 Again his downcast head she rears,
 And seeks the lost to calm their fears.
 'Twas she at Jordan's vigils kept,
 And by Euphrates sat and wept:
 To those who still her secret prove,
 A hidden power she doth disclose,
 A word that may the mountains move.

Now on all this series of fulfilled prophecy and developed providential events, all corresponding parts of the one great prophecy, and all conspiring to its consummation, Isaiah could fall back. To this law and testimony he could bring his own revelations. In its light he could see to read their obscure and doubtful interpretation. He could compare the one with the other; and finding them exactly accordant in principle, and only differing in form and degree, he could confirm and strengthen his faith by looking to what was already done, while anticipating with undoubting assurance what was yet dark and distant.

The course of Providence, in the great work of redemption, resembles a boundless ocean; the distance between the commencement and the termination of whose onward flow is as far as from the beginning to the end of time. Innumerable are the bays and inlets, the shoals and quicksands, the rocks and tempests, that interrupt and shape its course. And often in the thick fog, and the murky night, and the lowering storm, and when the lights burn dim, the future has seemed to be a dreary blank. But in Isaiah's time the divine chart of prophecy had hitherto guided the vessel of the Church safely and prosperously through many a fearful tempest, and had thus inspired her brave mariners with implicit confidence in steering right onward, amid every future vicissitude. The anchor they well knew was within the veil, invisible to mortal eyes, but sure-fastened to the eternal throne. Every new promise, and every fresh

interposition and fulfilment, were so many impregnable chains fastened to it, and reaching out into the present and visible, so as to be both seen and handled and again made fast, by the invincible links of faith, to every drifting voyager. To these links therefore, Isaiah and the believing hearts of his age could cling, and be thus held fast and made buoyant with hope, in all time of their darkness and despondency, until the day-star should arise, the promised morn appear, and the glorious day of the world's redemption shine forth in its meridian splendor.

Let the storms ply their deep and threat'ning bass,
 The Bow of Promise shall the shade illumine,
 Brightly descried in Faith's eternal glass,
 E'en like an angel's many-coloured plume
 Waving in tempest—pledge that in her bloom,
 Nature, emerging from the stormy mass,
 Will keep her time and order. Let them pass—
 The wicked and their plottings; 'mid the gloom,
 The Church surveys her covenant sign, and smiles;
 And 'neath her solemn rainbow's dripping arch,
 A mystic wing spreads o'er her daring march,
 And forth she goes, on heavenly work the whiles,
 Though weeping, sure that Christ in joy shall bring
 Earth's gathered sheaves at harvest-moon to sing.

But to Adam and Eve, to Abel and Enoch, and to the early seed of the woman—the sons of God, the true believers—these promises, these prophecies, and these fulfilments, were ALL future. Satan had triumphed. Man was cursed. The earth groaned, being burdened. Cain, who was himself the hoped-for Deliverer,* was already a murderer, and the child of succeeding promise, the first bloody victim of all-conquering death. As men multiplied sin increased, and irreligion, ungodliness, and apostacy abounded. And yet to them and their believing posterity was still held forth and reiterated the glorious promise of an ultimate and universal establishment of the kingdom of Christ, the Jehovah who was to come, that, as the Mighty God, he might destroy the works of the Devil, spoil principalities and powers, making a show of them openly, and bring in an everlasting righteousness, and a kingdom that should not be moved.

How great then was the faith required of these primitive and patriarchal believers, to live, and labour, and endure, and suffer, and hope unto the end, for the promise to be realized to themselves and all future ages, while they had no other foundation to stand upon than the simple word, and promise, and command of God! How childlike, how beautiful! How touchingly inspiring and yet reproving to us, is the confidence with which they laid hold of that one rope thrown out to them from above as they struggled against the floods of unbelieving

*Eve said, "I have received Him, even Him who will be! The promised One! The longed for!"

and ungodly men, amid the whirlwinds of temptation and delusion, and relied upon the anchor of their hope, clung to the promise and prophecy, and held fast to God, to duty, and to a joyful expectation! Oh! how long was that vista through which the eye of their faith had to pierce! How dark the vaulted labyrinth of ages and empires, of floods and fires, of revolutions and dynasties, of progress and decay, of victories and defeats, of eclipses and returning light, of persecutions and triumphs, through which their faith had to wind its darkling way to the glorious but far distant future! How faintly did the lamp of prophecy burn, when it cast its flickering shadows and transient beams of light upon the waves of future ages, as these, like tides, rose and fell, ebbcd and flowed, and what time they broke in fury on the shore! For let it be remembered, that the whole scheme of redemption, and its accomplishment and final triumph, were all, to the faith of these primitive believers, future, invisible, indefinite, obscure, known only in part, and seen only as through a glass darkly. *And yet they believed.* They counted Him faithful who had promised. They staggered not through unbelief. They had not obtained the promises; but they saw them afar off, and were glad. They rested in hope. They endured, as seeing Him who, though invisible, was sure to come, and to take to himself his great power, and reign. They took God at his word. They esteemed that word as of more certainty and might than all the treasures of earth, all the armaments of power, and all the wisdom and polite strategy of statesmen. They counted the cost. They calculated the chances. They weighed all consequences in the scales of eternity and estimated their comparative value by the arithmetic of heaven. And esteeming an interest in this kingdom, and in its ultimate glory, as of more importance than all material and sublunary things, they denied themselves for its sake, separated themselves from the world, and consecrated themselves, and all they possessed, to the promotion of the cause of Christ, and to the overthrow of the cause and kingdom of Satan.

It was the saddest time e'er lowered on earth,
 As sin and sorrow woke in Paradise,
 When mercy's voice 'mid frightened nature's cries,
 Broke forth, and pledged a Saviour's birth.
 Then faith in Adam's heart heard the glad cry,
 And the dark cloud which had his soul begirt,
 Was loaded with glad prophecy, and bright
 With the eternal Saviour nigh.

Oh! when we contemplate these ancient disciples of the same faith, and see them going forth in the grey misty morning of the world's sad apostacy, to contend not merely against flesh and blood, against unbelieving, scoffing men, and against

potentates and rulers, but also against principalities and powers, with no promise of a present victory; when we picture them to our minds, sowing the seed of the word for a distant and future harvest; when we behold them thus toiling and sacrificing, not for themselves, but for us, who have entered into their harvest; when we hear Enoch proclaiming the coming of Christ's final and glorious kingdom to an unbelieving generation, and Noah preaching the same glad tidings, and Job exulting in the anticipated incarnation of a manifested God; when we look in upon the dying Jacob, and see him lifting up his eyes to this star of hope, and dying peacefully under the light of its promised salvation; when we contemplate Moses preferring self-denial, and sacrifice, and death itself in the cause of Christ, to the pleasures of sin, and the splendor of a throne; and Daniel and his compeers testifying for the supreme authority and dominion of a coming Messiah, in the fiery furnace and the lions' den;—oh! with what shame and confusion of face should we be filled, when we contrast our unbelief, our unfaithfulness, and our cold and lukewarm service, and our selfish covetousness, and our easy, self-indulgent benevolence! How will they convince, and accuse, and condemn us! And how far will they transcend our measure of reward, if, with our poverty of faith and works, we are even thought worthy of any place in their blest society—who, out of their deep poverty both of motive and of means, abounded to the greatness both of faith, and of hope, and charity.

Unto the East we turn—from the cold bourne
 Of our dull Western cave Faith's pensive mood
 Sets there her tranced eyelid, gathering food
 Of solemn thoughts, which make her less forlorn,
 While back to patriarchal men she's borne.
 There, mid her evening and dim solitude,
 She joins the companies of the wise and good,
 Who walked upon the Gospel's glorious morn;
 Their dwarf dimensions of mortality
 Seeming to grow upon the golden sky,
 So great, so high their heart's fidelity!

OUR FAITH PROVOKED TO EXERCISE, NOT ONLY BY THAT OF FORMER AGES, BUT ALSO OF HEATHEN NATIONS.

Isaiah provoked his carnal, worldly, and unbelieving generation, by holding up, in contrast with their unbelief and want of zeal, the faith and devotion of them that were no people by covenant, but to whom, by missionary effort, the word of God had been revealed, and by whom that word, with its exceeding great and precious promises, had been believed and acted upon, as indeed the word and testimony of God. And, oh! how should we now be provoked, when we find nations that until recently lay in midnight darkness, awaking to the

call of the gospel trumpet, and not only themselves receiving the gospel, but, clothing themselves in its panoply, becoming the heralds and missionaries of the cross to their benighted fellowmen.

The Queen of Rarotonga, an island in the South Pacific Ocean, having about four thousand inhabitants, who are converted to christianity, addressed recently the following letter to the Treasurer of the London Missionary Society.

“*Dear Sir*—Love to you through the Lord Jesus the Messiah. You know that ours is a land of poverty, and that we have no gold holes here. Firewood, sweet potatoes, and poultry, are the only means by which we can obtain money.

“At the annual meeting of 1855 we found that our subscriptions did not amount to what we intended; and we urged one another to increase diligence that our subscriptions might be more next year. One of our number got up and said, ‘The bag for this year is not full. Let us try if we cannot choke it up before we talk about next year.’ Then we began to search our pockets, and by some means or other we got up to what we promised, and we were very happy, and thanked God for giving us the means.

“We are prospering spiritually and temporally. Men and women are imitating the good ways of you foreigners, who have come to us with the blessings of the gospel, and whose customs were never before known in this land. We are planning to get more money for the coming year, and we have already obtained something toward it. This is my word to you, Mr. Moneyholder. Do not be cast down; you have hitherto had much, and I hope you will yet have more. We will do what we can, and would do more; but we have no hole here where gold is found. These are our desires, that the word of God may increase among us, and spread throughout the world. The amount of our subscription for 1855 is two hundred and thirty dollars. Signed,

NA MAKEA.

October 4, 1855.”

The report of the London Missionary Society for 1856, states that the donations to that Society for the previous year, from its missionary stations, was £14,773 8s. 5d., or about \$71,000; and speaking of the inhabitants of Rarotonga, Dr. Van Camp, American Consul in the Islands, remarks:

“It is also interesting to notice how anxious they are, both men and women, old and young, to contribute to the missionary cause *abroad*. They have regular missionary societies, and at their meetings make interesting speeches, and get up contributions for the relief of the poor naked heathens of the West,

who have not had the light of the gospel among them. This is done by a people who wear no clothing except two yards of common cotton wrapped around their loins, and on Sunday some wear a shirt besides. These people contribute liberally to the London Missionary Society; they have one day in the year which they call the '*neay*;' when they form in large processions, and carry their donations, which is generally of money, to the missionary house. They also contribute food and useful articles for the noble barque John Williams. On her arrival they also form a procession miles long, each carrying some article. Some have pigs strung on a pole, others chickens, fish, yams, bread-fruit, &c."

How does such a faith in the purpose and power of God, and in the success and sure recompense of every effort made for the advancement of his kingdom, as exhibited by such people, in circumstances of such deep and abounding indigence, shame the poverty of our contributions offered out of the abundance of our wealth, and in the great weakness of faith, notwithstanding the clearness of the evidence on which we are permitted to rest, and the positive command by which we are required to give and labour and pray for the universal extension of the gospel and kingdom of Christ!

Let us then stir up our heart to the consideration of this subject. The principle of Foreign Missions is not enthusiasm nor fanatic zeal, or the authority of any man nor of any church. It is not sectarian proselytism or denominational ambition. No, it is none of these. It is, as we have seen, nothing more nor less than that faith which lies at the foundation of all religion—faith in the Bible as God's word—faith in the promises and prophecies of God contained in the Bible—faith in the power of God to accomplish all his purposes—faith to believe that our efforts, however feeble and inadequate, are mighty through God to the pulling down of the strongholds of sin and Satan, and that they will secure for ourselves a recompense of glory. It is that faith which confers not with flesh and blood, with selfishness, or even with prudence. It looks for no present and temporal reward. It asks not if the result is probable, or even possible. It is impeded by no difficulties or dangers. It shrinks from no toil or sacrifice. It measures results by no scale of economy and penurious outlay. It only asks for the word and promise and command of God. This is enough. This is all that it wants. And planting itself firmly on this rock of ages, it consecrates body, soul and spirit, wealth and influence, to the glorious work of the evangelization of the earth.

This principle animates the Queen and people of Rarotonga and many other missionary churches. This principle animated

Isaiah and all believers that preceded him. This principle sustained Zephaniah, Habakuk, Jeremiah, Obadiah, Ezekiel, Daniel, Haggai, Zachariah, and Malachi, in labouring for, and expecting those future glories of Messiah's kingdom, of which they were the inspired prophets. This principle also gave life and love and power to the apostles and primitive christians, and made them conquerors, and more than conquerors against the combined forces of earth and hell. And this is still the principle and the only principle which can originate, and sustain, and carry on, through evil and through good report, in prosperity and adversity, when successful and unsuccessful, and in the face of all other apparently conflicting claims of home and country and kindred, the cause of Foreign Missions. Take away the command of Christ, and it is madness. Leave that command as it is, and it is as simple, as plain, and as positive a duty as that of faith and repentance towards God. Remove that command, and its accompanying promise, and belief in this enterprise is fanaticism; but with these both before us, unquestioned, and unquestionable, unbelief in this cause is sin, indifference to it is treason; and the neglect of it for the avowed purpose of advancing other objects, however good in themselves, is to become wiser than God, and to impute to Him either folly or imperfection, or Utopian impracticable schemes.

"Ye haughty mountains, bow
Your sky-aspiring heads;
Ye valleys, hiding low,
Lift up your gentle meads,
Make His way plain
Your King before:
For evermore
He comes to reign."

FAITH IN THE CONVERSION OF THE WORLD SUSTAINED BY INVARIABLE PROPHECY AND PRACTICE, AND BY EVER AUGMENTING EVIDENCES.

Let it then be remembered that neither the cause nor the principle of Foreign Missions is peculiar to the christian dispensation of the Church of God, or to christian believers. They have both, as we have seen, existed from the beginning. They took their rise at the same epoch. They originated together in the fall of man and the proclamation of a coming and a divine Redeemer, through whom, and by faith in whom, sinners might be saved, and an apostate world be again restored to their rightful and only happy and honourable allegiance. Faith in this cause and coöperation in its advancement have ever, therefore, constituted the very character and life of the sons of God as opposed to the sons of men, of those who served the Lord, as opposed to those who served Baal.

They constitute, in fact, the life and the activity of the Church of God. Faith is the crowning grace, and this devotion the paramount duty, of religion. Faith relying simply on the word, authority and power of God, and giving itself wholly to the accomplishment of his will, is of all possible exercises of humanity, the most glorifying to God, and the most noble, exalted, spiritual, and divine prerogative of man. It is therefore blessed with preëminent benediction, in proportion as it believes, confides, acts, and ventures everything, without having sight or sense to assure its certainty—knowing that blessed are they who having not seen yet believe, and who not wearying in well-doing, persevere through every discouragement, assured that in due time they shall reap if they faint not.

To us the prophecy of Isaiah and the whole purport of the divine oracles, of which that prophecy is but an epitome, is, to a great and glorious extent, yet unfulfilled. We are yet in the wilderness as was Israel in the time of Moses. The land of promise is yet unentered and in reversion. But, like those Israelites, we have left the Egyptian land of darkness and of bondage. We have seen many signs and wonders, and mighty works wrought by our divine Leader, the Captain of our salvation. Many enemies have been overcome, and many impossibilities removed out of the way. Greater miracles than the dividing of the Red Sea, the water from the rock, and the manna from heaven, have been performed in our day. The Roman empire, that colossal range of impassable mountains, reaching to the very heavens—the let* which hindered the success of apostolic preaching—has been taken out of the way, overthrown, and ground to powder, by the little stone cut without hands. The Mohammedan empire, the next greatest adversary to the progress of Christianity, has been undermined and weakened, and is tottering to its fall. All the other systems of false and superstitious idolatries are weak, and ready to perish. India, and China, and the islands of the sea, are opening their arms to the welcomed reception of the gospel. The ice-bound shores of the northern regions of the earth have caught the rays of the Sun of Righteousness, and are now verdant with the flowing streams and the green pastures of salvation.†

*2 Thess. ii. 7.

†“The labours of the Lutheran and Moravian missionaries have been so far successful among these people, that but few of them are now without the pale of professed christianity; and its reforming influences have affected the moral tone of all. Before the arrival of these self-sacrificing evangelists, murder, incest, burial of the living, and infanticide, were not numbered amongst crimes. It was unsafe for vessels to touch upon the coast; treachery was as common, and as much honoured, as among the Polynesians of the Eastern seas. Crantz tells of a Dutch brig that was

The vast territory of Australia is now teeming with a flooding tide of christian population, and is supplying the very means for its own further and full evangelization. This whole continent, embracing nearly half the surface of the earth, has been reclaimed from barbarism, and is fast brightening with the promise of a glorious harvest. The superhuman system of Popery, built up and supported by all the machinations of earth and hell, though still powerful, and in some respects making progress, is filling up the measure of its iniquity, is decaying at its very root and heart, and only awaits the lifting up of the axe which has long lain at its roots, to call forth the universal cry of exulting nations, "Babylon is fallen, is fallen."

Much, very much, therefore, has been accomplished towards the full and final triumph of christianity. Generations have been instructed, trained, and made ready for the coming of the Lord in his great power and might. All the preparations for a great and successful campaign have been manifestly going forward. The discovery of the mariner's compass has converted the impassable gulf of the ocean into the means of safe and easy intercommunication, whitened every sea with the sails of commerce, and thus bound country to country by all the ties of interest and convenience. The printing press, which soon followed in the march of providence, has given wings to thought, and multiplied tracts and books as the leaves of the forest, or the sand upon the sea-shore. The application of steam to the various purposes of navigation, manufactures, and even printing, has accelerated, perfected, and indefinitely multiplied the resources of human wisdom for the furtherance of the civilization, refinement, and christianization of the earth. The discovery of the telegraph has annihilated time and space, or at least brought them within the comprehension and control of men. The power-loom and the cotton-gin have given impulse to the cultivation of a plant which can supply decent and beautiful, and at the same time cheap, clothing to all the inhabitants of the globe. Slavery, however it may be denounced as imperfect, and attended with evil, has been employed by the

seized by the natives at the port of Disco, in 1740, and the whole crew murdered; and, two years later, the same fate befell the seamen of another vessel that had accidentally stranded. But for the last hundred years Greenland has been safer for the wrecked mariner than many parts of our own coast. Hospitality is the universal characteristic, enjoined upon the converted as a christian duty, but everywhere a virtue of savage life. From Uppernavik to Cape Farewell, the Esquimaux does not hesitate to devote his own meal to the necessities of a guest. The benefits of the missionary school are not confined to the christianized natives; and it is observable, that the virtues of truth, self-reliance, and generous bearing, have been inculcated successfully with men who still cherish the wild traditional superstitions of their fathers. Some of these are persons of strongly-marked character and are trusted largely by the Danish officials."
—*Dr. Kane's American Exploration.*

same unerring wisdom and over-ruling Providence as an instrument for the preservation, elevation and conversion of millions who would have lived and died in heathen ignorance, superstition and cruelty. War, that most fell of all bloody and ferocious demons, has been converted into a source of peace, its spears turned into pruning-hooks and its swords into plough-shares, and its very blood made to fructify barren lands, and to bind together in amity and peace the enemies of many past generations. The spirit of evangelization has been awakened in the christian churches throughout the world, who are now provoking one another to love and zeal, and devotedness in this work of the Lord, this mission of the Church. Even now the heathen world is brightened here and there by many a blaze of gospel light, kindled amid its savage wastes. The spires of christian churches are seen rising amid the domes of mosques, the splendour of heathen temples, or amid the wild wastes of the unreclaimed forest. Missionaries are counted by thousands, and their schools, and scholars and disciples by hundreds of thousands. The Bible is translated and published, and tracts and volumes issued in some one hundred and fifty languages.

God, therefore, is evidently preparing the way of a final entrance into the land of promise. All things are becoming ready. The world ere long will be traversed by line of steamers, railroads and telegraphs. Many will run to and fro, and knowledge be increased. Notwithstanding all the evil reports of spies and traitors, of recreants and cowards, "the sacramental host of God's elect" will be gathered together for the combat. The order will be given to go forward. The pillar of cloud will precede them by day, and the pillar of fire by night. The Jordan will be crossed. Jericho will be surrounded, besieged, and fall. Every enemy will be encountered and overcome. The land will be given to the people of the saints of the Most High, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ. The mouth of the Lord hath spoken it, and it shall surely come to pass.

Throughout the older world, story and rite—
 Throughout the new, skirting all clouds with gold—
 Through rise and fall of destinies manifold,
 Of pagan empires—through the dreams and night
 Of nature, and the darkness and the light,—
 Still young in hope, in disappointment old
 Through mists which fallen humanity enfold,—
 Into the vast and viewless infinite
 Rises the eternal city of our God.
 Her towers the morn with disenchanting rod
 Dimly and darkly labours to disclose,
 Lifting the outskirts of th' o'ermantling gloom ;
 Bright shapes come forth, arch, pinnacle and dome,
 In Heav'n is hid its height and deep repose.

We, brethren, shall die, like Moses and the Israelites, before the land is entered, and the conquest achieved. But, like Moses, God has called us up to Mount Nebo, and shown us, outstretched before us, in all its beauty and magnificence, the goodly land of promised inheritance. Like Moses, we can lie down and die in triumphant hope and joy, and with our last breath cry "Victory!" and "Onward!" The work will not perish with us. Other generations will take it up, and with a better spirit, and a more heroic zeal, fight valiantly, and contend earnestly, even unto blood, until every jot and tittle of all that God has said shall be accomplished.

Ye springs and fountains, streams and lake,
That fill our world below,
And bear your warrant forth to go,
A garden here on this bad world to make,
A thirst of life to slake.

Ye from the secret sea of Love,
Spring forth amid the wilderness,
In varied forms ye move:
Mountains and vale with beauty dress,
And all things living bless.

Flow on, flow on, thou mighty main,
And send thy thousand rills,
Through all thy secret stores which strain.
Through dark prophetic hills,
And wheresoe'er thy waters flow,
The gladdening banks between;
Let trees in varied order seen,
Trees of the Lord stand fresh and green,
Till earth blooms Paradise below.

The voice of the Lord is on the waters—lo, it soundeth;
He only doeth wonder:

The voice of the Lord is on the waters—it aboundeth,
Above, around, and under,
Proclaiming the beloved—the Son beloved proclaiming
In living thunder;

And heaven, and earth, and sea, are witness to thy naming.
The waters saw thee, and were troubled.

And now through watery deeps the living lightnings spring;
Deep calls to deep in echoing sounds redoubled:

Go tell it forth, the Lord is King!
The Lord sits o'er the waterfloods,
And o'er the watery multitudes
His Spirit broods.

THIS FAITH ESSENTIAL TO CHRISTIAN LIFE, AND IS GUIDED ONLY
BY THE AUTHORITY, REQUIREMENTS, AND PROMISES OF CHRIST.

Shall we not, then like Moses and Isaiah, and every other servant of God in every age, believe and obey, live and act, labour, and give, and pray, for this full and final glory of the gospel? The testimony, the evidence, the prophecy, the promise, the fulfilment, the preparation, the actual progress and success, are to us immeasurably greater than to them. Proportionably great, therefore, ought to be our faith; for to whom much is given, of them much shall be required.

Without faith we cannot be christians. Christians live, walk, and rejoice by faith. Faith in Christ, in his word, his Spirit, his providence, and his living, loving, and all-powerful presence, is the element in which a christian lives, and moves, and has his being. But faith has no existence, can have none, knows nothing, believes nothing, hopes nothing, works nothing, and ceases from working anything—beyond the word and authority of God. The life that a christian lives is lived only by the faith of the Son of God. And this faith, let it be remembered looks to the word of God for its knowledge of the Church and its mission, as much and as implicitly as for its knowledge of Christ and his mission. We might as well determine, by our own reason and opinions, what Christ is, and what salvation is and ought to be, as what the Church is, and what she ought to be and to do, in order to be and to do what was intended by her divine Head and Founder. And for any man, therefore, to say what a church ought to be, and what it ought to do, in order to grow in grace, and spirituality, and power, beyond or beside what Christ teaches, is infinite presumption and folly. It is to substitute human testimony for divine, our reason for God's omniscient wisdom, and our selfishness and self-will for God's supreme and infinite authority.

The Church, and every christian as a member of it, by the very fact of his faith, is that, and all that, and only that, which Christ ordained that they should be, and has taught us that they are. Now what the Church is, Christ plainly teaches, when he says, "whosoever believeth shall be saved," and that of this belief he shall by baptism make a public profession, and become a disciple. The Church therefore is the whole number of Christ's professing disciples. This is what Christ teaches us the Church is. What the Church ought to do, Christ as plainly teaches, when he gave it as its great commission, its charter, and its unalterable purpose, the command, "*Go into all the world, and preach the gospel to every creature.*" The Church is therefore to preach, and to make disciples of all men in all nations; to train and instruct them; and to fit and prepare them to do, and actually and energetically to perform all things whatsoever Christ has commanded.

This, then, is the life and work to which every christian, by the very nature of christian life and character, is consecrated, set apart, and made a new creature in Christ Jesus. To believe otherwise, and to act otherwise, is to believe and act, not as a christian, but as one who denies Christ, and rejects christianity. It is to remain ignorant of the primary and fundamental teaching of Christ, and to repudiate the primary and fundamental duty which Christ enjoins upon every believer in him. Such a man cannot have true faith, because he believes not the

teaching of Christ, but rejects it. Such a man cannot be "a disciple indeed," because he refuses to enlist in the very service Christ prescribes and commands. And for such a man to expect to become holy and happy, here and hereafter, and for a Church, acting in such a spirit, to expect this, is to expect that which Christ promises to obedience to his command, and faith in his teaching, and coöperation with his Church and people,—while living in the self-willed, self-opinionated belief that what Christ commands may be disobeyed; that Church is not what Christ ordained and teaches that it is; that the great end and mission of the Church is not its extension and glorious increase, but merely the personal salvation and sanctification of individual members.

And yet is not the Church full of this infidelity? Are not professing christians to be found everywhere, who believe, and live, and act, as it regards the Church and the heathen, and their time, talents, money, prayers, and influence, as if Christ had given no command, and founded the being and the well-being of his Church upon no definite charter, and no special promises?

Brethren, the principle of Missions, Home and Foreign, is the principle of faith—the very essence of christian life, and power, and progress. This cause lives or dies, progresses or declines, is paramount or secondary, is honoured and loved or undervalued and disregarded, just as the principle of faith exists or is wanting, is alive or dead, is strong or feeble, works, or sleeps. This cause cannot die until christianity expires. It cannot fail until Christ's words fail, and Christ himself becomes faithless, and there is no longer faith upon the earth. And it will grow and multiply, and be more and more taken home to our business and bosoms, be incorporated with our very hearts, and thoughts, and affections, and enter into all our plans and deliberations, our calculations and expenditure, just in proportion as the faith within us is alive, and active, and assimilating, and sanctifying.

Oh, that my prayers! mine, alas!
 Oh, that some angel might a trumpet sound,
 At which the Church, falling upon her face,
 Should cry so loud, until the trump were drowned;
 And by that cry from her dear Lord obtain,
 That her first love might come again.

Then might we behold the signs in heaven and on earth appearing, which shall prefigure the restoration of our disordered and sin-cursed earth, and lifting up our heads amid the fears and shakings of convulsed empires, we might be able to rejoice, because redemption's consummated glory was at hand.

'Tis done! Has breathed thy trumpet blast!
 Earth's tribes at length have wept their last!
 On rolls the host! from land and wave
 The earth sends up its ransomed slave:
 There rides no glittering chivalry,
 No banner purples in the sky;
 The world within their hearts hath died;
 The Spirit's sword has slain their pride!
 The look of pale remorse is there,
 The lip-involuntary prayer;
 The form still marked with many a stain—
 Brand of the soil, the scourge, the chain;
 The serf of Afric's fiery ground;
 The slave by Indian suns embrowned;
 The weary drudges of the oar,
 By the swart Arab's poisoned shore,
 The gathering of earth's wildest tract,—
 On bursts the living cataract!
 What strength of man can check its speed?
 They come—the nation of the freed.
 Who leads their march? Beneath His wheel
 Back rolls the sea, the mountains reel!
 Before their tread His trump is blown,
 Who speaks in thunder and 'tis done!
 King of the dead! Oh, not in vain,
 Was thy long pilgrimage of pain;
 Oh, not in vain arose thy prayer,
 When pressed the thorn thy temples bare;
 Oh, not in vain the voice that cried,
 To spare thy maddened homicide!
 Even for this hour thy heart's blood streamed,
 They come! the Host of the Redeemed!

What potentate
 Sits there, the King of Time and Fate,
 Whom glory covers like a robe,
 Whose sceptre shakes the solid globe,
 Whom shapes of fire, and splendour guard?
 There sits the man whose face was marr'd,
 To whom archangels bow the knee—
 The Weeper of Gethsemane!
 Down in the dust ye nations kneel;
 For now earth's withered heart can feel!
 Now let thy wan cheek burn like flame,
 Fired by the lustre of His name,
 Foretold in Eden's blest abode,
 And now enthroned thy Saviour God!

Yes, faith fixes itself, forms its opinions, draws its conclusions, and regulates its conduct in giving, in praying, and in acting, only by the word, and promise, and command of Christ. It goes not beyond these, either to the past or the future, to the present or the near, to the visible or the personal, to wisdom or philosophy. It denies self, and looking at home and kindred as only parts of the great field, it prays that Christ's kingdom may come in the whole earth, even as it is in heaven; and it does good to all men as it has opportunity and ability.

Thus acted patriarchs, and prophets, and apostles, and thus will we act. And leaving the future in God's hands, and leaving all results to his providence, every man that has a true, and a trusting, and a working faith—and *any other is dead*—will, by every means in his power, as God enables and prospers

him, according as he hath, and out of the very first fruits of all his increase, unite in sending the gospel to every creature in making disciples of all nations, and in teaching them all things whatsoever Christ has commanded.

Faith is the substance of our hopes,
Unseen by mortal eyes;
Faith is the key of prayer, that opes
The treasures of the skies:

Faith is the dawn of heavenly light,
That cheers the doubting soul,
And drives away those clouds of night,
That round her vision roll.

Faith is the rising of the morn,
The sun's full blazing rays,
When heavenly grace shall earth adorn,
And fill the world with praise.

Faith heaves the mountain from its base,
And hurls it in the sea!
Faith is the consummated grace,
Prepared, blest Church, for thee.

What then though darkness cover the earth, and thick darkness the people! What though the idolatry of India still towers like its Himalaya mountains to the unscalable heights of heaven! What though China repairs and rebuilds her mouldering wall of exclusive defiance to the gospel! What though Africa lies buried in the yet undiscovered mystery of her untrodden wastes! That darkness shall be dispersed, those mountains shall become a plain. Those walls shall be thrown down, and those "everlasting" gates wide opened, and even Africa shall unveil her mystery, hidden as it has been for ages past, and her desert wastes become fruitful as a garden, and blossom as the rose. The mouth of the Lord hath declared it, and the Spirit of the Lord hath wrought faith, and hope, and expectation in a believing chosen generation, to believe, and live, and labour for these glorious results.

Thou, whom in tranced ecstasy,
The prophets dimly scann'd,
Wert once beheld by mortal eye,
And borne by mortal hand:
Oh, in thy power once more appear,
And waken every ear to hear.

A clergyman, devoted to his work, remarked recently that his hopes of the African Mission had *declined*. The remark made a deep impression, and, considering the character of the author, a somewhat saddening one. It occurred that possibly more might feel in the same way than those who express their feelings.

That we have had a *trial* of our faith in this Mission is not to be denied. But, as has been well said, true faith will bear a great trial and yet live.

Deaths on missionary ground need no more discourage the hearts of beholders, than did the deaths of the ancient martyrs. So far from it, the effect is often precisely the opposite. Instead of repelling, they attract. What has been the dying testimony of all the missionaries in Africa? from that of Mrs. Savage to that of Mrs. Hoffman? Another now comes up from the same field—a voice as sweet and as triumphant as that which we hear in the last notes of the trumpet of the first Apostle to the Gentiles. The Rev. Mr. Adams, of the American Board, died at the Gaboon, a few months ago, after labouring for a year and a half, in full faith, in a new field of great and peculiar trials. Passing over the account of his labours and his success, we give only his last experience and testimony when his work was done. While the power of God continues to be seen in such measures, not only in the hearts of the heathen, but of the missionaries themselves, the contest for christianity in this and every other field will be carried on until it shall be crowned with victory.

About ten o'clock, Sabbath evening, he experienced another paroxysm of chill, which seemed to shake his system to its centre. This was followed by great exhaustion and considerable fever. As soon as he was able to speak, he remarked that he did not know how his disease would terminate, but that he felt entire resignation to the will of his Heavenly Father, and an unshaken confidence in his Saviour. During the night he slept some, and was in a gentle perspiration most of the time.

The following morning, as he could retain the medicines which were administered, notwithstanding the malignant symptoms, we hoped the disease might soon yield. But in this we were disappointed. About four o'clock in the afternoon, a sinking paroxysm came on, which was probably the crisis in his disease. His limbs became rigid, his breathing difficult, and we supposed him sinking in the arms of death. By the most active means, however, we succeeded in restoring him to consciousness, and in a short time he was able to speak. He was then informed that we considered his recovery quite doubtful, and asked if he had any message for his friends in case he should be called to depart. He replied that he had not, except to send them his love, and urge them all to be faithful, and prepare to meet him in heaven; and tell them that he loved to abase self and exalt Christ, and that he had no other trust but Christ.

About eleven o'clock, Tuesday morning, he sunk into another paroxysm, and we again thought him dying; but after about an hour, he revived, and lay for some time in a quiet state, during which he seemed to be engaged in silent prayer. Then suddenly starting up, with great animation he exclaimed, "I hear music—beautiful music—the sweetest melodies! I see glorious

sights; I see heaven. Yes, the gates are open, let me go. I want no more earth; detain me no longer, let me go! I started once, but I saw demons. I saw the chains of hell and was afraid! But now I see another view. Oh, how beautiful! Oh, wonderful, *wonderful* views I have! Oh, the love of Christ, the love of Christ, to save such a sinner as I have been! I have been very unfaithful to him, and yet he gives me such sweet visions of glory as these."

Addressing those who stood around his bed, he said in tender accents, "I see you now, and my tongue is unloosed. I see you wiping your eyes. Weep not for me. I am happy. I am sorry for you, brethren, to leave you to toil on alone. Would that you could be with me here. Be faithful, and God will bless you. I have been praying most earnestly for his Mission, and trying to gain evidence that it will not be broken up. I had hoped still to enjoy seasons of prayer and of labour with you, and to have lived to see the salvation of this people."

Starting again, he exclaimed with emphasis, "Yes, God has showed me—I knew he would—what he is going to do for Africa. Africa shall be redeemed! Brethren, *glorious* times are coming! These people *will* be converted, and all this land shall be the Lord's. These hills back here shall all be holiness unto the Lord! Go on, brethren, be not discouraged, for I see *glorious* things in reserve for this mission. It will be sustained. Tell christians in America that it will. Oh, why will they not cease wrangling, and wake up, and know the *blessedness* of engaging in this work? But if God should raise me up, and send me back to America, to tell them the visions I have seen, I fear they would not believe; no, not even if one should rise from the dead."

The boys belonging to the school coming in, arrested his attention, and he raised his voice and cried out, "Oh, banabame, bishambe, bishambe, bishambe, (my children, beautiful, beautiful, beautiful!)" Then, addressing them in English, he said, "I want you all to become christians, and go and teach your countrymen." "Why do I linger? I am going, I am going; the chords of life are breaking; Oh, the *pain*—no, the *bliss* of dying! There is no pain! Blissful, blissful, *blissful*! Who would have thought that I should have had these glorious views! Wonderful, wonderful, wonderful things I see!" A cup of water was handed to him, and he remarked, "You are very kind. A cup of cold water, given in the name of Christ, shall not lose its reward. I am satisfied; my thirst is quenched with the waters of life. Sweet waters! Beautiful fountains are there!" Naming the different members of the Mission he said: "I love them all. But my brothers and sisters. I fear my brothers are not christians. Oh, that they were here to

see me die! Tell them to prepare for this." "Do go and see Bezia, and tell him I have prayed for him," referring to a poor boy who is condemned for witchcraft, and expects to be tortured to death. "Why do I linger?" It was remarked, "Perhaps to teach us how to die, and to comfort us, by your words of encouragement." He replied, "No; it is because I have been so unfaithful. But I shall soon go. I shall be the first missionary buried at Nengenge, and I am glad it is so; I hope my ashes will be the seed of a church here. I rejoice that I came to Africa! How wonderful that I should have been permitted to engage in this work, and then be brought to enjoy such visions of glory as these! The *bliss* of this hour alone, is a recompense for a life of toil and suffering. I am going, I am going, but I have no fears, all is right!"

It was said, "We feel that we can hardly spare you. Would you not be willing to remain and labour for these poor heathen, if your Heavenly Father's will?" He replied, "Oh, yes, certainly; go or stay; but surely he would not show me all this glory, and then send me back to earth again? Oh, wonderful, that such a sinner as I have been should be brought to this, and with tongue unloosed, and the bonds of sin broken, see and describe such scenes as these! But I am going. Farewell. Give my love to all the brethren and sisters, and to all christians, and urge them to live for Christ. Remember what I have told you. I am going. My speech on earth is finished."*

Yes, departed brother, we will remember what you hast told us, and hearing in thy dying testimony and its shout of victory the echo of the prophecy and the promise of God, we will "live for Christ," nothing doubting but that He who was in the beginning revealed as He who will come, and who in the fullness of time did come, and who still declares himself to be "Him who is to come," will come, and taking to himself his mighty power, reign King of nations as he is King of saints.

To Abraham, it was said, "In thy seed shall all the families of the earth be blessed;" and to Moses, it was said, "Truly as I live, the whole earth shall be filled with the glory of Jehovah!" To Isaiah, it was also said,

"A voice crying:—

In the wilderness, prepare ye a way for JEHOVAH!

Make straight in the desert, a highway for our God!

Every valley shall be exalted, every mountain and hill shall be made low;

And the crooked places shall be made straight, and the rough places plain;

And the glory of JEHOVAH shall be revealed,

And all flesh shall see it together:—

For the mouth of JEHOVAH hath spoken.

*See the *Parish Visitor*, and *Missionary Herald*.

Oh Thou that tellest glad tidings to Zion, get thee up into the high mountain!

Oh Thou that tellest glad tidings to Jerusalem, lift up thy voice with strength!

Lift it up!—Be not afraid!

Say unto the cities of Judah, "Behold your God!"

Behold the sovereign JEHOVAH shall come with strength!

He shall feed his flock like a shepherd:

He shall gather the lambs with his arm, and carry them in his bosom,

And shall gently lead those that are with young."

"I, JEHOVAH, and no God besides me,

A just God, and a Saviour, none beside me:

Look unto ME, and be ye saved,

All the ends of the earth,

For I am God, and none else,

I have sworn by MYSELF: the word is gone out of my mouth in righteousness,

And shall not return:

That unto ME every knee shall bow,

Every tongue shall swear.

Of me it shall be said:

'Surely in JEHOVAH is righteousness and strength;'

Unto HIM shall they come, and all who scorn him shall be confounded.

In JEHOVAH shall all the seed of Israel be justified and shall glory."

Through all climes His glory plant!

Through all ages chant!

Sing praise and honour jubilant,

As is and aye hath been!

All worship, all dominion,

To Him who all things holds in one,

The triune God unseen!

APPENDIX.

MISSIONS NO FAILURE.

We append the following very luminous article from the *Presbyterian*, which well deserves preservation and grateful perusal.

“The christian public has recently been surprised by the assertion made by high literary authority, that modern Protestant missions have proved a failure, and that no results have been attained correspondent with the magnitude of the exertions which have been employed. We have more than once adverted to this subject, but it may be well to return to it again. If what these infidels affirm is true, it is certainly important that it should be known, in order that careful inquiry may be made for the causes of so painful and mortifying a fact, and that the proper remedy may be discovered and applied. If it is not so, it is quite as important that the calumny should be disproved and repelled, that the damage and discouragement thence arising may be avoided. A very natural and simple mode of satisfying ourselves upon this point, is to look at the statistics in this case.

“According to the statement drawn up with great care, and with all possible accuracy, by the Rev. J. C. Lowrie, D. D., in his Manual of Missions, there were reported in 1853, by the various Evangelical bodies of the Protestant world, 1369 missionaries, 934 assistants, 2737 native helpers, 180,653 communicants, and 181,792 scholars. These results, let it be borne in mind, belong to the efforts begun in the present century, for the oldest of modern missionary societies scarce numbers sixty years since its organization. Here, then, is a body of 180,653 christians gathered from the pollution of heathenism; so many souls we may hope already saved, not to speak of those who have already died triumphing in the faith of the gospel. Here is, on an average, 132 converts for every missionary in the field. Is that nothing? And this makes no allowance for those who have but recently entered on the work, perhaps scarcely learned the language, and have consequently not begun to labour with efficiency; none for those whose time and attention have necessarily been largely given to the secular concerns of the mission, the erection of buildings, management of presses, &c.; none for the vast amount of preparatory labour which has been accomplished, and will not have to be done again; the reduction of languages to writing; the preparation

of grammars and dictionaries; the numerous translations of the Scriptures and of religious books and tracts; none for the exploration of heathen lands, the ascertaining of their actual condition and wants, and the developing of practical skill in the conduct of missionary enterprises; none for the amount of information which they have been the means of diffusing among the churches, and the enlightened zeal and effort which they have awakened throughout Protestant Christendom on behalf of the heathen world. If this last item alone were all that had yet been accomplished, the extent to which the Church has been in the last half century roused from her slumbers and her apathy in relation to her great commission, would of itself be a full compensation for all the labour and expense thus far incurred. But besides all this, there are the reported conversions already numerically stated.

“In order to get rid of the vagueness of these numbers, let us institute a comparison with the statistics of our own denomination in this country; our familiarity with the latter may aid in giving definiteness to the former. The Old-school Presbyterian Church reported in 1853, (the year from which our missionary statistics were drawn), 2139 ministers, 219,263 communicants. The converted heathen, therefore, form a body five-sixths of the size of our entire Church in this country. The proportion of converts to ministers is larger in the heathen world than it is among us; we have 102 communicants to every minister; they have 132 to every missionary.

“To the converts, add the children now receiving instruction in mission schools, and without taking any note of those who have attended these schools in former years, and are now carrying the fruits of the training there received into the various walks of life, and without including those who, in addition, may be regular or occasional hearers of the preaching of the gospel, we have 362,445 who are all either already christians, or under christian training. And if we take into account the immediate relatives and friends of those thus reached, it is an exceedingly moderate estimate to say that one million of persons in the heathen world are brought under constant, familiar, and influential contact with the religion of the gospel. Add to this fact that 600 more native helpers have been raised up than we can count ministers in our denomination. In view of these facts we may fairly ask. Are these results small? Or, are they a whit less than the Church has reason to expect, considering the brevity of the time, the feebleness of the efforts, the paucity of the labourers, and the slender amount of resources expended?

“But still it may be asked, If it has required half a century to gain 180,000 converts, how long time will it take to spread

the gospel over the 600,000,000 of Papans and 120,000,000 of Mohammedans that the world contains? In answering this question, account must be taken of the quickened zeal and activity of the churches, which even yet, after the immense advancement made, is only beginning to be aroused. But especially it should be observed, that the question is not one of simple proportion, but of geometrical progression. It is like a body falling toward the centre of attraction, which gathers new momentum every instant; or like the spread of a conflagration, the power and fury of the flames increasing with every fresh object upon which it seizes; or like the multiplication of grain by successive harvests, each furnishing seed to be swelled by that which comes after. The present rate of progress, hopeful as it is, amazing as we may even say it is, considering all the circumstances of the case, is tardy and feeble compared with that which, in the natural course of things, we must expect to follow hereafter; and with that which the express language of prophecy bids us anticipate, when a nation shall be born in a day. We see the early numbers of the progression; a few more multiplications, and who can say what they shall become?"

CONCLUSION.

The preceding argument was presented by the Chairman of the Committee on Foreign Missions to the Synod of South Carolina, in November, 1856, at its meetings in Chester. The conclusion of his Report and the resolutions of Synod are here given.

What, then, it will be asked, in conclusion, have been the manifestations of this faith by our churches during the past year?

The whole amount reported by the Treasurer in Charleston, from November 10, 1855, to October 23, 1856, is.....	\$3,602 06
The whole amount forwarded to the treasury in New York, in addition to the above sum, from November 1, 1855, to November 1, 1856, is.....	1,237 63

Making a total amount of.....\$4,839 69

This exhibits an increase above the amount reported last year, which was \$4,400, of \$439.69.

This fact is encouraging, so far as it goes, and calls for our thankful praise. It is also sufficient to show that if all our pastors are faithful in their pulpit instructions on this subject and all our elders cooperate in faithfully presenting the cause

to their congregations, the most desirable time may soon come, when all our churches will contribute to this cause; when those contributing will give more in accordance with their respective means; when no churches will be found disobedient to this Heaven-commanded duty, and this Heaven-appointed means of prosperity and progress; and when each one of our eleven thousand four hundred and forty-eight church members shall be found coming up—including both white and colored—according to their names, to the help of the Lord, to the help of the Lord against the mighty.

“The Executive Committee of Foreign Missions, through their chairman, the Rev. Dr. Smyth, presented their Annual Report, which was referred to a committee, who, through the Rev. Dr. Thornwell, reported the following resolutions, which were adopted:

“*Resolved*, 1. That the work of Foreign Missions is not only in accordance with the general temper and positive injunctions of the gospel, but with every impulse and habit of the renewed and sanctified heart. It gives scope for the exercise of every christian virtue, whether active or passive, for the work of faith, the labour of love, and the patience of hope; and though men may countenance and favour it, who are as indifferent to the salvation of others as of themselves, the true believer cannot stand aloof from it, without renouncing to the extent of his apathy, his christian profession. The very nature of his life demands this species of exercise. The harmony of his soul with God is in nothing more conspicuously manifested, than in cordial sympathy with the divine purpose, that the glory of the Lord shall be revealed, and all flesh shall see it together. That glory is Christ, and he is revealed in the propagation of the gospel.

“2. That the Synod has witnessed with pleasure the successful operation of the plan adopted by it many years ago, founded on the principle that the contribution of alms and offerings to the service of God, is in its habit a christian grace, and in its exercise an element of worship. This is the doctrine of the Scriptures, the doctrine of our standards, and we rejoice to say, is becoming the practice of the Church. The result, wherever it has been tried, has been propitious. In our own case, the amount given has been, with the exception of one or two years, steadily increasing. The Executive Committee reports this year five hundred dollars more than it reported last year. This is highly encouraging. Still there are churches which have contributed nothing; and the Synod cannot but enjoin it upon pastors and Sessions to see to it, that every man have the opportunity of presenting his alms and offerings to the treasury of the Lord, and be instructed in his duty and privilege. While

there is much to encourage us, there is nothing to boast of. We are still far behind what ought to be expected from our means and resources.

“3. That the Synod expresses its sincere thanks to the venerable Treasurer, Mr. James Adger, for his faithful and laborious services, freely and gratuitously rendered; and hereby extends to him the right-hand of a warm and cordial sympathy in the visitation which has deprived him of a companion, and has given to heaven a saint.

“4. That the Report of the Executive Committee be printed in pamphlet form, at the expense of the Committee, and circulated throughout our churches, and that the Treasurer’s Report be printed in the Appendix to the Minutes.

“5. That the Executive and Auditing Committees, and the Treasurer, be re-appointed.”

By Whom is the World to be Converted?

OR

CHRISTIANS;

CHRIST'S REPRESENTATIVES AND AGENTS

FOR THE

CONVERSION OF THE WORLD.

BY THOMAS SMYTH, D. D.

PUBLISHED BY REQUEST OF THE SYNOD OF SOUTH CAROLINA.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION.
No. 265 Chestnut Street.

Entered according to Act of Congress, in the year 1856,
BY JAMES DUNLAP,
In the Clerk's Office of the District Court for the Eastern District
of Pennsylvania.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

As thou hast sent me into the world, even so have I also sent them into the world.

For none of us liveth unto himself, and no man dieth unto himself.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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. Amen.

The REV. C. SIMEON thus wrote:—"Religion in its rise interests us almost exclusively about ourselves; in its progress it engages us about the welfare of our fellow-creatures; in its more advanced stages, it animates us to consult on all things, and to exalt to the utmost of our power the power of God."

"The believer in Jesus Christ is the universal benefactor; and it is by such free giving of his free receivings, that he not only enriches the world, but that he obtains grace for grace, and augments the strength, the beauty, and the happiness of his own soul. By such scattering he increases."—DR. JAMES HAMILTON.

"If any man doubts whether, as a christian, he is bound by the terms of his discipleship, to aid by prayer, self-denying sacrifice, and personal exertion, in preaching the gospel to every creature, let him, as the DUKE OF WELLINGTON once appropriately and graphically said, 'look to his commission, and there find his marching orders.'"

"Take my yoke upon you, for my yoke is easy and my burden is light.' Truth, Lord! a light burden, indeed, which supports him who bears it. I have looked abroad through nature, to see if I could find anything that could bear some analogy to this; but I cannot find it, unless it be the wings of a bird, which, while borne of the creature, bear him aloft. In truth, to bear the Lord's burden is to be permitted to cast it, together with ourselves, into the arms of Omnipotence and Grace.—BERNARD OF CLAIRVAUX.

LUTHER says:—"The command of love is a short command, and a long command, a simple command and a multitudinous command, no command and every command; for the command of love destroys all commands, and yet establishes all."

"It has been an intense and a growing conviction in the minds of some of us, that there is not at this moment one single Church in Christendom, as a whole, in any way adequately alive to the reality, the true nature, and transcendent grandeur of God's greatest work on earth, even that of the evangelization of the world."—DR. DUFF.

PREFACE.

The author's design in this argument is to bring the subject of liberality and devotion to the cause of Foreign Missions not only to the consideration of the understanding, so as to awaken conviction, but into the more intimate presence of the affections of the heart, so as to make it feel that this is a work that comes home to every man's business and bosom. He would appeal, therefore, not merely to faith, but also to hope; not merely to a sense of obligation, but also to that of interest and self-love. He would show that *the conversion of the world* is not only a work that shall be, and that ought to be, accomplished, but that it is one in whose accomplishment every individual christian and church has both a partnership and a proprietorship; both a labour to perform and remuneration to secure. He would thus impart to his readers not only conviction of a trust, but a willingness to recognize, and power to fulfill it. He would enkindle not only a greater readiness and desire towards this "good work," but love itself. And by showing the relation in which activity in this mission of the Church stand to immortality, to union and fellowship with Christ, and to spirituality, and hope, and joy, he would desire to make that a labour of love and a life of pleasantness and peace, which, in the light of obligation merely, might wear to some the aspect of hopelessness, self-denial, and unrequiting, if not useless toil.

May He who has graciously declared, that he is glorified when his disciples bear much fruit, and that they prove their love to him by their obedience to his commandments, accompany this appeal with his Spirit, and cause his Church and people to arise and shine, the glory of the Lord having risen upon them.

BY WHOM IS THE WORLD TO BE CONVERTED?

THE KINGDOM OF CHRIST DESTINED TO BECOME UNIVERSAL.

Every one who receives the Bible as "given by inspiration of God," must believe that it will be all verified through the working of that infinite wisdom and power with which he makes all things to conspire for the fulfilment of his purposes, so that though heaven and earth may pass away, one jot or tittle of all he has said shall in no wise pass away till all be fulfilled.

Every believer in the Bible must therefore be convinced that the kingdom of Christ is destined to extend its spiritual conquests, until it shall include within its dominion all kingdoms and nations. Nothing can be more explicit than the repeated declarations of this purpose, contained in the word of God. "I will declare the decree. The Lord (*i. e.* Jehovah) hath said unto me, Thou art my Son; this day have I begotten thee. Ask me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is a part of the covenant which has been entered into between the Father and the Son in "the counsel of peace that was between them both." Therefore all nations and kings are commanded, at their peril, to recognize and be in subjection to Christ. (Psalm ii; see also Psalm cx.) This is no doubtful interpretation. Of this same decree we have another account by the prophet Daniel (vii. 13, 14, 27); "I saw in the night visions, and behold, one like the Son of Man came with the clouds (the myriad host) of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve him."

This dominion was assumed and established by our Lord Jesus Christ, who laid its foundation in his finished work of obedience unto death, and secured its ultimate and certain accomplishment by his resurrection from the dead, his ascension into heaven, and his resumption, as "Head over all things for the Church," of that "glory which he had with the Father

from before the foundations of the world." When, therefore, after his resurrection, our Saviour appeared to the members of his kingdom, as far as then existing, who were gathered together by his special appointment, he said unto them: "All power is given unto me in heaven and on earth: go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, of the Holy Ghost."

We repeat, therefore, our declaration, that every man who believes in the Bible, and in the Lord Jesus Christ as the Saviour of the world, must also believe that the kingdom of Christ is destined to be universal.

Everything about it is universal, and nothing local, national, temporary, or exclusive. Christ, its King and Redeemer, is "the Saviour of all men," and "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." As "God our Saviour, he will have all men to be saved, and to come to the knowledge of the truth." He gave himself, therefore, a ransom for all to be testified in due time unto all.

The knowledge of this Saviour, and of the propitiation made by him for the sins of all in the world who believe upon him, is the gospel,—*the good spell*—"the glad tidings which shall be to all people,"—"good will toward men." As this gospel is "everlasting," so it is universal, and to be proclaimed "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The provisions, the promises, the commands, the obligations, the ordinances, the sacrifices, the benefits, and blessings of this kingdom are equally and alike for all men. It has no respect for persons, and makes no exceptions. It regards every man as a sinner, and guilty before God, and sweeps with the "besom of destruction" all the sublunary distinctions and differences among men. In the administration of this kingdom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," there is neither high nor low, rich nor poor, wise nor foolish, learned nor ignorant, Saxon nor Celtic, European, Asiatic, African, nor American. "All are one" out of Christ, equally helpless and hopeless; and "all are one in Christ," "for all are the children of God by faith in Christ Jesus."

This great fundamental truth, which levels all human distinctions in one common type of sin and misery, and melts all human relationships into one common brotherhood, and one common fatherhood—God in Christ—is made equally certain by negative, as well as by positive, teaching. For as Christ is the Saviour of all men, so that whosoever of the sons of men believeth on him shall not perish, but have everlasting life, so also is it declared from heaven that "neither is there salvation

in any other, for there is none other name under heaven, given among men," by which any man can be saved. He, therefore, that believeth not on the Son of God (be he who or what he may) shall be damned. He is even condemned already, because he hath not believed on the only-begotten Son of God, and the wrath of God abideth on him.

But further: as this kingdom of Christ is thus universal in its provisions and in its administration, so is it uniform in the mode by which men secure the appropriation of its blessings. Salvation can be appropriated by any human being, only through the exercise of faith. This is the only possible medium by which that which is external to the soul, that which is spiritual, invisible, or founded upon the testimony of another, can become ours. Christ and his salvation can, therefore, become the joyful experience of any soul only through faith, by which, though now it sees not Christ, yet, believing upon him, it rejoices with joy unspeakable, and full of glory. The exercise of faith, in order to salvation, is thus made essentially prerequisite, not by any arbitrary arrangement on the part of God, nor by anything peculiar in the gospel, but by the very constitution of the human mind, and of the world around it. All knowledge, and therefore all conduct,—for this depends on knowledge,—and all the happiness or misery of life, are based ultimately on the principle of faith.

But as faith results from the certainty of testimony and the authority and veracity of the testator, in order to its possible exercise, that testimony and that authority must be present to the mind. Man, as a rational being, can only believe when he has what he regards as sufficient authority for what is believed. He may be grossly deluded and deceived, but he believes, because ignorant of, or unwilling to admit, the delusion. For a man, therefore, to believe on the Lord Jesus Christ, and in salvation through him, and to have that peace with God which is the consequence of such faith, he must necessarily possess sufficient knowledge of Christ and of the salvation he has accomplished. This is what so logically, so philosophically, and, at the same time, so authoritatively, taught by the Apostle Paul (Rom. x. 13). After stating the universality of the gospel, and that faith is the only condition made necessary for its reception,—“for whosoever shall call on the name of the Lord shall be saved,”—he goes on to ask, “How, then, shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? So, then, faith cometh by hearing, and hearing by the (preaching of the) word of God.”

In every point of view, therefore, in which they can be considered, the kingdom of Christ and the gospel of the kingdom,

(whether we regard them as founded on the decree of God or as established by Christ,) with all their provisions, promises, means of grace, and mode of appropriation, are universal, adapted to man as man, free and full to all alike, and offering to every creature, in all the world, the unspeakable gift of God's only begotten Son, so that whosoever believeth in him may not perish, but have everlasting life.

May it not, then, be laid down as a first principle, and incontrovertible truth, that every one who truly believes the Bible, and in Christ as the Saviour of the world, must also believe that his kingdom and gospel are designed to be as universal as the family of man?

THIS UNIVERSALITY OF THE KINGDOM OF CHRIST TO BE BROUGHT ABOUT THROUGH THE INSTRUMENTALITY OF MAN.

We proceed to make another remark, and that is, that, as in accordance with the will and word of God, the kingdom and gospel of Christ are designed to be universal, and as all the resources and attributes of Deity must be considered as pledged for the fulfilment of this purpose, every one who truly believes the Bible, and in Christ as there revealed, must believe that this universality will be brought about through the agency of man.

This is the only way by which, in consistency with man's nature, as a free, rational, and responsible being, and in accordance with the analogy of God's government in the natural world, the kingdom of Christ can become universal.

We might conceive it possible for God miraculously to convey the gospel of this kingdom, by angelic or human agency, to every nation, singly and individually. But besides being in contrariety to the whole analogy of the divine government, such a method would be contrary to the generic, fundamental laws of unity, simplicity, and representation. It would involve an unnecessary multiplication of causes for the production of a desired result, in contrariety to those great laws, by each of which, singly and alone, we see innumerable results constantly secured. It would break up the human race into individuals, in violent opposition to every organic principle of human nature, and of the divine procedure in all departments of the natural world; and it would contradict that principle of representation by which the many are bound together under one law, one centre of influence, one head or representative. This law is found lying at the foundation of all order, both in the natural and moral government of God, in the family, the community, the state, the kingdom, and the world at large, and is the basis of all association, intercourse, and business between different individuals and countries.

As this method, therefore, would involve the adoption of supernatural, miraculous, and anomalous agency, where natural means might be employed, the only plan left for the universal extension of the gospel and kingdom of Christ, was the appointment of some one people, nation, or church, prepared for the purpose by proper training, provided with all necessary evidence, knowledge, gifts, and graces, and under the assurance of divine guidance, efficiency, and success—as witnesses, heralds, and instructors of their fellow-men.

Such a plan is in perfect accordance with the whole analogy of the natural world, and with all the laws mentioned. It recognizes the unity of the human race, their common nature, their common origin, apostasy, and ruin, their participation in the same miseries and forebodings of that judgment which is after death, the common salvation and Saviour, and the one and only way in which any man can become a partaker of this “so great salvation.”

This plan is adapted, therefore, to the nature of man, as well as to the principles of God’s government in the natural and moral world. There is also a perfect congruity between the plan and the agent who is to carry it out. Man is an active being, and finds all his powers developed by exertion, without which he is unhealthy, unhappy, useless. Man is a social being, and can find full play for his faculties, and perfect enjoyment for his desires and affections, only in companionship and association with his fellow men. Man is endowed with the gift of language and with intelligence to learn from others, and to communicate knowledge to them, and in doing so he is aided by the marvelous power of the human voice, with its accompanying tones, looks, sympathies, and gestures. Man is a fearless, enterprising being, fond of travel and of change, capable of endurance, and nerved by danger and exploits, and can thus roam the earth in search of adventure, and inhabit every climate. Man was designed, and ought, to be a benevolent being, capable of love and pity, generosity and disinterested philanthropy. He is sensitive to calamity, touched with woe, sympathizing with distress, and impelled to acts of charity and labours of love, by the whole power of his affections, and the commanding authority of his conscience requiring this as his duty. Happiness, therefore, according to the very constitution of man’s nature, is connected with activity in doing good to others; and a man might just as reasonably expect to be happy in the solitude of a desert, or to be in health without food, as to be happy in the indulgence of a selfish inactivity. Millions have tried the experiment, but with the same result. In proportion to their capacity to do good, and their devotion of that power to selfish purposes, they have destroyed their own

true felicity, like Swift, one of the most selfish as he was one of the most talented of men, and of whom Archbishop King said that "he was the most unhappy man on earth." "And surely it is a striking testimony to the divine benevolence, that God so arranged the world that every generous impulse does as much for the giver as the receiver, while a man is never so happy as while intent on the happiness of others."*

Man is also a spiritual being, possessed not only of bodily powers, and senses, and appetites, but of mind and heart, by which he comes into contact with other minds and hearts. He finds that as face answereth to face in a glass, so does the heart of man to man, and that independently of all other means of communication, men can enter into each other's feelings, rejoice with each other when they rejoice, and weep with each other when they weep; and that through the medium of language spoken and written, they can convey to each other their ideas, their sentiments, and their convictions.

Man is further a representative being. He is a type and model of his race. In himself he has all the essential laws and principles of humanity, personal and yet homogeneous—individual and distinct, and not a link in the chain, a drop in the ocean of life, a ray in the sunshine, a pulsation of the common heart. Everything common to man is his, and nothing strange. Bearing the stamp of the same original and the same degradation, he can therefore stand up among his fellow-men, and from the admitted principles of a common experience, tell them of their sins and sorrows, and need of salvation, by unfolding to them his own.

To all this we would add, that man is a religious being, capable of knowing, loving, serving, and finding his supreme and only satisfying happiness in, God. As such, man cannot but admit that his relations to God are his highest, his obligations to God unspeakable, his duty to God paramount. He must feel that as God is the common Father of all men, all men are brethren, and that as it is his first and great commanded duty to love God with all his heart, and soul, and strength, and mind, so is it his second great duty to "love his neighbor as himself," to love the soul of his neighbour even as he loves and values his own soul, that is, as infinitely more important than anything that is merely temporal, and, by the communication of spiritual knowledge, to impart to the souls of his fellow-men, even as he would desire and feel it right, and kind, and merciful in others, to communicate to him, that spiritual good on which depends everlasting life.

*See Note A.

“He who needeth love, to love hath right;
 It is not like our furs and stores of corn,
 Whereto we claim sole title by our toil.
 The God of love plants it within our hearts.
 And waters it, and gives it sun, to be
 The common stock and heritage of all.”

SELF-DENIAL, AND LIVING FOR OTHERS, A UNIVERSAL LAW AMONG
 ALL HOLY BEINGS, AND RESTORED BY REDEMPTION.

It has thus been shown that man is so constituted as to be not only adapted to the work of extending the kingdom of Christ, but to be capable of the full development of his nature and the full measure of his happiness, except in active exertion and self-denying charity, and prayer, and interest in this glorious end and aim of life. It was, therefore, necessary for the happiness and the moral elevation of man, that the fulfilment of this great purpose of God should be entrusted to his agency as a “steward of the manifold mercies of God,” that in doing good to others he might himself be blessed, and find by experience that “it is more blessed to give than to receive.” Man’s chief end was that he might glorify and enjoy God. To enjoy God, however, he must glorify him. His will must be conformed to God’s will, his life to God’s law, his aim to God’s purpose, and his whole heart to God’s service. This was the spirit of Christ as our incarnate exemplar, and filled his heart with joy, so that he counted it even as his meat and drink to do the will of God. This is the spirit of angels, and makes angels what they are—holy and happy. This is the spirit of heaven, and fills heaven with satisfying blessedness. This, too, was the spirit of primeval man, while as yet he was unacquainted with grief, and untainted with sin.

Indeed, this spirit animates all the works of God. “For others and not for myself,” is the life of all that lives, the growth of all that grows, the existence of all that exists. It is the utterance alike of animate and inanimate nature. In the light that enlivens us, the air that sustains us, the water that purifies us, the earth that nourishes us—in the deep mines that warm, and enrich, and garnish our persons and our habitations—in all the beauty, the grandeur, and the sublimity of nature—in every flower that blooms and sheds its fragrance—in every tree that spreads its branches so as to delight the eye, and ripens its fruits so as to gratify the taste—in every shower that waters the earth, and every dew-drop that glistens in the morning ray—everywhere, and in everything, we find written, “not for myself but for others.” Most surely, then, will this be true of man who was made in God’s image, but a little lower than the angels, God’s exemplar, representative, and almoner upon earth. “No man liveth unto himself” is the law impressed

upon his nature, the condition of his being, the prerequisite of his well-being, the inflexible rule and measure of his worth, and the inexorable awarder of his proportionate recompense in present enjoyment and ever-abiding happiness.

A man, therefore, who lives to himself, is an anomaly in the universe. He is the only being and the only thing, in all the creation of God, that so exists. He is a moral monster, ugly, misshapen, deformed, without natural affection, an abomination in the sight of God and of all holy beings—"earthly, sensual, devilish." Yes, selfishness is the law of Satan, not of God; of human corruption, not of human nature; of man fallen, not of man upright. It is sin, and guilt, and misery. It is the black and damning proof of man's rebellion against God, and subjection to the Evil One. It undermines man's nature, God's law, earth's happiness, heaven's holiness, the very throne and majesty of God. It has driven out legions of apostate angels from heaven, peopled earth with criminals, and hordes of beings more reckless and ruthless than the beasts of the forest; prepared hell for the devil, his angels, and ungodly men; and filled every breeze that blows with the sounds of weeping, and wailing, and bitter lamentations.

In the plan of redemption we may be very sure, therefore, that—as it is designed to remedy man's great calamity, renovate his corrupt nature, and reinstate him in holiness and happiness in the service, glory, and enjoyment of God—man will become the instrument, in God's hand—made effective by God's working in him and with him—of proclaiming peace and good-will to men, the dominion of love, the reign of charity, and the universal brotherhood of the human family. Man will himself be made, by the power of God through the gospel of his Son, the pattern of renovated and redeemed humanity. Exorcised from the spirit of selfishness, and possessed of the spirit of love—love to God, love to Christ, and love to the souls of men, he is "compelled" to go forth among his fellows, proclaim to them "the unsearchable riches of Christ," tell them what God has done for his own soul, and as "the Spirit and the bride say, Come," to say "whosoever will may come, and take of the water of life freely." Man's individual good is thus promoted while securing the good of others. "Self-denial is made the cure of selfishness." Living for others invigorates and establishes the true life of man, and serving Christ, following him, enduring the cross, and counting all things but loss for the honour of his name and the advancement of his kingdom, fills the heart with peace and joy, and enables it to rejoice in hope of the glory of God.

"This holy work, this heavenly task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

THIS PRINCIPLE OF LOVE, AND LIVING FOR OTHERS, ILLUSTRIOUSLY EXEMPLIFIED IN GOD, AND IN CHRIST OUR SAVIOUR.

Such, assuredly, is the nature and design of the gospel in its operation upon the heart of every individual believer of it. Salvation is so imparted as to create in every recipient the desire to impart salvation to others, and a spirit of self-denying charity, liberality, and effort to extend the gospel and the kingdom of Christ, according to his ability, to every creature.

"The blessed God," whose "glorious gospel" it is, liveth not for himself. He is the parent of all good, "the Father of lights, from whom cometh down every good and perfect gift." Ages before the creation of man he established the foundations of his future habitation, laid up in store-houses, all ready and prepared for his use, everything that was necessary for his future comfort, and beautified and adorned it with all that is rich, varied, and delightful to the most refined taste. And when man had plunged himself into the abyss of misery, God, who, had hitherto worked for his temporal comfort, "so loved him as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God has thus made himself known in the gospel as LOVE, that we may learn that love is the spirit by which he "brings us back unto God;" that "love is the fulfilling of the law;" that in loving him we will love also our fellow-men; and that if we are not actuated by a spirit of charity and benevolent exertion for them, the love of God cannot dwell in our hearts.

Christ as the author and finisher of our faith, the subject and the spirit of the gospel, its altar-sacrifice and priest, its foundation, superstructure, and security, its life and power—Christ liveth not for himself. "He loved us and gave himself for us." He gave up the glory "which he had with the Father from before the foundation of the world," that he might come down to earth to "seek and to save those who were lost." He entered into our nature, assumed our earthly relations, trials and toils, endured our griefs and carried our sorrows, and was in all points tempted even as we are, that in this body of flesh, in this earthly life, and in this world of duty and of danger, he might set us an example, and induce us to walk in his steps. In a representative world, under a system of universal representation, in a nature eminently and in every way representative and represented, he became THE REPRESENTATIVE of humanity, "the second Adam," that "as in Adam all died, so in Christ

all," who become related to him by faith, "may be made alive." He did not his own will, but the will of Him that sent him. He pleased not himself. He went about his Father's business. "He went about doing good," bearing reproach, receiving evil for his good done, malevolence for his kindest actions, and persecution, even unto blood for his God-like devotion to the interests of humanity. Self-denial was the spirit of his life, self-sacrifice the character of all his actions, and love—living not unto himself, but for others, for strangers and even enemies—the very element in which he lived, and moved, and had his being.

CHRISTIANITY THE EMBODIMENT, AND CHRISTIANS THE LIVING MODELS, OF THIS SPIRIT OF SELF-DENYING LOVE.

Now, what Christ was, christianity is, and christians are to be. Christianity is the religion of Christ; the worship and service of Christ; union to Christ by faith, which is his own gift and the fruit of the Spirit; love and devotion to Christ; living not unto ourselves but unto him who redeemed us with his own precious blood, that we might be a peculiar people, zealous of good works. To be a christian, is to live by the faith of the Son of God; to live with him, to live as Christ lived, to do as Christ did, and to have the Spirit of Christ. If Christ is the vine, every christian is a branch, nourished with his sap, growing by his life, blooming with his fragrance, and bearing fruit "for the healing of the nations." If Christ is a head, every christian is a member, acting in unison with that head for the accomplishment of its purposes of grace and mercy. Christ is the divine sculptor. From him sprang the glorious ideal of regenerated man. He himself became the mould and type of man "upright," man "holy, harmless and undefiled;" knowing no sin, neither having guile in his heart; living among them, and yet "separate from sinners;" in it, and yet not of, the world, and unspotted by it; diligent in business, and yet fervent in spirit, serving God, and having affections set on things that are above. And as the sculptor hands over his model to his workmen, that they may imitate and reproduce its likeness, guiding them by his eye and correcting them by his skill, so does Christ give into the hands of his disciples his divine model, that under his eye, and the power of the Holy Ghost working in and with them in quickening and transforming energy, they may be his instruments in fashioning other hearts, and making them "new creatures in Christ Jesus." As we have borne the image, and the spirit, and the selfish life of the earthly Adam, we must also bear the image of the heavenly. The form, the features, the benevolent expression, the tones of melting tenderness, the words of love and power, the life of goodness, the doing good

to all men, will all be transferred to "the living epistle seen and read of all men," written not on tables of stone, but on the fleshly table of the heart of every one who is chosen of God, and changed into the image of Christ.

The universal law of Christ is, "if any man will come after me," that is, come out from the world and be separated from it, renouncing its dominion and authority, and becoming subject unto Christ, "he must deny himself." He must renounce all claim to be his own property and his own master. He must make the will of Christ, and not his own will, the authority and obligation of his actions. He must make the word of Christ, and not his own opinions or the opinions of others, the rule and measure of duty. He must make love to Christ, and not love of self, the motive of all his actions, and he must make the cause of Christ, and the kingdom of Christ, and the glory of Christ in the salvation of souls, and not money-making, or money-hoarding, or money-spending, the end and object of his life. To human nature as it is, this is a heavy cross, but it must be borne; a mortification of the body, but it must be suffered; and a crucifixion to the world, but it must be offered up. Transformed by this renewing of his mind, and receiving power and grace from Christ, the believer follows him, through evil and through good report, in doing good and abstaining from evil, "willing to communicate, ready to distribute, and zealous in all good works."

The christian is a good soldier of Jesus Christ, "sworn liegeman of the cross and thorny crown." Christ is now the commander and leader of his soul, "the captain of his salvation." "The field is the world." The banner given him to unfurl in the cause of truth and righteousness, is the banner of salvation, the gospel of the grace of God. This word of life he is to hold forth. Under this he is to march. After this he is to follow. For this he is to fight manfully the good fight of faith. Around this he is to press. To this he is to cling in every fiery assault of the adversary. And to plant this on every fortress of the enemy, and see its white pennons floating in the winds of heaven, and carrying with it the assurance of victory and of peace, and good will to the vanquished; this, O this, is the exultant joy of every loyal heart, as he shouts glory to his divine and exalted Saviour.

Ye who your Lord's commission bear
His way of mercy to prepare—
Angels he calls ye—be your strife
To lead on earth an angel's life.
Think not of rest, though dreams be sweet,
Start up and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed;
Never again your loins untie,

Nor let your torches waste and die,
Till when the shadows thickest fall
Ye hear your Master's midnight call?

As the gospel knows no distinction, and Christ's kingdom no limit of time or place, or people or country, so is it with the christian. To him there are no Home and Foreign Missions *in principle*, though for convenience and division of labour, as in the science of the several kingdoms of God's one universal dominion, he may admit the distinction. But in Christ there is no difference, except that of destitution, ignorance, barbarity and relative precedence in their bearing upon the universal, ultimate result. All such distinctions are founded in selfishness and not in love, in temporary and not permanent relations, in physical and not in spiritual qualities. They are not of the Father, but of the world, founded in man's present weaknesses and wants, and terminating with his present sublunary condition. They indicate to man the *order* but not the *limits* of duty; where he is to begin and how he is to proceed, but not the boundary within which his love, and charity, and labour are to be circumscribed. Piety must begin in the individual heart. We must learn to show piety first at home, in the family, then in the church, and the community. But it will not, cannot stop there. If it does, it is selfishness under the garb of religion. It is carnal and worldly—the good olive branch grafted on the stem of the original wild olive tree of the natural heart. Such a man loves his own, and in so doing what does he more than others? Do not even infidels and Christless men the same? If he did not do this much, would he not be “worse than an infidel?” and in merely doing this, therefore, he can be no better. This, when made a substitute for christian piety, is hypocrisy.

“The gospel is the expression of God's love, and the believer is a man, who, filled with heaven's emanating kindness, becomes in his turn a living gospel. There is an ecclesiastical christianity, and there is a dogmatic christianity. The former regards it as the main thing to belong to a particular church; the latter lays all the stress on maintaining certain doctrines. But the christian of the Bible, while he is all this, is also a great deal more. By believing what God reveals, he becomes what God desires—a holy, devout, beneficent presence in society; a sick world's healer; a sad world's comforter; a sympathizer and a fellow-worker with the Supreme Beneficence.” Remembering

“That throned above all height, He condescends
To call the few who trust in him his friends;
That in the heaven of heavens, its space he deems
Too scanty for the exertion of his beams,
And shines, as if impatient to bestow
Life and kingdom upon worms below;
Like him the soul, thus kindled from above,

Spreads wide her arms of universal love;
 And, still enlarged as she receives the grace,
 Includes creation in her close embrace."

In other words, important as are soundness in the faith and steadfastness of principle, these are but the roots and stem from which spring love, joy, peace, long-suffering, gentleness, goodness; and it is hardly uncharitable to doubt whether that man's piety be true who does not visit the fatherless and afflicted, as well as keep himself unspotted from the world. True piety is the life of God in the soul. It is a transfusion into the disciple of the mind of the Master. It is a ray of the divine gladness kindling the human heart, converting it into a living sacrifice, and filling all its circle with such a fragrance, glow, and brightness, as can only be created by fire from heaven.

The roots and stem, therefore, without the fruits, are but the assumption of the *name* of christian, without the *spirit* which animates and characterizes it. It is "faith without works, which is dead." It is the spirit of the flesh, saying like Cain, "Am I my brother's keeper?" It is the spirit of the self-righteous Pharisee, asking, "Who then is my neighbour?" and passing him by on the other side as you carry home your good things to your family and kindred. True piety is light set on a hill, unobstructed by any barrier, and shedding its rays far as the eye can reach. It is leaven which, while it must be cast in at some particular spot, and diffuse itself from it as from a centre, never rests until it has leavened the whole mass. And thus, also, is it compared to salt, which if it loses its power of savouring any portion of the fluid, is good for nothing.

SELFISH PIETY NOT ONLY NOT CHRISTIAN, BUT ANTI-CHRISTIAN.

Piety restricted to self, or family, or kindred, or church, or country, is not therefore christianity. It contradicts the gospel, in its provisions, promises, commands, ordinances, obligations, and blessings. It is not the spirit of Christ. He knew not even his own mother, according to the flesh, when about his Father's business, and has declared, that whosoever doeth his will, is his mother, and sister, and brother. While his body was in Judæa, his heart, his prayers, his prospective blessings were everywhere, and with all who should hereafter believe on him, to the end of the world. While in order to "fulfill all righteousness" and all prophecy, he personally went no farther than Judæa, and required his disciples to begin at Jerusalem, and there await the outpouring of the Spirit, he commanded them not to tarry there, but to go far thence among the Gentiles, preaching the unsearchable riches of Christ to every creature. For thus it is written, and thus "it behoved Christ to suffer,

and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Christ loved men as men, as "enemies," as "ungodly," as "without strength," "without God and without hope." To have the spirit and the love of Christ is, therefore, to love the souls of perishing men, and to the utmost of our ability and opportunity, to save them from death. This only is "the love of THE SPIRIT," with which Christ imbues every believing heart, renewing them in the temper of their minds and enlarging their desires and efforts so as to comprehend the wants and woes of a perishing world.

Oh thou, who keep'st the key of love
Open thy fount, eternal Dove,
And overflow this heart of mine,
Enlarging as it fills with thee,
Till in one blaze of charity,
Self and its will are lost, like motes, in light divine.

But not only is such piety not christian—it is anti-christian. Is Christ divided? Is the kingdom of Christ divided against itself, or partitioned out into national, sectional, and family compartments? Can I circumscribe Christ in his claims, blessings, and requirements, by me and mine, by white or black, north or south, bond or free, home or foreign? Nay, if I do, I am none of his. For if any man love father or mother, or family or kindred, or country, more than Christ; if he do not hate them all for Christ's sake and the gospel's, that is, hold them in subordination to the higher and paramount claims of both, he is none of Christ's. He cannot be Christ's disciple. Christ never knew him. He is not with Christ, but against him. He is a rebel, a traitor, and unfaithful steward, a disobedient son, a wicked and slothful servant, hiding his lord's talent in a napkin, or burying it "like a crock of gold in a coffin."

Christ did not leave this matter to mere precept and example. He has made it impossible for any man who is not wilfully blind, to believe a lie so palpable, and a delusion so gross, as that a piety whose spirit, principle, prayers, sacrifices, and efforts, are limited by home, or church, or country, is christianity. He has done this by identifying himself with a perishing world and with the poor and miserable, and blind and naked, and outcast, wherever and whosoever, they be. Like as a father is represented by every member of his family, and a prince by every one of his subjects, and a government, whether municipal, state, or national, by every one of its citizens, so that what is done for the one is done for the other, and what is done against the one is regarded, and resented, as done against the other; so it is with Christ as he stands related to all those who are "perishing for lack of knowledge." The heathen are

his inheritance, and the uttermost parts of the earth his possession. In them we see him. By them is he represented, and brought within the reach of our neglect or kindness. And according as we do unto them, we do likewise unto him.

We have our younger brothers, too.
 The poor, the outcast, and the trodden down,
 Left fatherless on earth to pine for bread!
 They are a hungered for our love and care;
 It is their spirits that are famishing,
 And our dear Father, in his testament,
 Bequeathed them to us as our dearest trust.
 Wherefore we shall give up a straight account.
 Woe if we have forgotten them, and left
 Those souls that might have grown in fear and love—
 Left them to feel their birthright but a curse.

But as Christ is represented in the mute objects of charity and compassion, so is he also in the agents of his bounty, to whom he has imparted gifts, graces, and the gold and silver which are the Lord's. In the one Christ represents himself passively; in the other, he is represented actively. In the one he is the object and the recipient of charity; in the other, the agent and the donor. In the one class of representatives we see his resources, his power, his munificent benevolence, his free, sovereign, and disinterested compassion. In the other class we behold—as John did in the earthly mother, to whom Christ directed him while on the cross, saying, "Behold thy mother"—the deep misery of humanity, its need of salvation and a Saviour, its utter hopelessness, its inability and indisposition even to its own spiritual good, and the absolute necessity that, in order to be saved, man must be drawn with the cords of a man, melted by kindness, unprejudiced by love, and thus made willing to come to Jesus. In every christian, the world sees—expects, and ought to see—one who exhibits the traits and temper of Christ—who feels that he is in Christ's stead—who acts as he thinks Christ would have acted if in his circumstances—and who does unto others what he believes Christ would have rendered unto them, and not what is dictated by his own self-interest. In all the trying conditions of humanity Christ lived. He knows well what they are, and what they imply, for he has felt the same, "though without sin." He is able to sympathize both with the sufferer, and with the agents of his intended bounty. He knows the individual, personal worthlessness of the one,—so far as any claim of merit or desert can reach,—and his unrequiting and ungrateful spirit. And he knows the unselfish, disinterested labour of love required on the part of his servants. On this very account, however, does Christ regard that labour as love to himself, and lay up for it a grateful recompense in the world to come,

For 'mid the throng of selfish hearts untrue,
His glad eye rests upon his faithful few.

This is no figurative representation. It is a plain and unquestionable verity, in conformity to all human principles of equity and of action, and the proclaimed rule, not only for testing the sincerity of our present faith, and hope, and love, and charity, but for that judgment in the court of heaven by which the future destiny of every man will be determined. (Matt. xxv.) No man, therefore, can have any difficulty in understanding what is the will of Christ, the spirit of Christ, and the command of Christ, since he has identified himself with his kingdom, and made our faith, and love and obedience co-extensive with the gospel—that is, with the entire brotherhood of humanity.

Ah! wherefore persecute ye me,
'Tis hard, ye so in love should be
 With your own endless woe.
Know, though at God's right hand I live,
I feel each wound ye reckless give
 To the least soul below.

I in your care these souls have left.
Not willing ye should be bereft
 Of waiting on your Lord.
The meanest offering ye can make—
A drop of water for love's sake,
 In heaven, be sure, is stored.

Still as we walk our earthly round,
Still may the echo of that sound
 Be in our memory stored:
Christians! behold your happy state,
Christ is in these, who round you wait;
 Make much of your dear Lord.

The conclusion, therefore, is irresistibly plain, that every man who believes the Bible and in Christ, must believe and feel that it is his first and paramount duty, as a christian, to identify himself with Christ and his kingdom, and to live so as by his instrumentality to extend that kingdom, as far as his means and opportunity will enable him. Faith in Christ will shed abroad in his soul love to Christ, and this will constrain him to live so as to please, and honour, and glorify Christ, by obeying his commandments, imitating his example, and labouring for the salvation of a world lying in wickedness.

Wouldst thou the life of souls discern?
Nor human wisdom, nor divine,
Helps thee by aught besides to learn;
 LOVE is life's only sign.

The spring of the regenerate heart,
The pulse, the glow, of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored.

The heart which loves the Lord aright,
 No soul of man can worthless find,
 ALL will be precious in his sight,
 Since Christ on ALL hath shined.

THE EXTENSION OF GOD'S KINGDOM HAS ALWAYS BEEN A TRUST
 FOR WHICH MAN HAS BEEN RESPONSIBLE.

Such is God's instrumentality for the universal establishment of the kingdom of Christ and the universal diffusion of the knowledge of salvation. MEN are put in *trust*, and made responsible for this work, and to them will pertain the glory or the shame, the honour or disgrace, the victory or defeat, the recompense or retribution, since in God's stead they are made ambassadors and witnesses, and co-workers with him.

Such has ever been God's plan. Salvation for the world, through the knowledge and belief of the good news of a divine incarnate Saviour, has been the *trust* put into the hands of the Church, that is, of the people of God, from the very beginning of the world. The fulfilment of this trust was made man's great work and business upon earth. For this was a dispensation of goodness and mercy vouchsafed to him, through the mediation of Christ, and the long-suffering forbearance of God. He pursues other work and eats, drinks, marries, and is given in marriage, that he may live; but he lives that he may work out his own salvation and the salvation of others, and thus honour, obey, and enjoy God. To this work is man consecrated and life devoted. The "seed of the woman," from the beginning, recognized and received this trust. The echoes of their loud and earnest warnings and appeals to the unbelieving world around them, come to us through distant ages, and over the waters of the flood, crying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." And when God's people waxed faint-hearted and worldly, and that voice died away amid the sounds of merriment and the hum of business, the flood came and swept an unfaithful and unbelieving generation from the earth.

The gospel for the world was then put in trust with Noah and his seed, and afterwards with Abraham and his seed, in whom all the families of the earth were to be blest; and then a single nation was chosen, educated, corrected, and purified in the fires of persecution from idolatrous tendencies, that they might be God's faithful witnesses in the earth. And as the descendants of Noah and Abraham were dispersed abroad over the earth that they might carry with them, and sow, the incorruptible seed of divine truth to take root and flourish in all

lands, so also when the Jews failed to execute their mission, they were peeled and scattered, and thus constrained to bear the Scriptures and the knowledge of a Saviour into the most distant climes. So long, and so far, as they were faithful stewards and evangelists, they prospered, and entered most prominently into the history of the world. But when selfishness and self-seeking pride became their ruling principle, and they refused, as a people, to become the heralds of their incarnate Saviour, the body died. They became barren and corrupt, until finally the nation was annihilated and became extinct, broken off and severed from the good olive tree, instead of being developed into full maturity, beauty and faithfulness by union to Christ Jesus.

This *trust* of the gospel was therefore taken from them and given to christians who are of the seed of Abraham, and to whom is now imparted the high calling, the glorious privilege, and the paramount and transcendent of all duties, that of conveying the gospel and extending the kingdom of Christ to every creature. This duty comprehends, includes and inspires every other christian work, and is therefore enjoined upon believers in the one expressive and final command of the departing Saviour, and reiterated and enforced by his subsequent communications from heaven. It is made by him the basis of success, the law of progress, the source of life, permanency and prosperity, the condition of his promise, presence and divine efficiency; the test of obedience; the measure of love; the way of self-imparting peace and joy; and the rule of future recompense. Recognition of this principle, adoption of this spirit, living by this rule, and consecration to this work, are therefore essential to christian character and life, to faith, love, loyalty, obedience, spirituality and happiness. How can a man believe the gospel and not say "come" to those who are perishing for lack of its knowledge, which he is required to proclaim? How can a man receive Christ and enter into union with him, and not desire to draw all men unto him? How can a man imbibe the Spirit of Christ and not travail in soul for the salvation of all men? How can a man bring his will into unison with the will of Christ by praying always with all prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," and not feel the extension of that kingdom and the consummation of his "will that all men should be saved and come to the knowledge of the truth," to be his highest and holiest purpose? How can a man be the servant of Christ and be sent by him into the world, even as the Father sent him into the world, and not live and labour for the promotion of that great work of which Christ laid the foundation, and which he has hired them as labourers to carry on? How can a man honour the Lord with

his substance, and prove that his love to Christ is greater than his love of property and wealth, and not willingly communicate and cheerfully distribute it to the furtherance of the gospel, and to the support of Christ's ministers and cause? How can a man love Christ and show gratitude to him, and not endeavour to secure for him the heathen for his inheritance and the uttermost parts of the earth for his possession? And how can a man be animated by the love of the Spirit, and not conspire in his great mission, that of convincing the world of sin, of righteousness, and of judgment?

Largely thou givest, gracious Lord,
Largely thy gifts should be restored;
Freely thou givest, and thy word
Is "freely give"—
He only who forgets to hoard,
Has learned to live.

Pastors and elders, people, all
Should feel the showers of mercy fall,
And starting at the Redeemer's call,
Give what he gave,
Till their high deeds the world appal,
And sinners save.

And as it is with individual christians so it is with churches. What is fundamental to one, both as to principle, life, duty, and prosperity, is essential to the other. A church is made up of individual christians, and is under obligation to believe, profess and to do, what is required of each and all its members. The only difference is in the increased measure and weight with which the pressure of the powers of the world to come, and the divine command with its solemn *trust*, rest upon churches. If every christian is to be a light, the church is a luminary. If every christian is a workman, the church is a combination of labourers under efficient master workmen. If every christian is a soldier, the church is a phalanx, with its bold, daring and gallant leaders. If an individual christian is weak, or poor, or unimportant, the church is proportionably strong, competent, and powerful. And if, therefore, the recognition of the gospel as a *trust*, and the extension of the kingdom of Christ as the primary duty of life,* is essential to the character, progress, and prosperity of every individual christian, much more is this the law of every church.

ACTIVE, SELF-DENYING AND LIBERAL COÖPERATION IN THE
CAUSE OF CHRIST, NOT INDIFFERENT, BUT ESSENTIAL TO
CHRISTIANS AND CHURCHES.

How plain it is, and yet, oh! how little is it understood and felt, that christian activity, and sacrifice, and contributions for the cause of Christ, are not things expedient, important and

*Matthew vi. 31.

beneficial *merely*; not what a christian is at liberty to do, or, if inconvenient, not to do; not matters which depend upon our ability, or means, or supposed capacity. They are elements of christian character and life; the fruits and evidences by which the Spirit witnesses that we are born of God; acts of worship; acceptable sacrifices unto God; and means ordained by him for the spiritual good of his people and his own glory through them. They are not acts of charity, the promptings of impulse. They involve the integrity and growth of christian character. They are invariable and universal. Like faith, repentance, prayer, and praise, they will be manifested by every christian, and by every church according to that which they have and are. Inactive, selfish and uncharitable they cannot be, for "it is not to be presumed," as has been said, "that God gives an individual or a people a soul niggardly from meanness, parsimonious from covetousness." These acts and exercises of christian life must, therefore, in all cases, be developed according to our resources. No christian liveth unto himself. No church liveth unto itself. If they do, they will dwindle, languish, and like the heath in the desert that knows no water, remain stunted and dwarfed, and finally perish.*

And is not this the reason why so many christians and churches do actually live at such a poor dying rate, so cold and languid, so barren and unprofitable?

A fouler vision yet, churches of light—
Light without love, glare and the aching sight.

They look to themselves, not to Christ. They consider their own things, not the thing that are his. Like the fearful and unbelieving sinner, they are seeking for peace, and prosperity, and blessing, not in the way of cheerful and confiding obedience, but as direct gifts from God. They can do little, and therefore they do nothing. They can give but a small sum, and, therefore, give none at all. Their influence is limited, and therefore they roll it up carefully and hide it in the earth. They cannot grow and strengthen and mature because they are "always learning, and never come to the knowledge of the truth," always desiring and never "*doing* the will of God," and, in so *doing*, receiving his promised blessing and assurance.

*"The use of our property furnishes one of the most striking developments of the heart. We are bound, therefore, to make use of it to show our love for God—our attachment to his cause. It is the most efficient method within our reach of declaring the glory of God to a world of sinners. It shows the subjection of our selfishness, and the triumph of the Spirit of grace in the heart, and over the life. It brings to view, as nothing else can, the heaven-born principle of benevolence in its control of human conduct. It shows the transforming power, and the unspeakable beauty and loveliness of the religion of the cross, and speaks strongly to the hearts and consciences of men, to turn unto God, and bring forth fruits meet for repentance."

They sit cold and shivering, lean and hunger-bitten, rubbing their hands together and wishing they were warm, instead of rising up, and invigorating and warming their hearts by acts and exercises of christian charity and well-doing. May He who is to dead bones, dead bodies, dead hearts, dead souls, dead families, and dead churches, "the Resurrection and the Life," breathe upon us the word of his life-inspiring, love-enkindling and power-awakening Spirit, and from these dry mouldering bones, whitening in the sun, raise up children to perfect his praise, and an army of self-sacrificing soldiers to fight valiantly for the cause of truth and righteousness.

And so it ever will and must be. He that liveth to himself shall not prosper, and cannot be happy, and that church which liveth to itself shall not receive the blessing of the Lord. The eternal law of God's government in nature, providence and grace, will so determine it. "Faith without works is dead." "To him that hath shall be given, and he shall have more abundantly, while from him that hath not shall be taken away even that which he seemeth to have. He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. And God is able to make all grace abound toward you, that ye, always having all-sufficiency in all things, may abound in every good work."

What blind infatuation, what deplorable ignorance is it, then, for any christian, minister, or church, to plead weakness, feebleness, poverty, and manifold necessities and wants, as a reason for living in inactivity, forgetful of this unalterable relation between sowing and reaping, labour and recompense, liberality and reward. Self-denial, sacrifice, and the contribution of our property according as God hath prospered us (not grudgingly, for the Lord loveth a cheerful giver,) are made by Christ essential to our christian hope and happiness. The poor widow gave but a farthing, but it was "all that she had," and she gave it and was blessed. The churches of Macedonia out of their deep poverty abounded unto the riches of liberality, and were blessed. And so must every christian and every church give, and labour, and pray for the kingdom of Christ and the salvation of the world, if they would receive the full blessedness of the gospel. There is not a member of our churches in this country that could not spare something and lay it by in store, weekly, for this divine cause. There is not a member, in any of our churches, that could not increase, or double, or multiply an hundred fold, what he now offers to Christ, if he really believed that in so doing he would please him, profit himself, and bring a rich return of blessing to his own heart. There is not a minister who could not so present this matter to his people as to lead the weakest and most impoverished congregation in

our land to feel that it was a duty, a privilege, and a blessing to give, and to give freely, in proportion to their means and other expenditures, to the work of the Lord. And there are thousands of our largest and most liberal givers, who, were their minds thoroughly imbued with the conviction that they are agents, stewards, and trustees for Christ's kingdom and gospel, and that the blessing comes far more in giving than in receiving or increasing gain, would increase their contributions and their efforts, in some cases thirty, in some sixty, in some an hundred fold.

ALL CAN DO SOMETHING.

“Why should not all the godly membership of the Church take their share, according to their varying capacities and opportunities, in this blessed work, some in one way, and some in another? If I cannot speak, I can carry with me a tract, or perhaps I can read to those who cannot read for themselves. Methinks that the churches will never be in a sound condition until somewhat of such a state of things be realized—till this development in the application of doctrine to practice is realized—till the membership of our congregations become not only hearers of the word, but, in the peculiar gospel sense, doers also; for surely Paganism itself can scarcely be so hateful to a righteous God, as the barren orthodoxy of mere abstract belief, and idle talk, and unproductive profession. Ah! were this better spirit to prevail more widely through all Protestant churches—the spirit that would prompt men to be not receivers only, but dispensers also of what they had received—the spirit that would lead all ecclesiastical bodies to make the doing of some active work for the Lord, in his own vineyard, as indispensable a condition of church membership as the abstract soundness of a creed, and the outward consistency of moral life and conduct, what a strange and happy revolution would soon be effected! how soon would infidelity and home-heathenism be cast down! what a new spirit of ennobling self-denial would be evoked! what a spirit of large-heartedness, which would flow forth in copious streams in behalf of a perishing world! Were this realized, we might then suppose that the dawn of millennial glory was upon us. But, alas! alas! though the horizon seemed already reddening with the dawn, the churches of Christ are still mostly drowsy and fast asleep. Ah! it is this that saddens my own spirit. Of the cause of Christ I have never desponded, and never will. It will advance till the whole earth be filled with his glory. He will accomplish it, too, through the instrumentality of churches and individual men. But he is not dependent on any particular church or men. Yea, if any of these prove slothful or negligent, he may in sore judgment

remove their candlestick, or pluck the stars out of the ecclesiastical firmament.”*

THIS IS THE ONLY WAY TO SECURE PROSPERITY AND PEACE, HERE AND HEREAFTER.

Liberality, activity, and devotion to the cause of Christ, is the true way to personal prosperity and peace, and to the favour and blessing of God. In the kingdom of heaven, as in God's moral government, obedience and reward are correlatives, and inseparably conjoined, even when apparently divided. In loving and living to God, we truly love and live to ourselves, and promote our own happiness here and hereafter. We are under obligations to seek and to secure our best interests, however, in that way alone which God has pointed out. A righteous, enlightened, and sanctified love of ourselves, is made the measure of our love to others. A man not only *may* but *must* love himself. This he must do, by acquiring a perfect knowledge of his relations to God, and his law, and of the paramount importance of the honour, glory, and kingdom of God, and of what is spiritual and eternal, over all bodily and temporal interests. Whatever pertains to the salvation of our own soul, its sanctification and growth in grace, and its everlasting felicity, we are under primary obligations to work out, according to the will of God. And as this is to be done by activity, sacrifice, service, and liberality, in the cause of Christ's universal reign and triumph, as surely as by reading the Scriptures, by prayer, and praise, every christian is bound to be as faithful, as hearty, as zealous and exemplary in the former, as in the latter. This is essential to the right and required love of self, to personal salvation, and to our own individual christian character, hope, happiness, and heavenly recompense. It is only in this way a man can truly love God, be made a partaker of the divine nature and of the divine benevolence, overcome the spirit of worldly selfishness, which is idolatry, subdue all self-will and all self-opinionated prejudices to the authority of God's will, as made known in his word, and lay hold firmly of eternal life, secure “the pearl of great price,” “the treasure hid in the field,” “lay up treasure in heaven,” gain “an *abundant* entrance into the everlasting kingdom,” make sure of “an eternal weight of glory,” “reap abundantly,” “be great in the kingdom of heaven,” “build upon the foundation” of a good hope in Christ Jesus, “gold, and silver, and precious stones” that shall abide for ever, transport his riches to heaven. be followed by his good works in their ever-during results, shine forth as a star of brilliant glory in the firmament of heaven, and having well and faith-

*Dr. Duff.

fully employed his talents for the glory of his Lord and Master, receive a crown of righteousness, and be applauded with the welcoming gratulation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

This shall take thine hand, and lead
 Thy steps to find thy Saviour in his poor;
 Yea, thou shalt find him in the cry of all;
 And Lazarus, who lieth at thy door,
 Hath friends above who walk the heavenly floor,
 And he shall sue for thee, and thou shalt find
 That thine own prayers gain wings and readier soar,
 No more blown prostrate by the wandering wind,
 And light unknown before, shall touch thine eyelids blind,
 Such is the blessed courts that are above,
 Within the living centre of all space,
 'Mid their blest companies shall find a place
 Where God himself reveals his glorious face.

This assuredly is the only way in which a man can work out *his own* salvation, which is his one great business here below, by living, labouring and praying, by giving and sacrificing so as to secure permanent and everlasting riches, "where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

And yet, under the delusion of laying up treasure for children and friends—a temptation and a snare to drown them in perdition and in sloth, and in prodigality and vice—oh, how do men, yes, even christian men, live poor, and meanly, and niggardly, and die poor, and go into eternity poor, with few or no friends to welcome them, no works to follow them, no treasure exported before them, and no inheritance invested in heaven!

Yes, look around the church of which we are each members, and of how many we may say, as has been strikingly said, here is an acquaintance of ours, and he has been spending the energy of a very good understanding, of exceedingly strong will, or well formed habits, in conducting business and making a fortune. He owes no man anything. He assists the struggling poor. And he says, I have invested something for every one of my children. But what, we may ask such an one, have you invested for yourself? You ought not, with all your love for your children, to think only of them. What do you propose to invest for yourself? This is the question, and it is a business one. You have but one way of investing money permanently. You may invest it in houses, or in lands, or in banks, but when the great fire comes that will burn all that up, and your beautiful mansion will be no more to the flames than the dust you tread on, what portion of your property is invested for yourself, and will reappear after the fire, to enrich you forever? None, but what you have given up to God—literally and absolutely none but what you have consecrated to

the Saviour—what you have expended for the poor—what you have given out of love to Christ and love to fellow men. Then is in Christ's hands, and all and only this, and he will remind you of it, and show it to you in another shape at the last day. Oh, what a word that is, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

Thus thy works may pass before
Waiting thee,—a blessed store,—
In their number, weight, and measure,
Laid up in enduring treasure.

These earthly friends, for whom you live and toil and hoard, cannot procure a habitation. They cannot even prepare a habitation; they can give no title to a habitation. All this is done only by the free grace of your Father through the merit of your Saviour and Redeemer. The title being thus given, and the house being prepared for you by Christ, make friends of the mammon of unrighteousness, that they may receive you into everlasting habitations. A wonderful thing it is to take a cold shilling into my hand and turn that cold piece of metal into a friend, who, when the Lord shall lift up my head on that day, will be there to receive me, and bid me welcome to the land of rest. None of us would like to die poor. Who then is he that dies rich? That man dies rich, and only that man, who, when he leaves behind him a little or more, or nothing, has before him a treasure laid up in heaven. Who dies poor? He that, whatever he leaves behind him, has nothing laid up before him. He dies poor. Thus do multitudes pass away "with nothing but the avenging memories of lost opportunities to follow them, angels of mercy struck down here to rise in the judgment against their murderers."

NO MAN LIVETH OR DIETH TO HIMSELF.

No man therefore liveth to himself; the law of universal nature, the law of man's own being, the law of providence, and the law of the kingdom of heaven, alike forbid and prevent it. And yet these laws equally require, as we have seen, every man to love himself, to live for himself, and to seek and secure the highest good of his own entire and permanent being. There is here a divine paradox but no contradiction. "He that findeth his life (in living for himself) shall lose it, and he that loseth his life (by denying himself) for my sake, shall find it." "For whosoever will save his life (from this self-denying course) will lose it, and whosoever will lose his life (of personal ease, indulgence and aggrandizement) for my sake, shall find it. For what is a man profited if he shall gain (for his present, sensual and temporal life) the whole world and lose his

soul, or what will a man give in exchange for his soul? And he that taketh not his cross, and followeth after me, is not worthy of me. For the Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." In the christian, the present natural and sinful life of selfishness is dead, being crucified with Christ. He has denied this self by the power given to him by Christ to become a son of God. This life, therefore, he loses, and finds the life of faith, and love, and consecration to God in Christ. The life that he now lives, therefore, he lives by the faith of the Son of God, who loved him and gave himself for him. "I live," says the christian, "but not I. It is my Beloved that liveth in me. I love myself, not with my own love, but with the love of my Beloved, who loveth me. I love not myself in myself, but myself in him and him in me."

Nor time, nor place, nor chance, nor death can bow
 My least desire unto the least remove;
 He's firmly mine by oath; I his by vow;
 And knit we are by strongest bonds of love:
 He's mine by water; I am his by wine;
 Thus I my best Beloved's am; thus he is mine.

He is my altar; I his holy place;
 I am his guest; and he my living food;
 I'm his by penitence; he mine by grace;
 I'm his by purchase; he is mine by blood;
 He's my directing helm; and I his vine;
 Thus I my best Beloved's am; thus he is mine.

He gives me wealth; I give him all my vows;
 I give him songs; he gives me length of days;
 With wreaths of grace he crowns my conquering brows;
 And I his temples with a crown of praise
 Which he accepts; an everlasting sign
 That I my best Beloved's am; that he is mine.

Feeling thus, the christian lives no longer unto self but unto Christ, and yet, nevertheless, in living unto Christ, and in yielding body, soul, and spirit, wife, children, houses and lands, as a living and loving sacrifice unto Christ and the interests of his kingdom, he secures his own salvation, his own peace, and joy, and happiness, the presence and blessing of God in all he does and on all he loves. "For every one who hath forsaken (the selfish appropriation, and holds in trust, and for the glory of Christ) houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

For any man to live to himself is monstrously sinful, and for any professing christian to do so, is to exaggerate such guilt by the most flagrant insult, hypocrisy and fraud. It is the most daring presumption and rebellion against the glorious majesty and greatness, the perfect holiness, infinite all-sufficiency and goodness, and the absolute power and supremacy of that divine

Lord and Master, to whom he has sworn allegiance. It is ingratitude black as hell, mingled with rebellion daring as that of devils, against Him to whom we owe ourselves, and all that we are or have, or hope, inasmuch as it takes the very members, faculties, talents, and opportunities, which are his—redeemed, regenerated and consecrated by him, for his own service and glory—and employs them, like the unfaithful servants, for our own selfish purposes. The selfish man, with a heart, as has been said, no bigger than his coffin, just large enough to hold himself, is like those creeping insects which having no object around which to twine, cleave to the dust, encircle themselves, and there, by their rank luxuriance and unwholesome smell, rot and die. He destroys himself. Selfishness itself perishes, exhausted by its own excess.

Oh what indignity, what wickedness against a jealous God is this! But such selfishness is not only suicidal. It gains nothing! It can only treasure up indignation and wrath against the day of wrath. After all, no man really lives unto himself. He may pervert and prostitute the being and the powers entrusted to him. He may live, and labour, and eat, and drink, as he thinks, for himself; but he lives for others and for God. So are man, and society, and nature constituted by God, that while man labours for himself, and the distinctions of property become a stimulus to exertion, he is filling up his place in the comprehensive plan and benefitting his species. Of all the earth, he can possess at most but little, and enjoy but little, and for a very little time. All his labour and strength, all he makes and accumulates, and invests and hoards, and spends, he does for others. His life, his spirit, his principles, his conduct, are all acting upon, and impressing and influencing, others. For good or for evil, for weal or woe, for salvation or damnation, he is living for others. Soon he dies; his grasp relaxes; his titles are all extinguished; his name and his memory rot like his body, and are forgotten. The place of business, the rounds of duty, the haunts of pleasure, the home of selfish indulgence, the bank, the courts, the exchange, know him no more forever, and he has no further interest in anything that is done under the sun.

No man, therefore, can live unto himself. Equally but still more fearfully true is it that "no man dieth unto himself." He dies under this law of universal being, and of christianity, and under its penalty. He dies as he lives. He dies to all further enjoyment of this world and this life, and these means and opportunities of extending the gospel and kingdom of Christ, and of saving souls from death. He dies to meet that judgment which is after death, and as he has here sown the wind of his own selfish, covetous and indolent indulgence, he reaps the

whirlwind of sorrow and disappointment, and everlasting regret—"for there is no repentance in the grave." Whether we have loved God or have loved self,

These are the mirrors wherein souls are seen;
 These are the books; on this heaven's scale depends;
 Judgment announced to the eternal years.

Man can do nothing of himself but sin, and nothing that is right or acceptable in the sight of God; and when by grace he does all he ought to do, to the utmost of his ability, he is an unprofitable servant, sinful and imperfect. The acceptance of his services and gifts, and the entrustment to his hands of "the high calling" of being a servant unto God, for the benefit of the perishing world, is the gift of Christ's infinite goodness; and the recompense of reward with which it is followed, the bestowment of his free, sovereign, and unmerited munificence. But this only makes selfishness and disobedience, and eye-service, and love of family and friends, while there is mean niggardliness towards Christ's cause and kingdom, the more disgracefully foul and abominable in the judgment of heaven and earth.

OUR CHURCHES AND CHURCH MEMBERS MUST DO MORE.

Brethren, what is to be done? Something must be done. We cannot remain as we are. The best of our ministers, and churches, and members, but feebly realize and act according to the great law of living unto others, unto Christ, and for the salvation of the world. Many, however, feel, or *do* nothing to show that they love Christ, or value his promised presence, by keeping his last great and all comprehending command. Oh, it is incredible to believe, and beyond measure humiliating to tell, one-third of our ministers, elders, churches, and members, give not the evidence, by a *single reported dollar*, of any recognition of their duty as pure, Christ-loving disciples, to coöperate in the proclamation of the gospel, and the extension of the kingdom of Christ to every creature. These principles were fully and ably presented by our General Assembly, and wisely urged upon the practical consideration of our Presbyteries, and enforced upon our church sessions generally.*

*See the Report and Resolutions on Systematic Collections, added as Note B.

WHAT CAN BE DONE?

But still, the great practical hindrance remains, and that is, to get these views and principles into the minds and hearts of those ministers and churches who seem to take their ease, to fold their hands, and go asleep in Zion, and who neither read, nor hear, nor feel the power and cogency of these truths. And

to reach this ultimate end, what other method is there left to the Church, than for each Presbytery to adopt the course of voluntary and mutual interchange of pulpits, so that brethren, appointed by Presbytery, and clothed with its authority, may kindly, but faithfully, and as often and long as may be necessary, stir up the hearts and minds of all who call upon the Lord Jesus, to the remembrance of their relation to him and to his kingdom, and of the inseparable connection established between obedience, activity, and liberality, and their own spiritual life, maturity, power, and progress.

Here then, is something we can do. It is simple, scriptural, inexpensive, in accordance with our spirit and principles as a Church, and implied in the injunctions of our General Assembly. We have the gospel. It is given to us in *trust* for the heathen and "the uttermost parts of the earth," as "light to enlighten the gentiles." Of this *trust* every christian, still more every deacon, more emphatically still every elder, still more solemnly and responsibly every minister, and—to an extent which combines in itself the responsibility and the ability of all these severally—every church is a steward, who will be honoured and recompensed in proportion as they are found faithful. This truth is power—"the power of God to every one" that "receives it into a good and honest heart," and whose "faith works by love." To impart this truth, therefore, and to make it effectual in the hearts of our brethren, who either misconceive or but partially believe it, is a portion of the very trust and agency committed to us. In love to them, in love to the Church of God, whose honour, and influence, and power, and prosperity are involved, and in love to the souls of perishing men, and to Him, the travail of whose soul they are, let us avail ourselves of every means within our reach of bringing up all our ministers, churches, officers, and members, to the right knowledge of Christ and keeping of his commandments, which is the complete work and business of a christian. For surely conformity to Christ, unison of heart, will, spirit, and purpose, with him, is the very being of a christian, without which he is without Christ as the source of life and the spring and fountain of happiness.

MOTIVES FOR DOING WHAT EVERY ONE CAN DO.

Brethren, would we be honest? There is one debt we owe, which is ever pressing upon us, which we can never fully pay, which we must be ever paying and ever paying, and in so doing experience "an overpayment of delight"—and that is "to love one another, to love and do good to all men as we have opportunity," that "through our mercy they may receive mercy." Are we paying punctual interest and constant dividends on

this debt, and thus in giving, receiving, in scattering abroad, increasing, and in blessing, being blessed, yea, so blessed as to have the windows of heaven opened, and God's grace poured out upon us in such measure that we shall not be able fully to receive it?

Would we, as christians, be happy, and live in peace and joy? Then we must live in love. Christian happiness is society, fellowship with God in Christ, with angels, and with saints. God is love, and every one that loveth is born of God. "If any man love God, he is known of God," and so knows God. "He that dwelleth in love dwelleth in God." Love is the nature of God, and the element of christian life—love to Him that beget, and to all those that are begotten of him. Love shines as a light into the christian's heart, acts as a torch or a fire within him. His knowledge of Christ inflames his love and hatred. As surely as he sees him, he abhors himself, and is transported with the love of Christ shed abroad in his heart. Thus humble and happy, he cannot restrain his feelings. He is consumed with an inward and irresistible desire for others that they also may be saved. Every soul saved is a soul to love, and a new well-spring of joy, an object of wonder and delight, another child added to the family of God, another companion in tribulation and in trial, another star lighted up in the firmament of heaven, another gem sparkling in the crown of the Redeemer, another harp, with his, to swell the song of the Lamb before the throne.

Hosanna, sound from hill to hill,
And spread from plain to plain,
While louder, sweeter, clearer still,
Woods echo to the strain.

Hosanna on the wings of light,
O'er earth and ocean fly,
'Till morn to eve, and noon to night,
And heaven to earth reply.

Brethren, we have but a day in which to live, and labour, and work, and that day is far spent. The night is at hand, when no man can work. We have but one season in which to prepare for ourselves a plentiful harvest, and the spring is past, the summer is gone, and the harvest season nearly over, and we can only reap according as we have sown. We have but one life and one body "to spend and be spent for Christ," and as "herein he is now glorified if we bear much fruit," so "will he render to every man who, by patient continuance in well-doing, seeks for glory, and honour, and immortality, eternal life."

Brethren, what mean these aches and pains, and this weariness, and these often infirmities, these wrinkles, and hoary hairs, and these other failings of our natural strength? Oh,

are they not all designed to show us that our stay here is short, our connection with earth transient, our continuance in this earthly house but as that of the wayfaring man who turneth aside from his far journey for a night?

Oh, let us, then, now enter into fellowship with Christ in the work given him to do, and which he has commanded us to fill up—even that which behind and still unfulfilled, of the universal efficacy of the sufferings of Christ, and “the glory that is to follow” the preaching of the gospel, “whereof we are made the ministers” or agents. Christ, though in the form of God, and being God, entered into the fellowship with us in all our infirmities, nay, in our miseries, in our guilt, in our condemnation and death, in all our pains and penalties, in all our sorrows and solitudes. To be able thus to sympathize with us, and succour and save us, Christ united himself with our very nature, and became a *propitiation for the sins of the world*. Having done all this, he now invites us to enter into fellowship with his divine nature, with his gifts and graces, his glory and blessedness, his death, resurrection, and ascension, his ever-living power and presence with his people—by preaching the good tidings to every creature in all the world, making them his disciples, and teaching them his will. To have such communion with the Father and with his Son Jesus Christ, is the honour, the dignity, and the happiness of the believing heart. Oh, then, being exalted to such a heavenly privilege, let us not be like brute beasts, understanding it not, but rather let us rejoice in it, and count all things but loss for the excellency of being lifted up from death and pollution to this fellowship with the throne, the society, the friendship, and the service of the great God and our Saviour, Jesus Christ. Oh, let him come in and take possession, and have full and transforming fellowship with these cold hearts of ours, these dead and carnal affections, these low and grovelling desires, and with whatever in our hopes and powers, our influence and activity, our money and our means, he will be pleased to use for his glory, and our mutual endearment and happiness. This, yes this, will be the felicity of heaven, and this, yes this, may impart to us heaven below, and, by the full exercise of this grace, ripen into an early blossom the fragrant flowers of Paradise.

And as it has pleased Christ in his infinite wisdom and mercy to represent himself as present and visible in these poor and perishing souls around us, and in these heathen who are his inheritance, and heirs to his testamentary blessings, oh, thus divine, blessed Saviour, who canst give power and quicken into life, oh, give us faith to look upon them as such! Help us to look through their unworthiness, their vileness, their ingratitude, their hard and impenitent and blinded hearts, and to see

in them thee, our Lord and our God. As strangers let us take them in. As sick with the foul leprosy of sin, as bound in the prison of the great adversary who leads them captive at his will, as hungering and thirsting and yet spending their strength for naught, and their labour for that which satisfieth not, help us to visit them, to give them the bread of heaven, and the water of life, and in so doing, to feel that we are doing it all to thee, and that we shall in no wise lose our reward, when thou, our righteous Judge, shalt say to all such "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Give us, then, O Divine and merciful Saviour, faith and love, to break through this selfishness, this self-seeking, this worldliness, this covetousness which is idolatry, this flesh-lusting spirit, which freezes up our warmest affections. Help, O help us to bring these objects of thy love, which are distant, near; to render them visible to the eye of our minds though unseen; to make them present though absent; creditors though debtors; friends though foes; dear and beloved though black and uncomely; and all this because they are thine, and dear to thee, and yet to be brought nigh and given to thee for thy possession.

Most blessed Saviour! Thou who only art
 The sacred fountain of eternal light,
 All-powerful magnet of my inmost heart!
 Oh, thou, my heart's desire, my soul's delight!
 My soul irradiate and thy power impart,
 And then my soul shall prize no good above thee,
 And then my soul shall know, and knowing, love thee,
 And then my trembling thoughts shall never start
 From thy commands or swerve the least degree.
 Or even desire to move but as they move in thee,
 Thus living, loving, serving thee below,
 Do thou thy strength, thy grace, thy peace bestow.

"God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." Psalm lxxvii. 1-6.

"It shall come, that I will gather all nations and tongues, and they shall come and see my glory." Isa. lxvi. 18. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it; and

many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths." Isa. ii. 2, 3. And again, "Behold, thus saith the Lord, I will lift up my hand to the gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Isa. xlix. 22. And again, "Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee." Isa. lv. 5. O blessed, then, ever blessed be thy name, O mighty and most merciful Saviour, who hast been pleased to make thyself known among us gentiles. "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength; give unto the Lord the glory due to his name." Psal. xcvi. 7. "All the earth shall worship thee, and shall sing unto thee, they shall sing unto thy name." Psal. lxvi. 4. "All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Psal. xxii. 27.

O that the Church on earth could travail in earnest prayer for this glorious day of grace, with the Church of the redeemed in heaven.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. vi. 9-11.

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God, and they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. xv. 2-4.

So vast the electric chain, such the appeal!
Start we to hear the overwhelming claim?
Yea, more than words the covenanted seal,
For there are Three in heaven; the glorious name
Whose word of promise sure shall never fail.
Lift then thy voice, get up unto the mountain,
Say unto Zion, from thy trance awaken,
Thy sea goes forth, in every land a fountain
Springs forth to thee! O now no more forsaken,
City of God great things of thee are spoken.
All nations have discerned the glorious token,
Lift up thy mountain voice; the spell of death is broken.

APPENDIX.

NOTE A.

As this is a truth which enters into our conclusion of the obligation and duty which this constitution implies, I will give some illustration of it. The late Amos Lawrence, among his private entries has the following: "Jan. 1, 1849—I adopted the practice ten years ago, of spending my income. My outgoes since the first of January, 1842, have been upward of \$400,000, and my property on the first of this year is as great as on January 1, 1842. The more I give, the more I have." Again: "Jan. 1, 1852—The outgoes for all objects since January 1, 1842 (ten years,) have been \$604,000 more than five-sixths of which have been applied in making other people happy." Here is an example of reproductive profusion—"The more I give, the more I get;" scattering, yet increasing. And, along with the increase of substance, what is still rarer and more precious, the increase of personal felicity. Instead of scattering, had he concentrated all this outlay on himself, had he spent the half million on dainty viands and costly wines, on sumptuous furniture and glittering vehicles, he would have done no more than many do, on whose careworn, dissatisfied countenances, God has inscribed the curse of self-idolatry; but by spending it in the effort to make other people happy, Amos Lawrence extended the sphere of his enjoyment as wide as the objects of his philanthropy, and his shining face he habitually showed that God had given him the blessedness of a man, for whom many prayed and whom He greatly loved.

So essential to the truest enjoyment is a generous disposition, that we cannot refrain from quoting the words of one whose kind deeds were almost as numerous as his brilliant sayings, and who gives the following "receipt for making every day happy:"—"When you rise in the morning form the resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving; trifles in themselves, light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and, if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum look at the result; you send one person, only one, happily through the day; that is three hundred and sixty-five in the course of the year; and, supposing you live forty years only after you commence

that course of medicine, you have made fourteen thousand six hundred human beings happy, at all events, for a time. Now, worthy reader, is not this simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, 'I would if I could.'"

What Sydney Smith recommends, was the practice of Cotton Mather, two hundred years ago. Few men have ever condensed into the narrow limits of human existence so much substantial service to their fellow-creatures as that good man, whose name is still a household word in New England homes. And it would appear that it was his custom every morning when he awoke, to consider these three things, What is there I can this day do for the welfare of my family? What is there I can do in the service of my neighbour? What is there I can do for the glory of God?

Of this principle, Sydney Smith affords a most pertinent example of what the experience of Wilberforce, Howard, every philanthropist, missionary, and liberal-minded and liberal-hearted christian will confirm.

"I was very poor," says he, "Till I was appointed to St. Paul's." The valuable living of Edmonton, which was in the gift of St. Paul's, fell vacant. By the rules of the Chapter, he could have taken it himself, or given it as he pleased. The late vicar, Mr. Tate, was a friend of his own, who, years before, as a Yorkshire clergyman, had stood up with him in favour of Catholic Emancipation. He left a family behind him, his eldest son having been his curate; and Sydney Smith writes to him the following account of his interview with the widow and family, after he had determined to give the cure to the son of his old friend, in place of giving it to himself.

"DEAR KATE,—I went over yesterday to the 'Tates, at Edmonton. The family consists of three delicate daughters, an aunt, the old lady, and her son, then curate of Edmonton:—the old lady was in bed. I found there a physician, an old friend of Tate's, attending them from friendship, who had come from London for that purpose. They were in daily expectation of being turned out from house and curacy. . . . I began by inquiring the character of the servant, then turned the conversation upon their affairs, and expressed a hope the Chapter might ultimately do something for them. I then said, It is my duty to state to you (they were all assembled,) that I have given away the living of Edmonton; I have written to our Chapter-clerk this morning, to mention the person to whom I have given it: and I must also tell you, that I am sure he will appoint his curate. (A general silence and dejection.) It is a very odd coincidence,' I added, 'that the gentleman I have selected, is a namesake of this family. His name is Tate.

Have you any relations of that name?' 'No, we have not.' 'And by a more singular coincidence, his name is Thomas Tate. In short,' I added, 'there is no use mincing the matter; you are vicar of Edmonton.' They all burst into tears. It flung me also into a great agitation of tears, and I wept and groaned for a long time. Then I rose and said, I thought it was very likely to end in their keeping a buggy, at which we all laughed as violently.

"The poor old lady, who was sleeping in a garret, because she could not bear to enter into the room lately inhabited by her husband, sent for me, and kissed me, sobbing with a thousand emotions. The charitable physician went too. . . . I never passed so remarkable a morning, nor was more deeply impressed with the sufferings of human life, and never felt more thoroughly the happiness of doing good."

"I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day I have had sunshine in my heart."

NOTE B.

"It is not to be presumed," says our last General Assembly in its Report on Systematic Contributions, "that God gives people a soul niggardly from meanness, or parsimonious from covetousness; and yet their contributions to the treasury of the Lord are amazingly disproportioned to their blessings and resources. This can only be resolved into ignorance of duty, or a failure to apprehend the real relation of liberality in almsgiving to their christian profession. As "whatsoever is not of faith is sin," so whatever does not appeal to their faith cannot permanently interest their hearts. It cannot be denied that our churches have been too much accustomed to look upon giving as purely a matter of christian liberty, a thing which might or might not be done, according to the impulses which happen to prevail at the moment, without in either case involving the integrity of christian character. What has been given, has been regarded as a bounty, and those who solicit it represented as beggars. This has been a feeling implicitly recognized where it has not been explicitly announced.

"Appeals in behalf of the dearest interests of Christ's kingdom have been in many cases coldly received, in others formally repulsed, on the plea of repugnance to so much begging.

"It was not that the people were penurious or mean, but that they did not understand the nature of the case; and the way to remove the difficulty is not by denunciation or invective, but by familiar exposition of the scriptural principle upon which these appeals are made. The law of the Lord, when clearly apprehended, can never fail to tell upon the hearts and consciences

of the children of God. That law in relation to the question before us, is, that liberality is a grace of the Spirit, alms-giving an office of christian worship, and collections for the poor and the spread of the gospel an ordinance of God.

“Giving, in the Scripture, is put upon substantially the same basis as prayer; the one is the sacrifice of the lips, and the other of the substance; and the acceptance of our gifts is a greater proof of the Divine condescension, than the acceptance of our petitions. God needs none of our offerings; the cattle upon a thousand hills are his, and if he were hungry he would not tell us. But though needing nothing at our hands, he has condescended, for the purpose of uniting our hearts to him in profounder sympathy, to assume a position in which he appeals to us as really and tenderly as if he needed all things. Though our alms and our righteousness extend not directly to him, yet the Saviour is comforted and refreshed with the humblest ministrations to his saints upon the earth; it is he who receives the cup of cold water administered to his disciples. The believer, accordingly, who enters into the spirit of the christian doctrine, must feel it almost hardly less a grievance to be debarred from the throne of grace, than to be prevented from casting his mite into the treasury of the Lord, and would as soon think of turning Christ from his doors, or leaving him unvisited in sickness and in prison, as think of slighting the appeals of Christ’s earthly kingdom to his contributions and his sympathies. It is Christ whom we honour in serving the interests of his kingdom, or rather it is Christ who honours us, in thus permitting us to honour him, and as all christian duties are at the same time privileges, and every precept stands upon a promise, so the child of God habitually experiences that “it is more blessed to give than to receive.” He is the beggar who solicits the favour of having his gifts accepted, and he feels it to be a distinction that he can glorify God with the fruits of his substance, having given himself to the Lord. All that he possesses is equally devoted, and what he uses for himself is rather by permission than by right of property. It is this principle which makes alms-giving a species of thanksgiving, and gifts a part of our spiritual worship. This principle underlies the whole subject of Systematic Benevolence.

“The recognition of this principle, in its fullness and energy, is all that is wanted to infuse new life into the Church, and to make our offerings commensurate with our resources.

“Alms-giving being at once a duty and a privilege, an ordinance of God and a means of grace, it is manifestly incumbent upon the courts of the Church to impart this, as well as every other blessing of the gospel, to the christian people. Any believer has a right to complain that his soul is neglected, and

the fulness of his christian inheritance impaired, if he has not the opportunity of presenting his gifts as well as of hearing the word. The General Assembly accordingly has done no more than it was bound to do, in enjoining upon the Presbyteries 'to adopt some practical method by which an opportunity shall be afforded, and an invitation given to all the members of their congregations to contribute regularly to the objects of christian benevolence, recognized by the Assembly in the organization of the Boards of the Church, and to such other institutions as to them may seem right.'

"But it is not enough that the Assembly should command in the name of Christ, it must also see that its injunctions are obeyed, and hence it has required an Annual Report from every Presbytery in its bounds, of the diligence of ministers and church sessions in complying with its requisitions. Therefore our General Assembly enjoins upon the pastors and churches to give greater prominence, in the ministration of the word, to the doctrine of the Scripture as set forth and interpreted in our standards, (more particularly chap. 26, sec. 2 of the Confession; in quest. 121 of the Larger Catechism: in chap. 7 of the Form of Government: in chap. 6, sec. 5, of the Directory for Worship,) namely, that 'saints are, by profession, bound to maintain an holy fellowship and communion, in relieving each other in outward things according to their several abilities and necessities, which communion, as God offered opportunities, is to be extended unto all those, who in every place call upon the name of the Lord Jesus,' 'giving and lending freely according to their abilities, and in conformity to this doctrine, recognizing as one of the ordinances established by Christ,' in connection with the sermon, prayer and praise, a 'collection raised for the poor and other purposes of the Church.'

"2. *Resolved*, The Presbyteries, which have not anticipated the provisions of this action of the Assembly, are most earnestly and affectionately enjoined, (1) at their meeting following the rising of this Assembly, to take order that the ministers and church sessions in their bounds, shall be directed to adopt *some practical method*, by which an opportunity shall be afforded, and an invitation given to all the members of their congregations, to contribute regularly to the objects of christian benevolence, recognized by the Assembly, in the organization of the Boards of the Church, and to such other institutions as to them may seem right.

"And (2) at every spring meeting to institute a proper inquiry into the diligence of ministers and church sessions in executing the provisions of such method.

"3. *Resolved*, The Presbyteries are further enjoined to enter on record and report to the next General Assembly, their action

on the first part of the foregoing resolution, and also to record at their next and all subsequent spring meetings the result of the inquiry prescribed, and report the same to the General Assembly, with the usual annual Presbyterial reports, stating the delinquencies and diligence of pastors and church sessions."

Never did our Church, or any other, more plainly and practically hold forth the truth on the relation of christian activity and liberality in the cause of Christ, to all christian prosperity and progress, than in the principles and provisions here set forth.

We trust they will be universally responded to by all the Presbyteries in our Church, in the same spirit in which they were acted upon by the Presbytery of Huntingdon, at its recent meeting, when it adopted the following resolutions:

"Resolved, 1st. That love to Christ's cause is an essential element of christian piety; and a regular *communication* of our worldly substance, according as God hath prospered us, an ordinary and important part of practical religion.

"2d. That accordingly, it is as much the duty of the pastors and officers of the churches to make arrangements for the cultivation of the grace of benevolence, for the performance of this part of practical religion, as for any other of the offices of religion. Therefore,

"3d. That it be affectionately enjoined upon the pastors and the other appropriate officers of the churches, to adopt and put in efficient operation, some plan for making regular collections for the four Boards (and Church Extension Committee) of the Church, so that a contribution for each shall be made at least once every year.

"And it is further enjoined, that one or other of the following plans be adopted by each church, provided there is not an equally efficient one already in operation.

"PLAN 1. A card or book with the names of all the members of the congregation upon it, with columns for weekly, or monthly, or quarterly sums, such as they may voluntarily offer to pay. The sum to be paid either to the elders, the deacons, or to persons specially appointed in each district of the congregation.

"PLAN 2. Monthly collections in the church to be divided amongst the Boards, at the discretion of the deacons, or (in case there be no deacons) of the Session.

"PLAN 3. A quarterly sermon in behalf of the Boards, (assigning a quarter to each,) to be followed by a collection or subscription for the Board whose cause was advocated in the sermon."

EDITORIAL, NOTICES OF DR. SMYTH'S WORKS.

FROM THE SOUTHERN PRESBYTERIAN.

It is with pleasure we transfer the following notice of Dr. Smyth's Essay on "Obedience the Life of Missions," which we lately commended to our readers, and particularly as it is from the leading Daily Newspaper of Philadelphia, *The Pennsylvania Inquirer*, for December 18, 1858.

OBEDIENCE THE LIFE OF MISSIONS. By Thomas Smyth, D. D. Philadelphia: Presbyterian Board of Publication. 25 and 30 Cents.

The Presbyterian Board of Publication in this city performs valuable services to the community, by preparing for circulation a variety of useful works, chiefly of a religious character, but nearly all of them freighted with thoughts and facts which may be examined by any citizen, however humble or exalted, with much profit. It is impossible to conjecture adequately the amount of good that is done to Society by these works, published at cheap rates. They find their way into every nook and corner of the land, and have their silent yet sure influence upon human character. We have often been pleased to notice the works of this Board for their intrinsic excellence, and now we find a sincere gratification in calling attention to the work before us. An eloquent stimulus is here given to the cause of Missions, the whole subject being surveyed with clearness and precision, while the argument for the establishment of the christian religion in benighted regions is strongly enforced by agreeable historical and other illustrations. The charge of Havelock in India, against great odds, is one of these, and Dr. Smyth draws from it a parallel to the christian soldier's duty in combatting with idolatry. The appeal is eloquently made, and the enthusiasm of the writer warms his glowing style into life as he proceeds with his labors. We have particularly admired the style in which this work is written. It is elegantly phrased without being ornate—direct and earnest, perspicuous in its simplicity, and forcible in its strength. The introduction of poetical verses, in each chapter, relieves the work from the heaviness that might otherwise encumber so long an essay, and gives the charm of christian romance to the whole. It is such a work as might have emanated from one of the heroes of the Middle Ages, when all the chivalry of Europe deemed it a divine work to enlist in the Crusades; but it is not less valuable on this account, as it is calculated to stir sluggish christians to action.

FROM THE CENTRAL PRESBYTERIAN.

"This essay is a sequel to others that have been issued by the distinguished author, on the Themes, 1. How is the world to be converted? or Christians Christ's Representatives and Agents for the Conversion of the World, and 2. Faith the Principle of Missions. They were all prepared by Dr. Smyth, as chairman of the Committee on Foreign Missions, of the Synod of S. C., and read in substance before the Synod, and ordered for publication. Their issue by the Board gives them the wider circulation, which they so richly deserve. This essay is a clear and logical development of the great fact, that God has decreed the salvation of the heathen, and made christians the agents to execute that decree, and that faith in this revealed will of God leads necessarily to missionary labor, as obedience to God's command. These positions are sustained with great richness of illustration, and strength of argument, and in the concluding portion of the essay is a very touching and beautiful tribute to the martyred missionaries of India."

BY WHOM IS THE WORLD TO BE CONVERTED? or, Christians Christ's Representatives and Agents for the Conversion of the World. By the Rev. Thomas Smyth, D. D.. Published by request of the Synod of South Carolina. 18mo. pp. 108. Price 20 and 25 Cents.

This is an admirable discourse, replete with the enlarged spirit of the gospel, and enforcing with great felicity and fulness of illustration, the teachings of the New Testament on the stewardship of christians, and the value of labor for Christ in its reflex influence on the individual character.

FROM THE SOUTHERN BAPTIST.

"This earnest appeal comes from the working Pastor of a working church. There is a force and directness of appeal in this treatise which will set home the truth to the heart of the reader. The views here set forth could not be entertained by any church, without breaking the spell of apathy which hangs over so many professing christians. We are thankful that these two books have been given to the public by one of the pastors of this City; and we hope that the ministers and members of all denominations among us, will encourage the circulation of these little volumes."

FROM THE PURITAN AND RECORDER.

"This is a small book, on a great theme, from the hand of a master who has done much service in the cause of Christ."

FROM THE SOUTHERN CHRISTIAN ADVOCATE.

"This soul-stirring little book is published by the Presbyterian Board of Publication."

FROM THE N. Y. OBSERVER.

"It would be superfluous in me, to say how much the literature of the church is indebted to Dr. S., but I may here take occasion to commend to your readers the latest of his numerous publications, "The Conversion of the World." which, were it the only legacy he were to leave behind him, would be sufficient, I am well satisfied, to lead us to thank God that such as he had lived."

FAITH, THE PRINCIPLE OF MISSIONS. By the Rev. Thomas Smyth, D. D., of Charleston, South Carolina. 18mo. pp. 70. Price 15 Cents.

This title exhibits, at a glance, the vast importance of the subject here discussed, and the well-known name of the author will be a sufficient guaranty for the ability and practicalness of the discussion. This little work deserves to be carefully perused by every minister of the gospel, and indeed by every private christian too.

FROM THE PRESBYTERIAN.

"A short treatise by Rev. Dr. Smyth, of Charleston, containing principles so important. and presented with so much power, that the little book ought to be widely circulated in our churches. It would be well if benevolent individuals would supply each church in their vicinity with a number of copies."

FROM THE PRESBYTERIAN MAGAZINE.

"We meet our old friend, Dr. Smyth, at every corner. This little work is good among the best."

FROM THE COVENANTER, BELFAST, IRELAND.

"This little work is of sterling value. Every friend of Missions should be familiar with it, as it places the great work of the world's conversion in various new and most interesting aspects, and exhibits the church's duty in this matter in a way that cannot fail, under the divine blessing, to lead to much greater efforts than have hitherto been called forth. We would sincerely desire to see a reprint of this excellent volume in this country, and to find it in general circulation."

OBEDIENCE
THE
LIFE OF MISSIONS

BY THOMAS SMYTH, D. D.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION,
No. 265 Chestnut Street.

Entered according to Act of Congress, in the year 1858,
BY JAMES DUNLAP, TREASURER,
In the Clerk's Office of the District Court for the Eastern District
of Pennsylvania.

PREFACE.

THE following argument is a sequel to two that have preceded it. I. "How is the World to be Converted? or, Christians Christ's Representatives and Agents for the Conversion of the World." II. "Faith the Principle of Missions."

Like them, it was prepared by the author as Chairman of the Committee on Foreign Missions; read in substance before the Synod of South Carolina; and by it ordered for publication. And as the first was commended to the Board of Publication, and the second was also published by it, this also is issued through it, that the voice of this southern Synod may be heard and find an echo in the hearts of dear brethren and sisters in the Lord throughout the length and breadth of the land, and all the tribes of Israel come up together "to the help of the Lord, to the help of the Lord against the mighty."

Exert thy power, thy rights maintain,
Insulted—everlasting King!
The influence of thy crown increase,
And strangers to thy footstool bring.

We long to see that happy time,
That dear, expected, blessed day!
When countless myriads of our race
The second Adam shall obey.

The prophecies must be fulfilled,
Though earth and hell should dare oppose;
The *Stone* cut from the mountain's side,
Though unobserved, to empire grows.

Soon shall the blended Image fall—
Brass, silver, iron, gold, and clay;
And superstition's gloomy reign
To light and liberty give way.

In one sweet symphony of praise,
Gentile and Jew shall then unite;
And Infidelity, ashamed,
Sink in the abyss of endless night.

Soon Afric's long benighted sons
Shall join with Europe's polished race,
To celebrate, in different tongues,
The glories of redeeming grace.

From east to west, from north to south,
Emmanuel's kingdom shall extend;
And every man, in every face,
Shall meet a brother and a friend.

OBEDIENCE, THE LIFE OF MISSIONS.

THE FAITH WHICH IS THE PRINCIPLE OF MISSIONS, LEADS TO
THAT OBEDIENCE WHICH IS THE LIFE OF MISSIONS.

The feeling of love and good-will to men, and the conscious obligation to communicate to them whatever benefits we enjoy—so far as our opportunity and ability permit—are collateral and coextensive. Where one exists, the other cannot be absent; and to whatever extent the one prevails, the other will be found operative. To love our neighbour as we love ourselves—the second of God's two comprehensive commandments—is to do unto others as we would think it right and humane in others, if in our circumstances, to do unto us.

The faithful and even proportionate application of this principle to the gospel, and to its manifold blessings, is however only possible to those who cherish a deep and life-inspiring faith in that gospel, as "the power of God, and the wisdom of God, unto the salvation of every one that believeth." *Faith*, therefore, is the *Principle of Missions*;* faith in the sinful, guilty, and dangerous condition of the heathen; faith in the gospel as that remedy, by the foolishness of preaching which, it hath pleased God to save them that believe; and faith in those awe-inspiring declarations of God's word, that the whole world are guilty before him;—that without a written law, the heathen are a law unto themselves, their own consciences accusing or condemning them;—that there is no other name under heaven by which they can be saved but the name of Jesus;—"go ye therefore into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Faith in these truths is the *principle* of missions, as a Christian duty, although there are many other motives which conspire in urging upon every humane and philanthropic mind an enterprise designed to convey to semi-civilized and barbarous nations that gospel which is not only in itself considered the greatest of all earthly blessings, but is also the source and the security of all perfect civilization, refinement and progress.

When royal Truth, released from mortal throes,
Burst his brief slumber, and triumphant rose,
 Ill had the holiest sued
 A patron multitude,
Or courted Tetrarch's eye, or claimed to rule
By the world's winning grace, or proofs from learned school.

*See "Faith, the Principle of Missions," published by the Board.

But, robing him in viewless air, he told
 His secret to a few of meanest mould;
 They in their turn imparted
 The gift to men pure-hearted,
 While the brute many heard his mysteries high,
 As some strange, fearful tongue, and crouched, they knew not why.

Still in the might of Truth, as it has been,
 Lodged in the few, obeyed, and yet unseen:
 Reared on lone heights, and rare,
 His saints their watch-flame bear,
 And the mad world sees the wide-circling blaze,
 Vain-searching whence it streams, and how to quench its rays.

And as it is faith in these evangelical, or gospel truths, which alone constitutes the *principle* of Christian missions, so also is it found to be true, that no other motive or principle will impel to that obedience which is the *life* of Christian missions. It is just as certain that he who does not believe the gospel, will not incur the self-denial and self-sacrifice necessary to preach that gospel to every creature, as that he will not be himself saved by it. Faith is, by its very nature, an operative principle. It brings into action not only every element of thought, but also every impulse to action. It fills the sails of the ship which the divine builder has manned, equipped, and made ready for sea. It supplies steam to the machinery of our moral nature. It projects the mind forward in the orbit of duty. It works by love, both to God and to man.

Like clouds they are borne
 To do thy great will,
 And swift as the winds
 Around the world go:
 All full of thy Godhead,
 While earth lieth still,
 They thunder, they lighten,
 The waters o'erflow.

They thunder—their sound,
 It is Christ the Lord!
 Then Satan doth fear,
 His citadels fall,
 As when the dread trumpets
 Went forth at thy word,
 And on the ground lieth
 The Canaanites' wall.

O, loud be thy trump,
 And stirring the sound,
 To rouse us, O Lord,
 From sin's deadly sleep:
 May lights which thou kindlest
 In darkness around,
 Our dull souls awaken
 Their vigils to keep.

But to be thus energetic, faith must be pure. Faith must be evangelistic, in order to be evangelical. In order to secure patience, perseverance, and heartfelt obedience, there must be faith in the remedy, as well as in the disease; faith in the

physician, as well as in the remedy; faith in the height of the mercy, as well as in the depth of the misery. These constitute the only power that can undertake and consummate christian missions. It is the combination of these spiritual forces into one, that gives to the faith the gospel its efficiency, supplying it with its fulcrum, its lever, and its motive power, and thus making it mighty, through God, to the pulling down of the strongholds of sin and Satan.

The recognized depravity of the heathen will not inspire self-denying efforts to save them. The depravity of the heathen was never more deeply felt than by the wise and virtuous among themselves. But philosophy, wanting the gospel, was equally powerless in motive and in means, and abandoned itself to despair and scepticism. And as it has ever been thus among the philosophers and philanthropists of former ages, so is it now. The Abbé Dubois, the celebrated Roman Catholic missionary, was so overwhelmed with the contemplation of the deep malignity of heathen character among the Hindoos, as to come to the conclusion that his mission was useless, and that the Hindoos were predestined to eternal damnation. Mohammedanism has sought only empire and subjugation by the sword. Popery has never stimulated to any efforts beyond those of proselytism, propagandism, and mercenary thralldom; and has never yet permanently christianized a heathen nation. She preys upon living christianity, and sustains her own life only by blood drawn from its veins. Unitarianism was some years since galvanized into a spasmodic effort, and enterprised a mission at Calcutta, aided by the learned, high-caste Brahmin, Rammohun Roy; but it soon relapsed again into its spiritual death. The combined zeal and resources of the entire Unitarian denomination in the United States, provoked into activity by the activity of all around them, have again sent one missionary to Calcutta, among people whom they had always represented as having Unitarian sympathies, virtuous tendencies, and simple-hearted errors. But how fearful is the contrasted picture, as given by themselves, of what living Hindooism is found to be! "Could you stand," says Mr. Dall, their missionary,* "in the midst of the heathen, and realize their utter destitution of that spiritual life which alone can fit a soul for the company of angels, of Jesus, and of God, you would not say that to talk of their agony in this world and the next was *ad captandum*, or *very wicked* language; or that it 'made God a destroyer of the guiltless,' or 'no God of justice, far less a God of love!'"† And yet with all his faith in this awful truth,

*Quarterly Journal of the American Unitarian Association, July, 1857.

†He thus gives a withering rebuke to the infidel pity of a whining writer in a Quarterly Review.

which the gospel necessarily implies, but which is not itself the gospel, Mr. Dall has only succeeded in gathering some thirty or forty persons—natives and half-caste—besides circulating many Unitarian books.‡

The conclusion, therefore, which is equally sustained by history, by experience, and by the word of God, is, that it is only faith in the gospel, in the whole gospel, and in nothing but the gospel, which is the principle of christian missions. Nothing short of this faith can inspire their conception. Nothing less than this can impart to them vigorous life. Nothing, neither more or less, can quicken and sustain that spirit of implicit, persevering, self-sacrificing obedience, which is absolutely essential to secure the prosecution, progress, and permanence of christian missions.

Dull thunders moan around the temple rock,
 And deep in hollow caves, far underneath,
 The lonely watchman feels the sullen shock,
 His footsteps timing as the low winds breathe:
 Hark! from the shrine is asked, What steadfast heart
 Dares in the storm go forth? Who takes the Almighty's part?
 And with a bold gleam flushed, full many a brow
 Is raised to say, "Behold me, Lord, and send."

"Without reasoning on the subject, no unprejudiced inquirer can deny, that from whatever cause, it is emphatically the *cross of Christ* which has acted as a mighty spiritual force upon the soul of the world. Hardly less undeniable is it that the cross has thus acted, because it contains the most touching expression of love and mercy, while at the same time it offers the highest evidence of the invincible moral power of the Redeemer. As a simple matter-of-fact, it is the doctrine of crucified love that has triumphed over man, that has been almighty through God, that has arrested, captivated, regenerated human hearts. Wherever the cross has been wanting, christianity has appeared shorn of its strength—an ineffective, lifeless, cold system. But wherever the cross has been lifted up, even though associated with egregious human weakness, and with serious human errors, it has proved an all but resistless power in compelling to an almost superhuman devotion—to the living sacrifice of body, soul, and spirit, as a reasonable service in obedience to such a faith."

‡At the semi-annual meeting of this body, the Secretary read a paper in reference to the missions of the body, from which it appears they have one foreign and one domestic missionary, at an expense of twenty-two hundred dollars. The paper read says: "There are some great discouragements in our attempts at progress. In the first place, the Association never has had, through the whole thirty years of its history, the unanimous approval of our denomination. In the next place, it is peculiarly unfortunate that a number of our leading ministers are totally indifferent to the Association. But the grand obstacle that weighs heavier than all, is our general indifference to associated action."

Runs not the word of truth through every land,
 A sword to sever, and a fire to burn?
 If blessed Paul had stayed
 In cot or learned shade,
 With the priest's white attire,
 And the saints' tuneful choir,
 Men had not gnashed their teeth, nor risen to slay,
 But thou hadst been a heathen in thy day.

To analyze and enforce obedience as the *life of christian missions*, will therefore be the object of the present argument.

O for a thousand tongues to sing
 My dear Redeemer's praise;
 The glories of my God and King,
 The triumphs of his grace!

My gracious Master, and my God,
 Assist me to proclaim,
 To spread through all the earth abroad,
 The honours of thy name.

Jesus, the name that calms our fears,
 That bids our sorrows cease;
 'T is music in the sinner's ears,
 'T is life, and health, and peace.

Let us obey, we then shall know,
 Shall feel our sins forgiven;
 Anticipate our heaven below,
 And own that love is heaven.

THE WILL OF GOD.

The belief in a God of infinite wisdom, goodness, and truth, involves the necessary conclusion that all truth, virtue, and happiness, must find in his nature their source, their foundation, and their standard. But as the *nature* of God can be made known to us only by the revelation of his *will* in his works and word, it follows that the revealed will of God is, practically, the only rule by which we can infallibly ascertain what is truth, what is virtue, and what is happiness; the only standard to which all the controversies of limited, imperfect, misguided reason must be brought; the only power by which all spiritual motion, energy, and success can be imparted; and the only centre of spiritual cohesion and attraction, by which all the movements of all the agencies of all his creatures are overruled, and made to work together for the furtherance of God's glorious designs.

As God's will—the term being used as expressing to us God's infinite wisdom, power, and holiness, acting according to his sovereign purposes—is the ultimate cause of all causes and of all effects, of all laws and of all power, it is very evident that this will of God, though to him one and the same, must be regarded by us in a two-fold aspect, that is, as secret and revealed.

As *secret*, the will of God is, like himself, infinite, eternal, all-comprehending, and, therefore, known only to himself, and justified, on grounds of reason and choice, only to himself. Extending as it does to all events, past, present, and future, and to the consummated results of all events, the will of God implies knowledge too wonderful for any finite understanding; deep things, unfathomable by any human reason; and things so high and unsearchable as to be even *comprehensible* only by the infinite Supreme, the Father, Son, and Holy Ghost.

Great God! how infinite art thou!
 What worthless worms are we!
 Let the whole race of creatures bow,
 And pay their praise to thee.

Thy throne eternal ages stood,
 Ere seas or stars were made:
 Thou art the ever-living God,
 Were all the nations dead.

Nature and time quite naked lie,
 To thine immense survey—
 From the formation of the sky,
 To the great, burning day.

Eternity, with all its years,
 Stands present in thy view;
 To thee there's nothing old appears—
 Great God! there's nothing new.

Our lives through various scenes are drawn,
 And vex'd with trifling cares;
 While thine eternal thoughts move on
 Thine undisturbed affairs.

This being a universal and absolute truth, it is just as true of any one event in the succession of events, as it is of all events regarded as a whole. It is also as fully true of any particular scheme or course of divine providence, as it is of that universal scheme, of which each particular scheme is a link, an epoch, an event, a scene, a single act. The incomprehensibility of God's will is, therefore, just as true (but not more so) of the scheme of God's moral government over man in this world—of his permitted trial, temptation, and apostasy—and of the plan and history of redemption—as it is of God's moral government over other worlds, and other intelligent races of beings. It is, in all cases, past our finding out, and beyond the range even of angelic scrutiny.

The gospel, considered as including the scheme and the whole administration of salvation, in all its dispensations, through all periods of time, and under all the changing vicissitudes of human society—though only one act in the endless drama of the divine government, is, nevertheless, in itself considered, a scheme of boundless extent. It comprehends a past, present, and future, which is to man illimitable. It extends beyond man

and man's world, to other beings, and to other worlds, in ways and measures which we can neither conceive nor comprehend. Even this scheme of salvation, therefore, is one of which, before its revelation, we could have known absolutely nothing; of which we can know, even now, absolutely nothing—beyond what is revealed; of which we can witness only a single manifestation, as it passes before us in the great panoramic revolution of time; and which is revealed and exhibited to men only so far as is necessary to guide the wayfaring traveller safely on the highway of salvation, through the wilderness of sin and guilt. And hence, all objections against this scheme of salvation, and against the method in which it is carried on, must, from the very nature of the case, be founded in ignorance; must be maintained without any proper ground for forming an opinion; and must therefore imply presumptuous impiety and wicked absurdity. "Secret things belong unto the Lord," by whom alone the issues of any one event are either known, or capable of direction and control.

How thankful, then, should we be, that while the will of God is known perfectly only to himself, and is capable of being made known in any measure only by himself, God has, nevertheless, in infinite condescension and mercy, revealed his will, so far as is profitable for instruction, for reproof, for correction, for thoroughly furnishing unto every good word and work, and for attaining to everlasting life!

This *revealed* will of God comprehends all we know of God, whether our knowledge is derived from the works of nature; from the ways of providence; from the nature and constitution of the human mind, of human governments, and of human society; or whether it is derived from God's word and Spirit, from prophecies, promises, and spiritual experience.

GOD'S REVEALED WILL THE FOUNDATION OF ALL RIGHT FAITH
AND OBEDIENCE.

This revelation of God's will—this actual and certain knowledge of what God is, in his nature, attributes, and offices; this heaven-imparted discovery of God's purposes and plans towards man; of his desires and designs in the gospel; and of his mode of proclaiming and of administering his spiritual kingdom upon earth—*this will of God* is, we say, the foundation of our faith. It is on this will faith builds, as on the rock of ages. It is on this will faith rests, as its evidence and authority. And it is to this will of God faith looks, for all the certainty, the power, and the instrumentality of its victorious triumph.

By his word, and by his hour,
When the promise came with power—

By his Holy Spirit's token,—
 By his covenant unbroken,
 Strengthening, while the world lasts on
 From his cross unto his throne,
 Till the glorious work is done,
 Know that God's own might is yours,
 And yours the righteous crown.

But this revealed knowledge of God is also the source of all our moral obligations. It makes known the relations in which God stands to us, and in which we stand to God, and in which, as they are also related to God, we stand to our fellow-creatures. The Triune God having revealed himself as a merciful Father, loving *the whole world* of human beings, even considered as sinful, guilty, and miserable; and having further revealed himself in Christ, his Son, as our Saviour, manifested for the reconciliation of *the world* unto himself; and having revealed himself still further in the person of the Holy Spirit, as convincing *the world* of sin, of righteousness, and of judgment, and in this way converting, regenerating, and sanctifying the souls of men; and God having also revealed that this scheme of divine mercy is to be carried on through the instrumentality of redeemed men, and the ordinary agencies of human power and influence;— these things being revealed and made known, it becomes at once the duty of every man to believe them, and to act in accordance with them. They originate not only faith, but also works. They constitute relations and obligations between us and God, and between us and men. They demand the obedience of faith, and the obedience of practice. They require doing as well as believing. They make service just as reasonable as hearing; sacrifice just as necessary as service; self-denial just as imperative as reverence; and laborious exertion just as plainly obligatory as implicit submission. The revealed knowledge of God and of his will creates, therefore, practical principles as certainly as abstract truths; duties as well as dogmas; and a life and occupation as assuredly as a creed.

Faith, mighty faith, the promise sees,
 Relies on that alone;
 Laughs at impossibilities,
 And says, "It shall be done."

Faith lends her realizing light,
 The clouds disperse, the shadows fly;
 The invisible appears in sight,
 And God is seen by mortal eye.

As faith, therefore, is the principle of christian missions, so obedience is their life. Faith is God's truth believed; obedience is God's truth acted upon. Faith receives the knowledge of God's will; obedience applies it to its legitimate purposes. Faith trusts; obedience ventures. Faith loves; obedience works. Faith says, "It ought to be done;" obedience says, "It

shall be done." Faith acknowledges the command of our Father, to "go;" obedience goes and works. Faith looks to the promise, to the prospect, and to the ultimate success; obedience looks to the field, to the harvest, and to the wheat perishing for want of labourers, and thrusting in its sickle, in the sweat of the brow, toils until the day is over, and the night has come, when it can no longer work. Faith points to life and to the world as a state of probation, preparation, and discipline, and to heaven as a place of rest, recompense, and glory; obedience accepts the trust, acquiesces in the trial of its faith, and gives all diligence to make our calling and election sure, by working out our own salvation, and the salvation of others, with fear and trembling. In all times of need; in every uncertainty; amid perplexity and doubt; when surrounded by clouds and darkness; when tossed by whirlwinds, and amid engulfing seas, faith looks to this will of God as her anchor, her hope, and her compass, while obedience stands at the helm, and steers right onward, bating neither heart nor hope.

Christ's church her ample bosom may expand,
 Again contract—may open far and wide
 Her tent, extend her cords, on either hand
 Break forth, again into herself subside;
 Alike with her Faith's oracles abide,
 Revered by fickle worshiper or spurned.
 Oft faint, ne'er lost, the lamp by heaven supplied,
 Oft dimmed by envious mists, ne'er undiscerned,
 God's witness, through all time, hath in his temple burned.

O, holy Truth, whene'er Christ's voice is heard,
 A thousand echoes answer to the call;
 Though oft inaudible his gentle word,
 While we regard not. Take me from the thrall
 Of passionate hopes, be thou my all in all;
 So may obedience lead me by the hand
 Into thine inner shrine and secret hall.
 Thence hath thy voice gone forth o'er sea and land,
 And all that will may hear, but none can understand,

Save the obedient. From both fear and doubt,
 Affections vile, low cares, and worldly blight,
 And controversial leanings and debate,
 Save me! From earthly film my mental sight
 Purge thou. Make my whole body full of light.
 So may my eyes from all things truth convey,
 My ears thy providential lessons read aright,
 My dull heart understand, and I obey,
 Following where'er thy cloud hath marked the forward way.

GOD'S REVEALED WILL CONCERNING THE SALVATION OF THE HEATHEN.

As it regards the subject of christian missions to the heathen, God has revealed his will with a clearness, frequency, and emphatic earnestness, which leave no room for ambiguity or indecision. Take, for instance, the second Psalm—a psalm inspired a thousand years before the birth of Christ, to be sung

with exultation in the temple; to be adopted by God's believing people in all ages, to the end of time, as the joyful expression of their faith, hope, and confident expectation; which has thus for three thousand years been the strong tower to which, in every emergency, the beleaguered host of Zion has fled; and which, in their hours of battle and of persecution, has constituted their rallying cry, and their shout of triumph, and their victorious banner.

"Yet have I set my King, [the Anointed, the Messiah,] upon my holy hill of Zion. I will declare the decree: Jehovah hath said unto me, [the Anointed,] Thou art my Son; this day have I begotten thee. Ask of me, [as thou sittest at my right hand, fulfilling thy mediatorial work,] and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. [New Test.: 'He shall reign for ever and ever, King of kings, and Lord of lords.' Rev. xi. 15; xix. 16.] Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. [New Test.: 'He must reign till he hath put all enemies under his feet.' 1 Cor. xv. 25.] Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, [New Test.: 'Come unto me, all ye that labour and are heavy-laden.' Matt. xi. 28.] lest he be angry, and ye perish from the way, when his wrath is kindled but a little. [New Test.: 'For our God is a consuming fire.' 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.' Heb. xii. 29; Rev. vi. 16.] Blessed are all they that put their trust in him. [New Test.: 'Whosoever believeth in him shall not perish, but have everlasting life.' John iii. 16.]"

Here then we have, in very plain, peremptory, and authoritative language, *the will, the decree*, of the Father—written in the volume of the Book of his everlasting purposes, and emphatically announced in a psalm appointed for daily use in Zion, and burning, as it has been eloquently said, "with seraphic fire; filled with high themes which never entered man's heart; a summary of truths high as heaven, and deep as hell, before which every one who understands them trembles; announcing a plan of salvation devised in God's eternal counsels, and which it emptied heaven to execute; and condensing a history of all future ages as present to the omniscient mind, for the guidance of his obedient children."

Here also we have unrolled for our perusal that will of God which Christ the Son came into this our accursed world "to do," and which he ever lives at God's right hand to execute. Here is that will of God which Christ authoritatively enforced in his commission to his church—when on the mount of ascen-

sion he spake unto it, and said, "Go ye into all the world, and preach the gospel to every creature;" which he embodied in the short and simple form of prayer delivered by him as the comprehensive summary of all christian obligation and blessing; which Christ has made the ground and limit of his presence and blessing to the end of the world; and which is given also as the measure of this world's duration, seeing that when the gospel shall have been preached among all nations, as a witness to the people, then shall the end come. This, in short, is the "promise of the Father," which the disciples heard from Christ, the times and the seasons for fulfilling which the Father hath put in his own power, and which therefore it is not for man to know. "But," added the departing Saviour, "ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Here then is an exposition of his will, given by God himself; sustained and interpreted by innumerable promises, prophecies, and acts; and made so plain and prominent as to constitute the ground of the most implicit faith, and the motive to the most self-sacrificing effort. And hence we are informed, that they who listened to our Saviour's last annunciation of this "promise of the Father,"—that these all "continued with one accord in prayer and supplication with the women."

Let it then be understood and felt, that it is *the will of God* that the heathen should be given unto Christ, and the uttermost parts of the earth as his possession. This, be it understood by all men, is not merely God's secret, sovereign, and absolute will; this is God's will, revealed and declared. This is not merely God's will, as that word implies God's *willingness* that this should be accomplished. It is God's desire. It is God's decree. It is God's decree, declared and ratified. It is God's decree, consummated by the actual establishment of his spiritual kingdom; by the incarnation of his only begotten Son; by the inauguration of Christ as King upon the holy hill of Zion; by his exaltation to the throne of heaven; by his endowment there with all power in heaven and on earth. This is that will of God which he has publicly attested to all past ages by the extension of Christ's kingdom; by its preservation and propagation through sixty centuries; through people and realms of every tongue; against powers of earth and hell combined; through ages of persecution and seas of blood; gathering to itself, in its visible organization, through every successive generation, from among its enemies and its most determined, active assailants, millions of devoted—because convinced and converted—friends; and collecting together, in its invisible form, "the kingdom of heaven, the general assembly, the church of the first-

born, the heavenly Zion;" the millions of millions who, through faith and patience, and manifold tribulations, conflicts, and victories, shall have passed from earth to heaven, from time to eternity, from faith to vision, and from hope to the full fruition of unspeakable delight.

Lord, who, to set thy pardon's seal,
To us thy Godhead doth reveal,
And on our skies the signal plant
Of thy life-giving covenant:
Grant I may so obedience learn,
That I may all its truths discern;
And thus, while I its truths discern,
My heart shall full obedience learn,
Until their mutual benison
Disclose in me the eternal Son.
So order me, that wholly thine,
Walking in holy discipline,
Thy promise in my soul I'll hide,
To steer me 'mid life's whelming tide;
Above all joy thy kingdom love,
In life and death thy servant prove,
Resigned, resolved, in meekness bold;
That so thy prayer, which I repeat,
May find in me accordance meet.

GOD NOW ACCOMPLISHING HIS DECREE IN TWO SUPERHUMAN
FACTS.

Let us dwell upon two of the marvellous facts to which we have alluded. Although superhuman in their character and cause, and most wonderful in their development, and of extraordinary force as proofs of the divinity of christianity, they are greatly overlooked both by the friends and by the enemies of the gospel.

The first is, that the adherents of christianity, at any one time, are composed exclusively of those who have been convinced, converted, and made willing captives and loyal subjects of the Redeemer's kingdom during a single generation, and who will cease even to exist when another generation shall have come into existence. The Church of God is not self-perpetuating. It is not hereditary. It is not a caste. It is not a secret mystic order. It creates no monopoly. It is sustained by no appeals to pride, passion, interest, honour, or emolument. It recognizes no distinction in colour, in rank, in social and civil position, in wealth, education, or refinement, except so far as these pertain to the life that now is, and to those temporal distinctions which are ordained of God only for man's present advantage and progress, and, after serving their temporary purposes, perish and are forgotten. On all that is of the world, christianity looks with anxious and sorrowful contemplation. On all the lust of the flesh, the lust of the eye, and the pride of life—on all its pomps and pageantry—on all its fashion and vain show—on all its diversities of rank and fortune, of wealth

and poverty—on all this fashion of the world, christianity looks down as upon the waves which, in endless variety of form and size, rise, and fall, and sink into the one common mass of ocean; or as upon the bubbles that come to the surface of some boiling spring, which, however diversified in their force and figure, and noisy ebullition, all burst and scatter, and wholly disappear.

Christianity, therefore, is no natural society, combined and held together by natural principles, prejudices, partialities, or associations of any kind. It repudiates and abjures them all. It is based exclusively upon spiritual truths, spiritual hopes, spiritual blessings, and spiritual experiences. It demands the renunciation of all others, so far as they may be contrary to these. It knows no birthright but a celestial birth, no title but faith, no life but Christ, and no citizenship but that constituted by allegiance to Him who is the King of Zion, and the King of kings. Every christian is therefore a convert, who had once been a pervert. Every christian is a friend who had once been an enemy. Every christian is a reclaimed, reconciled, and adopted child, who had once been an apostate, prodigal, and disinherited outcast.*

And hence, whether in another generation, christianity shall become extinct, and the Church exterminate, depends upon the fact whether other millions shall arise to take the places of the living by coming out from the world, by separating themselves, believing Christ's doctrines, by submitting to Christ's discipline, by accepting Christ's promises, by devoting themselves to Christ's service in body, soul, and spirit; and by living not unto themselves, nor unto the world, but unto Him that died for them, who rose again for their justification, and whose will it is that his gospel should be preached to every creature.

Let us, then, bear this in mind, in our estimation of the claims of the gospel to be—according to the decree and plan of God—the instrumentality, the power, and the wisdom of God for the salvation of men, and predestined therefore to be yet preached, as a witness unto all nations, and to the very uttermost parts of the earth. To have any thing like a proper view of these claims, we must not only estimate the millions now

*"Who are they," says Arnobius (lib. i.) "perhaps you ask—(he is addressing the heathen, and appealing to the example of the first christians)—tribes, peoples, nations, the incredulous human race? Had not the thing been public, and in some sort clearer than the light, they would never have given their assent to claims of this nature. Shall we say that the men of those times were inconsiderate, deceitful, stupid, brutish enough to feign having seen what they never saw?—and that when they might have lived with you in harmony and amicable union, they chose gratuitous hatred, and to bear an execrable name? Truly, it was because they saw all these things done by Christ and by his heralds, that multitudes, conquered by the force of truth itself, gave themselves to God, nor thought it too great a cost to surrender themselves to you for torture and for death."

alive, who have been constrained, by a reluctant conviction, to render to that gospel a real, or at least an outward and submissive obedience; but to these millions we must also add the millions more, in every generation, up to the time of the original proclamation of that gospel in the garden of Eden, who have thus believed. But we must still further remember, that every one of these millions was personally, and by his own individual choice, and against all the dissuasions of carnal pleasure, worldly profit, and earthly ambition, a living and a willing sacrifice, offered up by his own hand upon the altar of the divine Redeemer's one great sacrifice, as a propitiation for the sins of the whole world.

It is in this aspect, and in this only, that we can clearly see the will of God, as revealed in his decree, actually realized and made the immovable foundation of all providences, the basis of all promises, the spirit of all prophecies, the life of all dispensations, the soul of all ordinances, the key of all mysteries, the philosophy of all history, the destiny of all nations, the chain of all events, and the electric wire which conveys one and the same utterance, from the first voice of God in Eden, to that full proclamation of the gospel now made to every age, and kindred, and people under the whole heavens.

How great, then, is our privilege who live in these later days of the church and of the world! The spiritual experience of sixty centuries, and of a cloud of innumerable witnesses is ours. We have not to tread a path in which we have no precursors, or encounter dangers which have never been met and overcome. Far as the eye, or even imagination can reach, the road which we have to traverse is crowded with beckoning forms, as though the sepulchres gave up their host of worthies that we might be animated with the view of the victorious throng.

Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through his eternal Son;

Strong in the Lord of Hosts,
And in his mighty power;
Who in the strength of Jesus trusts,
Is more than conqueror.

Stand then in his great might,
With all his strength endured;
But take to arm you for the fight,
The panoply of God.

That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last.

From strength to strength go on,
Wrestle, and fight, and pray,
Tread all the powers of darkness down,
And win the well-fought day.

Such is the first fact, in proof of the vitality and of the actual accomplishment of God's decree, to which we would invite more than ordinary attention—a fact which multiplies the number of distinct witnesses to the truth of christianity by millions, and assimilates the accumulated power of their combined testimony to the light of the Sun, whose goings forth are from one end of the heavens unto the other, and which utters its silent proclamations, wherever there is a speech or language in which they can be heard.

And the second fact in proof of the actual accomplishment and glorious power of God's decree—like unto the first, and following from it as a final end and consummation—is that unlike all other kingdoms, this kingdom of Zion is unfailing and undiminished. Of its dominion there is no end. Its victories never become defeats, because its defeats are always the precursors of greater and more glorious victories. The conquests of the gospel abide in everlasting trophies of redeeming grace. Its converts, numerous as the drops of morning dew, are transformed into living diamonds, which sparkle in undiminished lustre upon the leaves of that tree which grows fast by the river of life in the paradise above, and whose ever-growing branches supply shade, fruit, and beauty to the increasing multitude of the ransomed of the Lord, as they return, day by day and hour by hour, to the celestial Zion, with everlasting joy upon their heads.

I stood by the open casement,
And looked upon the night,
And saw the westward going stars
Pass slowly out of sight.

Slowly the bright procession
Went down the gleaming arch,
And my soul discerned the music
Of their long triumphant march:

Till the great celestial army,
Stretching far beyond the poles,
Became the eternal symbol
Of the mighty march of souls.

The stars and the mailed moon,
Though they seem to fall and die,
Still sweep, with their embattled lines,
An endless reach of sky.

And though the hills of death,
May hide the bright array,
The marshalled brotherhood of souls
Still keeps its upward way.

Upward! for ever upward,
I see their march sublime,
And hear the glorious music
Of the conquerors of Time.

And long let me remember
 That the palest fainting one
 May to Divine vision be
 A bright and blazing sun.

The church on earth is only the nursery for the church in heaven. She is only the birthplace of souls—the school of eternity—the gymnasium of probationary discipline—the field of labour—the scene of battle—the theatre of glorious war—the harvest for a celestial reaping, when the harvest-home of every grain of wheat, ripened upon earth and gathered into the heavenly garner, shall be celebrated amid the rejoicing shouts of that innumerable multitude whom no man can number.

When, therefore, the present generation of true believers shall pass from earth, they shall pass to heaven. They die not; they die no more; they are not lost; they are only gone before.

He hides with us who dies, he is but lost who lives.

They do not cease to be christians; they are made perfect in heaven. They do not lose their brithright; the inheritance is theirs, and the heir has become the lord and master. They join the generation of true believers who preceded them; they mingle with the general assembly and church of the first-born in heaven. They become fellow-citizens with Adam and Eve; with Enoch and the sons of God; with Noah and his believing posterity; with Abraham and Job; with Moses and Elias; with phophets and apostles; with saints and martyrs; with friends and relatives; and with all the blessed dead who have died in the Lord in the faith and hope of the gospel.

Come on, my partners in distress,
 Companious through the wilderness,
 Fierce warfare urging still:
 Awhile forget your griefs and fears,
 And look beyond this vale of tears,
 To that celestial hill.

Beyond the bounds of time and space
 Look forward to that heavenly place,
 The saints' secure abode;
 On faith strong eagle pinions rise,
 And force your passage to the skies,
 And scale the mount of God.

We suffer with our Master here,
 But shall before his face appear.
 And by his side sit down.
 To patient faith the prize is sure;
 And all that to the end endure
 The cross, shall wear the crown.

The great mysterious Deity,
 We soon with open face shall see—
 The beatific sight
 Shall fill heaven's sounding courts with praise.
 And wide diffuse the golden blaze
 Of everlasting light.

In hope of such ecstatic joys,
 Jesus, we now sustain the cross,
 And at thy footstool fall;
 Till thou our hidden life reveal—
 Till thou our ravished spirits fill,
 And God be all in all!

To estimate aright, therefore, the will of God in this decree; and the results of this decree in the souls already actually given to Christ; and to estimate aright the future results of this decree in the coming triumph of the gospel, we must add to all the christians now on earth, all who have ever been upon earth, and every one of whom—not one lost or missing—are now in heaven. And still further, in estimating what the gospel, as the power of God and the wisdom of God unto salvation, can now do, and what it can accomplish for the generations following, we must lift up our heads and behold that great cloud of witnesses who now surround us in heaven, and who, through faith and patient obedience, have inherited all the promises, and are now enjoying that eternal weight of glory, which is so unspeakable, that while here below neither eye saw, nor ear heard, nor did it enter into their hearts to conceive it.

Come, brothers! let us onward;
 Night comes without delay,
 And in this howling desert
 It is not good to stay.
 Take courage and be strong;
 We are hasting on to heaven;
 Strength for warfare will be given,
 And glory won ere long.

The pilgrim's path of trial
 We do not fear to view;
 We know his voice who calls us—
 We know him to be true.
 Then let who will contemn,
 Come, strong in his Almighty grace,
 Come, every one with steadfast face!
 On to Jerusalem!

O brothers, soon is ended
 The journey we've begun;
 Endure a little longer—
 The race will soon be run.
 And in the land of rest—
 In yonder bright eternal home
 Where all the Father's loved ones come—
 We shall be safe and blest.

Then, boldly let us venture!
 This, this is worth the cost:
 Though dangers we encounter,
 Though everything is lost,
 O world! how vain thy call!
 We follow him who went before,
 We follow, to the eternal shore,
 Jesus, our all-in-all.

THE FULFILMENT OF THIS DECREE AND OF GOD'S PLAN, IN THE
ESTABLISHMENT OF HIS CHURCH.

From such a survey of the actual working of God's decree, and of what has been accomplished under it in ages past, God's will—including both his purpose and his plan—in the establishment of Zion as the church or kingdom of Christ is made unmistakably plain, and our faith and obedience as indubitably certain. The church of God implies the existence of heathen, and of heathen in remote and distant lands, even to the uttermost parts of the earth. The decree of God in setting up Christ as the king of Zion, evidently presupposes such a fallen and apostate condition of humanity as originates the abominable system of idolatry, with all its defiance of God, and its temporal and everlasting destruction of the well-being of man. And hence the word of God regards sin as rebellion against the government and laws of God. It declares enmity to God to be the spirit of every natural heart, and traitorous disloyalty to be the characteristic of the human race under all its manifestations.

It was in full view of all this sad apostasy, that God established his throne in Zion. Here he manifests himself in Christ for the restoration and reconciliation of the world. Here Christ reigns. Here he promulgates God's purposes and plan of mercy, and the way of salvation. Here a welcome reception is given to every returning sinner, who is willing to lay down the weapons of his rebellion, and bow to the sceptre of God's rightful dominion. And from Zion go forth the messengers of the King of peace, into every valley, and to every mountain top, preaching the glad tidings, and publishing peace, he that heareth saying, Come, and every man saying unto his neighbour, Know thou the Lord, until all shall know him, and every knee shall bow to him, and every tongue confess that he is Lord, to the glory of God the Father.

Thy name we hallow, and adore,
Praising thee for evermore.
And hasten till thy kingdom come,
Which is our eternal home.

May we till that blest palm be won,
On the path of duty run,
With angels and archangels high,
And the heavenly company;

Singing of thine immortal love,
As thine angels sing above,
O daily from the angelic hall,
This life giving food let fall;

And knit us in the holy tie
Of never failing charity.
That from thine own parental sway,
Naught may lead our feet astray;

Ever attuned in heart to sing,
Thee our everlasting King,
Whose glory is our home on high,
And his name best Panoply.

THE ADAPTATION OF THE CHURCH TO THE FULFILMENT OF GOD'S
DECREE.

Such is Zion. It is God's appointed instrumentality for the subjugation of a rebellious world; for the overthrow of the kingdom of darkness; for the reconciliation of apostate men; for their restoration to the image and glory of God; and for their translation to that heavenly kingdom, where they shall reign as kings and priests unto God for ever.

Now, let us take any one point of time, and any one spot of earth, and let this kingdom be established there, and this gospel be known there, and this decree of God be proclaimed there, and we at once perceive that by the very necessity of the case, this central luminary radiates outwards to those who are still heathen, even to the uttermost parts of the earth—that is, to those parts of the earth which are outermost from that centre. And we are plainly taught by God, that it was for this very purpose that such church was established. God placed it where it is, in the centre of its own particular orbit—just as he did the sun, and the moon, and the stars—to give light unto all. For this very end and no other, were that particular church, and the church universal—which is the sum of all particular churches—ordained and established on the poles of truth, and in the sphere of sinful humanity, that they might each one, according to their ability, irradiate its darkness with the light of the glorious gospel of the blessed God.

And hence in David's time Zion had its central throne in Palestine; and Europe, Great Britain, and America were, relatively to it, heathen, and at the uttermost ends of the earth. At earlier periods Zion had a different centre, different radii, and a different circumference. At other periods it had several centres, like the several planets of a system, from each of which the light diffused itself, and the sound of the gospel went forth into all the region round about. After the resurrection of Christ, and his ascension to heaven, and his bestowment of celestial gifts—inspiration, miracles, ordinances, officers, and above all others in glory and importance, the influence of the Holy Ghost—these centres of spiritual life and light were kindled not only in Palestine, not only in Asia, not only in Italy, but in Spain also, in Britain, in India, in China, and in whatever countries were then the uttermost parts of the earth. And so it has been ever since, and is now, with varying fluctuations according to the faith and obedience of those to whose instrumentality the extension of the gospel has been committed.

Ye captains of a heavenly host ;
 Ye princes of a heavenly hall—
 Stars of the world, in darkness lost,
 And judges at its funeral ;

Lights rising o'er a wintry night,
 With tidings of eternal youth ;
 On error's long bewildered sight,
 Emerging with the lamp of truth.

Captains, but not of spear and shield,
 No rebel host with steel to tame,
 Nor arms of eloquence to wield ;
 Nought but the lowly cross of shame.

The chain is riven, and broke the rod,
 And world's long stern captivity ;
 And men are free to serve their God,
 Whose yoke alone is liberty.

To distant lands his heralds fleet,
 By God's mysterious presence led ;
 How beauteous are their passing feet,
 Like morn upon the mountain spread !

To Father, Son, and Holy Ghost,
 All glory be, as was of old,
 Who calleth men, in darkness lost,
 His saving glory to behold.*

WHAT THE CHURCH ACCOMPLISHED OF OLD, AND IS STILL ABLE
 TO PERFORM.

The church, as the pillar and ground of truth, is therefore the visible embodiment of God's will to a world, lying in wickedness, rebellion, and guilt. It is the standard of the cross planted on Immanuel's ground ; on that territory which has been purchased and watered by his precious blood. It is the unfurling of his banner ; the rallying point of his soldiers ; the centre of operations in whatever territory of the kingdom of darkness it exists. And for the fulfilment of this mission, it is the power of God, mighty to the pulling down of the strongholds of sin and Satan. The church is to the world what Israel was to the surrounding kingdoms. To it were given the oracles and ordinances of God. In it were found the tabernacle, and the sanctuary, and the altar, and the ark of the testimony, and the Shekinah, and the pillar of cloud and fire. Around these were gathered, in their tents and tribes, the chosen people. With that people these signs of heaven abode, and when by God's order these signs of his presence, these pledges of his power were moved, then also Israel moved. With these evidences of God's presence and power around them, Israel fought and conquered until the whole promised land was subdued, allotted, and inhabited, and God's throne was established on Mount Zion. The centre of God's Jewish Zion was, therefore,

*A hymn of the Ancient Church.

originally in Egypt, afterwards at the Red Sea, again in the wilderness, in Edom, and in Canaan. But every where that Zion and the people who composed it were the same, and their ultimate end and purpose the same, and their mode of accomplishing that end was the same.

Now what Zion did for Israel, it has accomplished every where, and at all times, and for every nation. It lifted them up from the depth of degradation and depravity. It enlightened, elevated, and refined them. It multiplied them as the stars of heaven. It made them courageous, patriotic, and victorious. It stimulated them to industry and healthy activity. It encouraged commerce and fostered art. It diffused education and gave birth to poetry, eloquence, and true philosophy. It made Israel the envy of all other nations, and the exemplar of all true national glory and prosperity. So long as it existed in purity and power, and so far as its legitimate purpose and spirit were manifested, God's ancient church accomplished all these results. And it secured all these results by accomplishing what was its chief end, that is, the preservation and the promulgation of the gospel. Indeed the whole history of the Jewish people is an intended exemplification of God's will and man's duty; of God's mercy and man's misery; of the nature and design of the church and of the gospel entrusted to its instrumentality; of faith as the principle, and obedience as the life of missions; and of the inseparable connection between fidelity and success; between disobedience and calamity; between spirituality and power; between piety and prosperity; between zeal for God's glory and man's salvation, and the enjoyment of God's favour and blessing in this present life, and of glory, honour, and immortality, and proportionate recompense in the life everlasting.

In Israel stood God's ancient throne,
He loved that chosen race;
But now he calls the world his own,
And heathen taste his grace.

CHRIST'S MEDIATORIAL WORK EXPRESSLY DESIGNED FOR ACCOMPLISHING GOD'S DECREE.

The church then is God's will and decree, revealed and made the basis of our faith and obedience, that through his church might be made known to the heathen, and to the very uttermost parts of the earth, his manifold wisdom and grace in the gospel of his Son. This is God's own chosen way, and his only appointed way of saving souls; of preaching the gospel, and of reclaiming his enemies. This is the kingdom given to his Son, and founded on his mediation, incarnation, and sacrifice. It was in obedience to God's will and commandment Christ

became the Saviour of the world, the propitiation for sin, the founder of his church, the King of Zion, the ruler and commander of his loyal subjects, the Captain of salvation, the conqueror of Satan, and the supreme judge and avenger of all finally impenitent enemies. This was that will of God which Christ tells us he came to do. This was God's commission which Christ came to execute. This was the will of God, to do which was Christ's meat and drink while carrying on and finishing "the work God gave him to do." "This is the will which was supreme with Christ in the garden of Gethsemane, and nerved his soul for the horrors of the cross; the will for which he was born; that will of God for which he died; for which he rose again; for which he lives and reigns; for which he saves, sanctifies, and redeems sinners; for which he rules in the armies of heaven, and among the inhabitants of earth, making all things conspire to the furtherance of the gospel, and the fulfilment of his plans."*

Christ came not to be the Messiah of the Jews, but the Saviour of the world—not to redeem, regenerate, and restore Israel, but to "draw ALL men unto him;" to gather unto him a glorious church, from among all people, and kindreds, and tribes, to receive in short the heathen for his inheritance, and the uttermost parts of the earth as his possession. In comparison with this glorious result God regards the establishment of the visible church, and of its various christian institutions and advanced civilization, as but of small account. "It is a light thing," says God to Christ, "that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth. And in the last day the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And he shall judge among the nations. And the Lord alone shall be exalted in that day. And the idols he shall utterly abolish!"†

Christ only, of God's messengers to man,
Finished the work of grace which he began;
E'en Moses wearied upon Nebo's height,
Though loth to leave the fight
With the doomed foe, yielded the sun-bright land
To Joshua's armed hand.

And David wrought in turn a strenuous part,
Zeal for God's house consuming him at heart;

*The reader will, I hope, read and digest Dr. Thornwell's discourse, *The Sacrifice of Christ the Type and Model for Missionary effort*, from which I quote.

†See Butler's Summary of the Bible revelation in the Analogy. Part ii, Chapter 7th.

And yet he might not build, but only bring
 Gift for the heavenly King;
 And these another reared, his peaceful son,
 Till the full work was done.

List, Christian warrior! thou, whose soul is fain
 To rid thy Mother of her present chain;—
 Christ will exalt his church; yea, even now
 Begins the work, and thou
 Mayest spend for it thy life, but, ere he come
 Thy lot shall be the tomb.

THE WILL OF GOD IS THE FOUNDATION OF OUR KNOWLEDGE OF
 GOD, AND OF OUR OBEDIENCE TO HIM.

Such then is the will of God respecting the conversion of the world, so far as that will is revealed. This revealed will of God, therefore, is undoubtedly the source of all our relations to him, as the Father, Son, and Holy Ghost, uniting in one mysterious counsel, and in offices of ineffable love, for the redemption of an apostate world. This will of God to show mercy and not wrath, induced him to make known the mystery of godliness, hidden for ages in the infinite depths of his incomprehensible nature. And this revealed will of God is also the sum of all our divine knowledge. This will, and this alone, creates therefore all our obligations and duties; gives origin to faith and hope; to peace and joy; to confidence and expectation; to love and labour; to sacrifice and service. This will determines what is truth; what is faith; what is obedience; what is the nature of piety; what is the life of piety; what is the final end and purpose of piety; what are the laws of growth and maturity to piety; and what shall be the abiding fruits of piety in its everlasting recompense.

My Saviour calls, faith bids me rise
 And calmly do my best;
 Leaving to him, with silent eyes
 Of hope and fear, the rest.

I step, I mount where he has led;
 Men count my haltings o'er;
 I know them; yet, though self I dread,
 I love his precept more.

All questions beyond this revealed will of God, are among the secret things still reserved in the arcana of the divine mind. They cannot affect what is revealed. They cannot alter, amend, or contradict it. They cannot become the ground of faith, or the authority for obedience. They are not only beyond our cognizance, they are wisely and purposely withheld and kept in abeyance. They are not intended to be known, nor to be comprehended, nor to be made the basis either of practical faith, or of actual obedience. They are laid under a divine interdict. To pry into them is sin. To demand their revelation is impious presumption. To assume to know and understand them is

infatuated folly. And to act upon them, and not to obey what is revealed, under a pretended compliance with what is not revealed, is fanaticism and treasonable disobedience.

Difficulties there may exist both in the way of faith and obedience to this will of God, but difficulties do not affect positive knowledge. Trials may lie like so many obstacles in our way, but trials do not weaken truth. Conflicting demands upon our time, talents, obligations, and services, will present their urgent claims, but these do not neutralize the supreme will and demands of God. In regard to christian missions therefore—while there are a thousand perplexing questions, and innumerable, and in many case insurmountable difficulties—and while, so far as permitted, selfishness, and carnal wisdom, and national partiality, and immediate local interests, (in themselves good and great,) will multiply difficulties and discouragements, and while some men will even boldly and blasphemously deny both that faith which is the principle of missions, and that obedience which is the life of missions, yet, nevertheless, the counsel of the Lord standeth sure, and that counsel alone shall stand. There is, therefore, and can be, but one question to every faithful heart, on this and every other practical subject, and that is, “What is the will, and wish, and word of God?”

O might we know, for sore we feel
 The languor of delay,
 When sickness lets our fainter zeal,
 Our foes block up the way.

Lord, who thy thousand years dost wait
 To work the thousandth part
 Of thy vast plan, for us create
 With zeal—a patient heart.

OBEDIENCE TO THIS DECREED WILL OF GOD THE EVIDENCE AND
 END OF PIETY.

The will of God as it regards the conversion of the world, and the instrumental agency by which it is to be accomplished, are, we have seen, indubitably plain. The kingdom of Christ, composed of all who profess to receive and believe on him, is established for the express purpose of carrying into effect the decreed will of God—that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. This is the chief end and purpose of every church, and of every christian. To secure this end, God has evidently adapted the gospel, and the church, and the ministry; and to this end also has God adapted every christian, both by the natural and spiritual nature he has imparted to him. For what is the essence of christian piety, but conformity in nature, disposition, and desires, to God as manifested in Christ? And the very character of christian life, what is it but sympathy with

Christ in doing the will of God for the redemption of the world; in seeking and saving the lost; in preaching the gospel to every creature; and in doing good unto all men, as we have opportunity and ability?

Prove thou thy word, the thoughts control,
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

But he who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

Faith's meanest deed more favour bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

Was it not for this end God sent Christ into the world—that the world through him might be saved? Was it not for this end Christ came into the world, and laid down his life—that whosoever believeth in him might not perish, but have everlasting life? Was it not for this cause the Holy Spirit, the Comforter, was given unto the world—that the world through him might be convinced, converted, and saved? Love to God, love to men, and the desire by every sacrifice and service which God could render, to deliver men from the awful consequences of sin, and to expel it from the kingdom of God, these unquestionably are the moral elements which enter into the gospel, and the whole scheme of salvation. Reunion with God through faith in Christ, and sanctification of the Spirit, will, therefore, assuredly implant these principles in the believing heart. The love of God in giving Christ, the love of Christ in giving himself, and the love of the Spirit in enkindling love to both, cannot fail to awaken love to our fellow-men; love to the whole race of men; love to that world which God loved; for which Christ became a propitiation, and for which the Spirit works; and love to men in their highest character and greatest need—that is, to men as immortal, and as exposed to everlasting misery.

This is the will of God, and this must be the will of all who love God. This was the spirit of Christ, and this must be the spirit of all his followers. This is the love of the Spirit, and this love must witness with our spirits that we are, indeed, the children of God. God's will to save the world led him to give his only begotten Son, and to work for its redemption hitherto in all the works of creation, providence, and grace. Christ's will lead him to give himself a ransom and a redeemer, and ever to live, and reign, and work for the furtherance of his glorious gospel. And the will of the Holy Spirit led him to work in the hearts of all who believe to will and to do according to God's

merciful designs. Union, therefore, to Christ implies and requires union with him in his Spirit, in his love to God, in his abhorrence of sin, in his sacrifices, in all his designs and decrees for the perfect consummation of God's decree, and for the complete fulfilment of his glorious inheritance, when the heathen and the uttermost parts of the earth shall be given to him for his possession, and when "all the ends of the world shall remember and turn unto the Lord; when all the kindreds of the earth shall worship before him, and when the kingdom shall become the Lord's, and he shall be the governor among the nations." Ps. xxii.

Behold, he comes! Christ nearer draws,
And to his glorious mission cause
Welcomes his own with words of grace and might:
"Peace be to you!"—their peace, who stand
In sentry with God's sword in hand,
The peace of Christ's loved champions warring in his sight.

"Peace be to you!"—their peace, who feel
E'en as the Son the Father's seal,
So they the Son's; each in his several sphere
Gliding, on fearless angel wing,
One heart in all, one hope, one King,
Each an apostle true, a crowned and robed seer.

Sent as the Father sent the Son,
'T is not for you to swerve nor shun
Or power or peril; ye must go before—
If caught in the fierce bloody shower,
Think on your Lord's o'erwhelming hour;
Are ye not priests to Him who the world's forfeit bore?

The will of God, revealed as the ground of faith, and the law and measure of obedience, is not, then, it will be seen, revealed merely for the salvation of christian nations, but also for the salvation of the heathen to the uttermost parts of the earth. This is the will and the work of God, on which he has set his heart, and to secure which he invokes the coöperation of all who love and obey him.

This is the end and aim of the Church, and of the gospel, and of every christian. They are as light, as leaven, as servants, as co-workers with God, as an holy priesthood—that whatever position they providentially occupy, they may employ their means, their prayers, their influence, and their exertions, *to the extent of self-denying sacrifice*, in order to impart the knowledge of salvation to the heathen, and to the uttermost parts of the earth.

O Lord! when sin's close-marshalled line
Urges thy witness on his way,
How should he raise thy glorious sign,
And how thy will display!

Thus holy Paul, with soul of flame,
Rose on Mars' Hill, a soldier lone;
And thus preach we the atoning name,
Though but with hearts of stone.

OPPOSITION, DISOBEDIENCE, OR INDIFFERENCE TO THIS WILL OF
GOD, IS SIN.

We have seen, then, what is God's will. Man is God's creature. Life is God's gift. Faculties of body and mind, opportunities for employing them, influence and means of doing good, all are God's talents! And what man ought to be, what a man ought to believe, and what a man ought to do, is clearly determined by God's will as revealed for his guidance.

But sin has originated an opposite will. Satan rules in the hearts and minds of unrenewed men. The lust of the eyes, the lust of the flesh, and the pride of life have become governing principles to the world lying in rebellious wickedness, in allegiance to Satan, and in enmity to God. Every man is, therefore, put to the test whether he will serve God or Mammon, whether he will live for self or Christ, whether he will be for Christ or against him, and whether he will take his present portion, and his future and everlasting recompense with the kingdom of the saints of the Most High, or look for his enjoyment in the good things of the present life; or whether he will make the equally fatal, and still more common attempt to serve both God and Mammon, and while keeping on good terms with the world, and securing as much as possible of its present recompense, render unto God a partial service, give to him a nominal obedience, offer unto him easy and convenient sacrifices of means and influence, and then hope for the full recompense of an exceeding and eternal weight of glory in heaven.

OUR OBEDIENCE OR DISOBEDIENCE TO THIS WILL OF GOD TO SAVE
THE HEATHEN, IS OF MOMENTOUS AND PERILOUS CONSEQUENCE.

The position of every man, as related to this kingdom and will of God, is, it will be thus apparent, one of momentous consequence. It involves his life. It is the actual condition of his being. He must act one way or the other—he cannot be neutral. The world is in a state of apostasy and rebellion. The very throne and life of God are assailed, and a conspiracy lurks in every heart, and traitors are found even under the garb and profession of friends. Now, it is the object of the whole Bible to disclose the nature, and extent, and malignity of this unnatural wickedness; and it is God's determination, as there disclosed, to overthrow it by the moral power of his gospel, and if that is rejected, by the whole force of his infinite wrath. Christ is therefore exalted to the throne. His church—the christian association, the great missionary society—is instituted. And as in the time of William III., and in the period of our own revolutionary struggle, and as in every period of civil war,

or foreign invasion, every true and faithful citizen has been expected, and even required to associate himself with those who pledge life, and honour, and service to the public good, so it is in this spiritual contest, and as it regards the dominion and throne of the Redeemer. To him every knee is required to bow, and every tongue to confess, and every loyal subject invoked to enrol himself in his divine association, to deny himself, to forswear all other lords, and to follow Him by a hearty, zealous devotion to his cause, and opposition to his enemies.

The mystery of iniquity, and the mystery of God's plan for its destruction shall be finished, as God hath declared to his servants the prophets, when this kingdom shall no longer be left to other people, nor to partial development, but when judgment shall be given to the saints, and they shall reign, and the kingdom, and dominion, and the greatness of the kingdom shall be given to the people of the saints of the Most High, and Jesus shall reign from shore to shore, and from the rising to the setting sun.

It is surely then a perilous thing for any man to be found, either secretly or openly, either partially or unreservedly, either in heart or in life, opposed to this kingdom of Christ, and to this will and decree of God—that by the preaching of the gospel the heathen shall be given to Christ as his inheritance, and the uttermost parts of the earth for his possession.

The decree offers no alternative but submission and coöperation—with the blessing of Christ on earth and future glory; or of opposition and indifference—with Christ's derision here on earth, and everlasting destruction from the presence of the Lord, and from the glory of his power in his heavenly kingdom. He that is not with him, is, he declares, against him. "He being made perfect through suffering became the author of eternal salvation to all them that *obey* him, and he shall reign till he hath put all enemies under his feet." "For this man, after he had offered one sacrifice for sin, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

That we may hallow thy great name,
Lay on our lips thine altar flame;
And that from thee no more we roam,
Thy kingdom come.

For only they, who do thy will,
Shall thine eternal kingdom fill,
Then may we throughout this night
Walk in thy light.

MOST DANGEROUS DELUSION. EVERY MAN REQUIRED TO OBEY.

This subject, we fear, is even yet very imperfectly understood and very inadequately realized by christians, and of course utterly misconceived by the world. Missions to the heathen are too generally considered as a scheme of man, and not as the decree and will of God. The extension of the gospel to the uttermost parts of the earth is regarded as a magnificent but Utopian enterprise of enthusiastic spiritual knight-errantry, and not as the destined purpose of God the Father, secured by covenant to God the Son, and carried into effect by the mighty power of God the Holy Spirit. And the accomplishment of this decree and will of God is considered as a consummation which only the will and power of God miraculously employed can ever effect, and not as a result to be accomplished by Zion, on which Christ's throne is established; in which he reigns; of which he is the head; in which he dwells by his Spirit and presence; to which he has given the gospel, and the commission to go and preach it to every creature; and with which in the prosecution of this agency, and only in so doing, he promises to be always, to the end of the world.

The truth then is, that every man must be a subject of this kingdom of Christ, or perish with his enemies, and that every man who is a member of the kingdom of Christ is required by the decree and will of God to offer prayer continually that this kingdom may come, until the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. In other words the will of every christian must be the will of God. The great end and object of this life must be the decreed purpose of God. That on which God has set his heart must engross the heart of the christian. That for which Christ died and rose again, the christian must live and die to accomplish. That for which the Father loves the Son, and by which the Spirit glorifies the Son, every christian must love and count his glory.

FAITH IN GOD'S WILL TO CONVERT THE HEATHEN WILL LEAD TO OBEDIENCE. WHERE THERE IS NOT OBEDIENCE, THERE IS NOT FAITH.

Faith in God's will, which is the spirit of piety, is therefore the spirit of missions. Obedience to God's will, which is the life of piety, is the life of missions. And missions are just as truly the very spirit and life of piety, and the unbelief and disobedience which are the destruction of missions, are at the same time the destruction of piety.

"Sit thou here," is the will of God to the exalted Redeemer, who having finished his work of redemption is now for ever

set down at God's right hand. "Sit thou here till I make all thine enemies thy footstool." This is a renewal in heaven of the decree declared on earth, another seal affixed to it, and a standing evidence that it is immutably certain that Christ shall reign until, through the agency of his church and people, every enemy has been subdued, and his gospel has been preached as a witness unto all nations.

Thy walls are strength, and at thy gates
A guard of heavenly warriors waits ;
Nor shall thy deep foundations move—
Fixed on his counsels and his love.

Thy foes in vain designs engage ;
Against his throne in vain they rage ;
Like rising waves, with angry roar
They dash, and die upon the shore.

Now "to them that believe," this will of God, this exaltation and dominion of Christ, and this destined universality and triumph of the gospel is precious ; but unto them that stumble at the word, being disobedient, this will of God is made a stone of stumbling, and a rock of offence, over which they shall fall into the destruction prepared for the devil, and for all God's adversaries.

Faith in this will of God leads, therefore, to that obedience by which it is accomplished, and not to believe both in the will and in the agency by which it is to be fulfilled is itself disobedience. To believe and obey, to disbelieve and disobey, are so essentially connected as cause and effect, as principle and practice, that they are often employed as synonymous. Unbelief is the source of all disobedience, just as faith is of all work. Faith casts down all lofty, self-opinionated, and proud imaginations, and brings the very thoughts, desires, and the will itself, into the obedience of Christ ; and not to believe is, therefore, to remain in a state of rebellion and opposition. But it is more. It is itself the great rebellion. It is the most bold and daring act and exhibition of disobedience, of refusing to perform the will and work of God. For "this is the work of God, that ye believe." "The obedience of faith" is the highest act of confidence, of worship, of subjection to God. And not to believe is to become "children of disobedience"—of "unpersuadableness," as it may be rendered, that is, of those who will not be convinced and converted, and made willing subjects of Christ, and who shall therefore "be damned."

Unbelief is thus seen to be the parent of disobedience, and both together constitute the highest aggravation of human depravity and guilt. They reject overtures of mercy, and of honourable reconciliation with God. They exalt man, and dethrone his Maker. They substitute self for God ; self-will

for God's will; man's opinions for God's decrees; self-interest in things present and earthly for things everlasting and divine; self-aggrandizement for the glory of God and the advancement of his cause. Self, in short, is made a God, and God an idol. The Bible is rejected, or set aside as a dead letter; and God is made a liar—a deceiver—an unjust or arbitrary sovereign, whose will ought to be disobeyed.

Let this truth then be imbedded in the very foundation of our heart's creed. Let it become a first principle, as indeed it is, of the oracles of God. Let it become a first principle in our mental and spiritual habits—an axiomatic, intuitive belief. Let it imbue our minds, and energize our wills, and give sovereignty to our conscience, and impart tone and temper to our whole lives.

Gird on thy sword, victorious Prince,
Ride with majestic sway;
Thy terror shall strike through thy foes,
And make the world obey.

Thy throne, O God, for ever stands.
Thy word of grace shall prove
A peaceful sceptre in thy hands,
To rule the world by love.

DIFFICULTIES ARE NO EXCUSE FOR DISOBEDIENCE.

A thousand difficulties will arise to interfere with and prevent a willing obedience to the heavenly calling; but this is God's will, that the heathen should be given to Christ, and the uttermost parts of the earth as his possession. A thousand questions and controversies may be originated about the heathen—their responsibility, character, and doom—but this is God's will. A thousand claims of home, and family, and church, and country, will demand your time, your purse, your interest, and zeal, and sacrifice; but none of these claims, nor all combined, can interfere with the will and decree of God, that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession, nor with the divine requirement, that this decree shall be carried into effect by Christ's believing and obedient people.

There can therefore be no truth, no faith, no obedience, no safety, no hope, no prosperity, no full and final recompense, where the will of self, or family, or friends, or church, or country, is allowed to interfere with and set aside the will and command of God, to preach the gospel to every creature, until the heathen shall be given to Christ, and the uttermost parts of the earth for his possession.

And as a man may even be finally saved, and yet "suffer loss," and behold his many selfish hopes and schemes burnt up and destroyed, and he himself only saved so as by fire, to

become one of the least in the kingdom of God, and reap sparingly, and shine faintly in the firmament of heaven; therefore, let every minister, elder, and church-member lay it to heart, that his faith, if genuine, must be the spirit of missions; that his obedience, if sincere, must be the life of missions; and that in all he does, for self, or home, or church, or country, he must aim supremely at what is the supreme will and decree of God, that the heathen may be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

Christ's everlasting messengers,
Still from the opening skies,
Traverse the earth like showers of light,
And sow heaven's mysteries.

The things discerned by seers of old,
Behind the shadowy screen,
In the full day are now beheld,
With not a veil between.

The things which God as man hath done,
Which man as God hath done,
Speak ye, as God commands, to all
Who see the circling sun.

Though far in space and clime apart,
One Spirit sways you all;
Through whom in heaven's blest characters,
Men hear the living call.

Glory to God, the Three in One,
All glory be to thee,
Who from their darkness callest men,
Thy glorious light to see.*

GOD'S DECREE WILL MAKE FAILURE IMPOSSIBLE.

God's decree is the law of this spiritual kingdom. It combines his will and his power. It is his expressed will, and his exerted power. It is, therefore, to this spiritual kingdom what the laws of gravitation, attraction, and repulsion are to his physical kingdom. It is universal, invariable, fundamental. It is necessary. It excludes all ideas of contingency, irregularity, and caprice. It is independent, and far above all human interference, or Satanic hindrance. God has willed that it shall be so, and God's power secures that it will be so. It is the fixed and unchangeable law of the kingdom; and the history of the kingdom, and the innumerable multitude already redeemed by it from among men, and the millions now passing through it to the kingdom of heaven, evince the presence of God's unalterable will, and irresistible power.

This kingdom then must universally extend just as certainly as the sun must continue to rise and set, and in its course irradiate with its light, and enliven with its heat, all the nations of

*Ancient Hymn.

the earth. The one is the type, and emblem, and pledge of the other.

Arm of the Lord, awake, awake!
Put on thy strength—the nations shake!
And let the world, adoring, see
Triumphs of mercy wrought by thee.

Say to the heathen from thy throne
"I am Jehovah—God alone!"
Thy voice their idols shall confound,
And cast their altars to the ground.

No more let human blood be spilt—
Vain sacrifice for human guilt!
But to each conscience be applied
The blood that flowed from Jesus' side.

Arm of the Lord, thy power extend;
Let Mahomet's impostures end;
Break superstition's Papal chain,
And the proud scoffer's rage restrain.

Let Zion's time of favour come;
O bring the tribes of Israel home:
And let our wondering eyes behold
Gentiles and Jews in Christ's one fold.

Almighty God, thy grace proclaim,
In every land of every name;
Let adverse powers before thee fall,
And crown the Saviour Lord of all.

GOD'S PLAN IN CARRYING OUT HIS DECREE NOT MAN'S PLAN, BUT
THE BEST PLAN, AS IT MAKES OBEDIENCE DEPEND SOLELY
ON GOD'S WILL.

But God's will as revealed does not teach, nor lead us to expect, that this universality of the kingdom of Christ shall be immediate, uniform, and constant. It does not define the time of this restitution of all parts of this apostate world. It does not exclude variations and vicissitudes in its outward visible development. It does not render defeats less possible than triumphs, nor retreats and retrograde movements less likely than onward progress and victorious enterprises. On the contrary, God revealed as what would certainly transpire, all the mutations, the decline, and fall, and rising again—all the disasters and defeats that have actually taken place. The present aspect and condition, the present dangers and duties of the church; the difficulties that exist within her from worldliness, and sectarianism, and error; and the difficulties that environ her on every side, from false christianity, false religions, and temporal dynasties—these are all distinctly revealed. They are all depicted by the infallible pen of prophetic inspiration. They are, therefore, a confirmation of the decree and will of God. They are in accordance with it, and indeed a part of it. And instead, therefore, of being any ground for unbelief, and

disobedience, they are an additional ground for faith, and a powerful motive to obedience. They do not excuse, they condemn indifference. They make neutrality treason, and inactivity unfaithful stewardship—a base betrayal of our solemn trust, and of our plain and undeniable obligations.

The law of the church is fixed. The instrumentality of the church is fixed. The duty of every christian man and woman is fixed. The gospel is in our hands, and it is *there* that it may be put into the hands of every creature. The inheritance has been conveyed to us, and it is ours in trust to be imparted by us to the uttermost parts of the earth, until they too shall become Christ's possession, and those now heathen shall also have become his inheritance.

This then is our duty as plainly as the result is God's will and decree. Our agency is as plainly God's appointed means for the fulfilment of his decree, as that decree is plainly revealed and visibly manifested. Duty is ours, and the event is God's. Obedience is ours, and success and recompense are the Lord's. And whatever may be the result of our labours, and whatever may be the failure or success of missions in our day, of one thing the word and will of God assures us, and that is, that the gospel will yet be preached in all the world; and that every effort, every prayer, every sacrifice of money, of children, of time, of influence, and of talents, for the furtherance of this glorious consummation, will accomplish some present good; will encourage and stimulate others by example; will feed and fan the flame of piety at home, in our hearts, and homes, and churches; will sow the seed of future exertions and success; and will entail a blessed recompense in the world of light and glory.

Give to the winds thy fears,
 Hope, and be undismayed;
 God hears thy sighs, and counts thy tears,
 God shall lift up thy head.

Through waves, and clouds, and storms,
 He gently clears the way:
 Wait thou his time; so shall this night
 Soon end in joyous day.

Still heavy is thy heart?
 Still sink thy spirits down?
 Cast off the weight, let fear depart,
 And every care be gone.

What though thou rulest not?
 Yet heaven, and earth, and hell
 Proclaim God sitteth on the throne,
 And ruleth all things well.

Leave to his sovereign sway,
 To choose and to command;
 So shalt thou, wondering, own his way,
 How wise, how good his hand!

Far, far above thy thought,
His counsel shall appear,
When fully he the work hath wrought,
That caused thy needless fear.

And on the other hand, it is just as certain that every effort that might be made to accomplish this will and decree of God, but which is withheld; every cold and selfish preference of home, and every refusal to live and labour for the conversion of the world, will tend to spiritual poverty both here and hereafter, and bring down upon us the fearful curse, "Curse ye Meroz, curse the inhabitants thereof, because they came not up to the help of the Lord—to the help of the Lord against the mighty."

God's will and power are the only forces in nature, in providence, and in the kingdom of grace. "Everywhere there is present God acting, not at random, but by law, on principle, and with fixed design. There is a plan in his working, a distinct, and by us undiscoverable plan based on law, and an extended system of laws. He sees forward, and his far-seeing eye connects the end with the beginning. His agency is a vast, complicated, but harmonious whole, throughout which we trace not only one mighty hand, but one unerring mind."

The ultimate and universal diffusion of the gospel, and the extension of the kingdom of Christ to the ends of the earth, are embraced in God's plan, based on God's decree, and carried forward by his power and wisdom, in his own way, and in accordance with his own manifold wisdom and purposes. But what these ways are, and what in any circumstances may best advance his ends, and secure the greatest good, we are altogether incapable of determining. "We do not," says Butler, "know what we are about when we endeavour to promote the good of mankind in any ways but those which he has directed." Our short and limited views, our narrow prejudices, and selfish feelings, render us incapable of acting beyond the known will of God. On this rest all our obligations, and by this alone are we guided—like soldiers in the midst of a wide spread battle, or labourers in some extensive building, to that course of action which will best secure the designed result.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
 And scan his work in vain;
 God is his own interpreter,
 And he will make it plain.

It is, therefore, unspeakable presumption in any man to determine that God's plan for the UNIVERSAL diffusion of the gospel can be best secured by his devoting his energies to the promotion of personal, local, or national evangelization, to the exclusion of that which is universal, and which aims at giving the heathen to Christ for his inheritance, and the uttermost parts of the earth for his possession. This latter alone is God's plan, God's will, God's command, and God's way of best securing his blessing on all other efforts. And in order, therefore, to manifest the highest exercise of faith and obedience, as good soldiers and efficient co-workers of God, we must, while strenuously labouring to promote every grace in our own hearts, and pure and undefiled religion in our families, in our church, and throughout the length and breadth of our whole country, we must fight manfully, and labour diligently, to do good unto all men, and to preach the gospel to every creature. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." "Go ye into all the world, and preach the gospel to every creature,"—and then in so doing—"lo, I am with you always, even unto the end of the world."

ALL KINGDOMS AND EVENTS SUBORDINATE TO GOD'S WILL, DECREE,
 AND CHURCH.

But here it will be objected, that after all, this will and decree of God has been very partially fulfilled at any time, or in any country. For while the converts gathered into the kingdom of Christ on earth, and in heaven—including among the latter the whole number of those who have passed from earth in a state of infancy, idiocy, and every other form of irresponsible personal agency—have been innumerable, still the greater number of the adult population of the globe have never given evidence of any such spiritual change.

Now this objection would have great weight if God's decree implied the immediate and universal establishment of Christ's kingdom, or the universal conversion and salvation of all who are subjected to Christ. But it implies neither the one nor the other. "The kingdom of God, the King himself has declared, is not a fabric, but a growth; its beginning is a little seed, which a bird might easily devour; its end is a waving tree, in whose branches the birds of the air may come flocking to build their nests. Such is the life of the church on earth; finished and perfect in its divine beginning, but only as a germ is perfect,

not to be finished and perfect, as a tree is perfect, till human history has run its entire course, and the trumpet of the archangel announces the final judgment. Twelve men were the beginning of a kingdom, which has gone victoriously down the ages, and over the continents, and amongst the races of men, slowly but surely subduing all things to itself, till now, if Celsus himself, who once derided the idea of a universal religion, could reappear in history, he would have to confess that the standard of the cross bids fair to be planted, sooner or later, over all the earth."

The decree and the kingdom both imply enemies who shall not submit, but shall be destroyed. Rebellious opposers are referred to in this decree as plainly as gracious subjects. The heathen shall rage. The kings of the earth shall set themselves against God's anointed. The people shall imagine a vain thing. The great mass of any population may take counsel together. They may break asunder the bands with which God would in mercy bind them, and cast away the cords with which Christ in love would draw their reluctant hearts. But he that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. He will break them with a rod of iron. He will dash them in pieces like a potter's vessel. All that are incensed against him shall be ashamed. Unto him every knee shall bow, every tongue shall swear, and his enemies become his footstool.

The earth is the Lord's and the fulness thereof. God has given to Christ "power over all flesh, that he should give eternal life to as many as he has given him." "And he shall judge among the nations, and shall rebuke many people." Nations and kings are, therefore, under Christ's dominion, though they may remain enemies to his kingdom, and strangers to his salvation. They all enter into the drama, and conspire to work out the glorious consummation. So runs the decree: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

But does history confirm such prophecy? do its facts sustain the decree? And is the course of time resolvable into any plan, and consistent with any ultimate purpose of the universal triumph of Christ's kingdom? Who can doubt it? "If this world," as it has been eloquently said,* "does not exist for purposes of the church, then it exists by accident and at ran-

*From a very profound article on Prophecy an Argument for Christianity, in the *Princeton Review* for October, 1857, read after ours was delivered.

dom. If the history of this world be not the history of the kingdom of Christ, the Redeemer, then it is but the history of confusion, and chaos, and utter nothingness. Bring to mind some of the prominent facts in this matter: First, You have God's own promise to his church ages on ages ago: *The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted.* Trace the march of that church in the light of that promise, or rather prediction, as she comes in contact with the successive mighty empires of the East and the West—the Egyptian, the Assyrian, the Babylonian, the Medo-Persian, the Alexandrian, the Roman. The office of each, in relation to her, was clearly indicated, and their conduct and consequent fate, all are made known in these predictions, and illustrated in parallel lines in their history. Egypt was the nursery and school to the infant church, where by the discipline of centuries a handful of nomadic shepherds were to be transformed into a nation of civilized men, governed by regular laws, living in fixed habitations, possessed of all those multiform arts, and habits, and appliances, that should fit them for their new career in their own land, and when this office is discharged, and she begins to regard this people as her own, and resist God's commands in regard to them, he brings them out of her with a high hand and outstretched arm. Assyria he uses as a scourge and a rod to his rebellious people, though it was not in the heart of the king, nor did he think so, and when that purpose was subserved, the indignation of God laid Nineveh in the grave. Babylon was the prison-house in which the Jews were cured of their apparently incurable idolatry, and the nation of Israel was utterly dissolved. Cyrus and his dominion were made the deliverers of God's church, and the avenger of her wrongs on Babylon. And when that empire had grown hostile to the purposes it was raised up to subserve, it was shattered to atoms by the conquering power of Alexander. His conquests in their turn spread the Greek language and culture over all the East, and prepared the way for the diffusion of the gospel in that tongue, wherever Jews were dispersed that spoke and read the Greek language. To Rome was assigned the work of making commerce free and intercourse safe, of teaching the idea of law to a barbarian world, of binding together discordant nationalities and races in one vast dominion, and affording safe conduct for the preachers of the religion of Christ through all the Roman world. And when she was no longer needed for this purpose, when her civilization became effeminate and corrupt, and her religion superstitious, she went down before the hardy nations from the woods of Germany. Thus one by one were these great empires raised up to minister, in their several ways, to God's church, and as they turned

against her, and became unfit to advance her interests, were laid in the grave by a resistless hand.

“Look at the space covered by these fulfilled predictions—Egypt, Assyria, Babylon, the empire of Cyrus, and of Alexander and Rome, Judea and its peculiar people, with all their strange, deathless history, and all the lands and people bordering upon that land; and since the coming of the Son of God, the church in all lands, and that great usurpation, or parody of the church, the shadow it should cast on the depravity of man, and the malignity of the Devil. Take these from the map of the world, and what would be left? Take these from human history, and what would history be? It is most manifest that the central current of human history has flowed over these lands, and through these channels of national life. Then the broad, stupendous fact is, that all these vast affairs have been moulded and controlled by the spirit and power of prophecy. In the path of that prophecy lie the graves of these greatest of earthly powers and dominions, speaking in eloquent death and ruin to all coming generations. It is the march of God through the ages we see thus opened before our eyes, and the graves of nations, and the tombs of cities are the luminous steps of his course and his judgments, where the light of his presence still lingers. What is a man, a city, a nation, in the presence of such a God, and in the way of his purposes? What is there that stands safe, and has charter to life and continuance in the coming ages, but his church, and whatsoever shall minister to her glory and expansion? Who is safe but within her? From God she came—to heaven she is bound—like the ark of Noah, bearing all of life that is to live from the old world to the new.”

Great God, whose universal sway
The known and unknown worlds obey,
Now give the kingdom to thy Son;
Extend his power, exalt his throne.

Thy sceptre well becomes his hands;
All heaven submits to his commands;
His justice will avenge the poor,
And pride and rage prevail no more.

With power he vindicates the just,
And treads the oppressor in the dust;
His worship and his fear shall last,
"Till hours, and years, and time be past.

As rain on meadows newly mown,
So shall he send his influence down;
His grace on fainting souls distils,
Like heavenly dew on thirsty hills.

The heathen lands, that lie beneath
The shades of overspreading death,
Revive at his first dawning light;
And deserts blossom at the sight.

The saints shall flourish in his days,
Dressed in the robes of joy and praise ;
Peace, like a river, from his throne
Shall flow to nations yet unknown.

THE SUBLIMITY AND ETERNAL RECOMPENSE OF IMPLICIT FAITH
AND OBEDIENCE TO GOD'S WILL, AND OF LABOURING FOR
MISSIONS UNDER GREAT DISCOURAGEMENTS.

Of all possible exercises of faith, implicit faith in this decree of God, and in this commission of his church, is the most noble, because the objects of it, the heathen and the uttermost parts of the earth, are invisible—out of sight—distant—unworthy in themselves considered—indifferent, and even opposed to the requisitions and character enjoined by the gospel. It is written, "blessed are they who, having not seen, nevertheless believe." And Abraham is the father and pattern of all believers, because he obeyed, and he went out not knowing whither he went. He hoped against hope. Therefore sprung there of one, and him as good as dead, as many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

Of all the manifestations of such implicit obedience now possible to the believer, a faithful, persevering, and zealous compliance with this will of God is the most grateful and emphatic manifestation of the spirit and temper of a loving child, a devoted servant, a loyal subject, and a valiant and successful soldier. And the reasons are these; because this obedience is rendered against the interposing claims of self, and kindred, and home, and church, and country; because it is exhibited in the midst of unbelieving and perhaps opposing friends, and of too many unbelieving and lukewarm professors of religion. "Ye are my friends if ye do whatsoever I command you," and in

"That great, that awful day,
When man to judgment wakes from clay,"

he that, in this life, hath forsaken father or mother, or houses, or lands, or fortune, or the favour of men; yea, who has given even a cup of cold water for Christ's sake and the gospel's, shall receive an hundredfold, and be encircled with a crown of righteousness, amidst the welcoming plaudit of his approving King and Judge. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee."

"The man that offers humble praise,
Declares my glory best;
And those that tread my holy ways,
Shall my salvation taste."

And surely if there is under heaven a spectacle that should stir all the anxieties and sympathies of a believer, it is that of a world which has been ransomed by blood-shedding, but which, nevertheless, is overspread with impiety and infidelity. The christian is the man of loyalty and uprightness forced to dwell in the assemblings of traitors. With a heart that beats true to the King of kings, and Lord of lords, he must tarry among those who have thrown off allegiance. On all sides he must hear the plottings of treason, and behold the actings of rebellion, and the revelries and orgies of debased outcasts. And can he fail to be wrought up to a longing effort to arrest, in some degree, the march of anarchy, and to bring beneath the sceptre of righteousness this revolted, and ruined population? Can he be an indifferent and cold-hearted spectator of the despite done to God's authority, and laws, and to the ignominy cast upon God's infinitely great and gracious Son; and shall there be no throbbing of spirit, and no yearning of mind, over millions of his race, who, though redeemed by the propitiation of Christ, are living and dying without God and without hope in the world? O no!* "We do but reason from the most invariable and well-known principles of our nature, when we argue that, as a loyal and loving subject of Christ, the believer must glow with righteous indignation at the bold insults offered to his Lord, and long to bend every faculty and power to the diminishing the world's wretchedness by overcoming its rebellion."

But to do this alone, uncheered and unapplauded; to do this while others do it not; to be faithful among the faithless found; to be zealous while others are lukewarm; to be self-denying while others seek their own things; to be self-sacrificing while others live only to please themselves; to persevere when others go back; cowardly, and faint-hearted; to follow Christ's standard through evil and through good report, through defeat and victory; to pursue the routed hosts of the enemy, "faint, yet still pursuing;" to appear as the champions of God's cause, when the cause is on the point of being universally deserted; to take joyfully the spoiling of goods, and count not life itself dear for Christ's sake—this truly is to glory in the cross, to have fellowship with Christ in his suffering, and in his obedience even unto death, and in his exaltation to glory.

Stand up, and bless the Lord,
Ye people of his choice;
Stand up, and bless the Lord your God,
With heart, and soul, and voice.

Though high above all praise,
Above all blessing high,
Who would not fear his holy name,
And laud and magnify?

*Modified from a passage in Melville.

O! for the living flame,
 From his own altar brought,
 To touch our lips, our minds inspire,
 And wing to heaven our thought!

God is our strength and song,
 And his salvation ours;
 Then be his love in Christ proclaimed,
 With all our ransomed powers.

Stand up, and bless the Lord,
 The Lord your God adore;
 Stand up, and bless his glorious name,
 Henceforth for evermore.

The promise runs thus: "Then that honour me, I will honour. And to him that is faithful unto death, I will give a crown of life. And they that are wise and faithful in winning souls to the Redeemer, shall shine as the stars in heaven for ever and ever." And with the heart given to Christ, fired with his love, and fixed in his promises, and animated with the assurance of heaven, there should be a feeling in every Christian bosom, that times in which Christ's cause and kingdom are the most disastrously impeded, are the very times in which zeal should be warmest, and our sacrifices greatest. Then it is that champions are most needed, and that victory will be most triumphant. Then it is of all other times, that faith must prove itself the principle of missions, and obedience the life of missions; and that gathering victory from defeat, and confidence from despair, we exultingly exclaim: "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

When we cannot see our way,
 Let us trust, and still obey;
 He who bids us forward go,
 Cannot fail the way to show.

Though the sea be deep and wide,
 Though a passage seem denied;
 Fearless let us still proceed,
 Since the Lord vouchsafes to lead.

Though it seems the gloom of night,
 Though we see no ray of light;
 Since the Lord himself is there,
 'Tis not meet that we should fear.

Night with him is never night,
 Where he is, there all is light;
 When he calls us, why delay?
 They are happy who obey.

Be it ours, then, while we're here,
 Him to follow without fear!
 Where he calls us, there to go,
 What he bids us, that to do.

THE APPEAL—AFRICA—INDIA—AND THEIR MARTYRS.

This cause is the cause of God against sin and Satan. God is our helper, and Christ, who is our king, is also our leader and commander. Like David, his type and figure, he stands not idly by. He will not be a spectator merely. He is the Captain of our salvation. He leads the columns and directs the movements of his sacramental host. He is still the "captain of the host of the Lord," as when he revealed himself to Joshua; and his presence is still power and victory. His voice is heard in the thickest of the fight, shouting, "Come after me," "Follow me." His sword, which is the sword of the Spirit, flashes bright beams of light to his friends, and of terror to his enemies. And his banner "woven of the precious fabric of love," inscribed with the symbol of the dove, and having for its motto "peace on earth, and good will to men," is that sign under which none ever marched to dishonour and defeat.

The cause may be driven back, but not destroyed. It may be so assailed in one point, as even to fall back and become involved in confusion and rout. Satan may gain temporary and great advantage as now in India, by the explosion of his long-matured plans, and his magazines of dreadful wrath. He may even appear to reign in undisturbed triumph as he does upon the ruins of buried christianity in Africa, and in the East. But that buried christianity shall yet be raised to a glorious resurrection. God has not left himself without witnesses to his truth and faithfulness. He has not forgotten his covenant. The last remains of martyred saints lie buried in the soil of India and of Africa, and of Asia Minor—lands planted and harvested by Apostolic missionaries—pledges of their future restoration, seeds of a future harvest, and seals of an everlasting covenant. Like withered trunks and dismembered branches of the tree of life, these long forgotten wit-

nesses shall, with the scent of living water, and the dew of divine grace, live and flourish again in immortal vigour. Look we to Africa! There

The lions prowl around, their graves to guard,
 And Moslem prayers profane
 At morn and eve come sounding: yet unscared
 The Holy Shades remain:
 Cyprian, thy chief of watchmen, wise and bold,
 Trusting the lore of his own loyal heart,
 And Cyprian's Master, as in age high-souled,
 Yet choosing as in youth the better part.
 There, too, unwearied Austin, thy keen gaze
 On Atlas' steep a thousand years and more,
 Dwells, waiting for the first rekindling rays,
 When Truth upon the solitary shore
 For the fallen West may light his beacon as of yore.

Voice of the wise of old!
 Go breathe thy thrilling whispers now,
 In cells where learned eyes late vigils hold,
 And teach proud science where to veil her brow.

Voice of Christ's martyred clan!
 Now while the church for combat arms,
 Calmly do thou confirm her awful ban,
 Thy words to be her conquering, soothing charms.

Voice of Christ's fearless saints!
 Ring like a trump, where gentle hearts
 Beat high for truth, but, doubting, cower and faint:
 Tell them the hour is come, and they must take their parts.

Let that trump, brethren, arouse the Israel of God, while it shakes with terror and dismay the enemies of the truth. Let it assure us that the Lord of hosts is with us, and that these walls of Jericho, these walls of China, these Moslem revolts, these Satanic outbursts of the great adversary, who sees that he has but a short time—shall only redound to the greater glory of our Immanuel, and the greater triumph of his saints.

Bide thou thy time!
 Watch with meek eyes the race of pride and crime,
 Sit in the gate, and be the heathen's jest,
 Smiling and self-possess.
 O thou, to whom is pledged a victor's sway,
 Bide thou the victor's day!

Patience is gain;
 Wait the bright Advent that shall loose thy chain!
 E'en now the shadows break, and gleams divine
 Edge the dim distant line.
 When thrones are trembling, and earth's great ones quail,
 True Seed! thou shalt prevail!

Are there not even now signs of an approaching harvest? Has not the germ of many a seed manifested its vitality and sprouted up in the blade, the ear, and the ripened grain, o'er many a palmy plain. God's way is now most surely in the East. India and China are now the centre of divine operations. God had made them a spectacle to the world.

The Ark of God is in the field,
Like clouds around the alien armies sweep ;
Each by his spear, beneath his shield,
In cold and dew the anointed warriors sleep.

And can it be thou liest awake,
Sworn watchman, tossing on thy couch of down,
And doth thy recreant heart not ache,
To hear the sentries round the leaguered town ?

O, dream no more of quiet life,
Care finds the careless out ; more wise to rouse,
Thine heart entire to faith's pure strife ;
So strength will come, and glory crown thy brow.

"These are times," wrote one of our martyred missionaries in her last letter, "when we are all very near to God, and are all waiting upon him in prayer, to see what he will do for us."

Speaking of a fellow sufferer :

"They knew the evening before of the outbreak at Mynpurie, but would not tell us, that we might have a quiet night. They sat up all night, watching for the least sound, and would have sent to us instantly. *She said she never spent happier hours than these were*; and when the tidings came that the danger was removed, for a time at least, she said that she had a sort of unwilling feeling, *as if she was 'being brought back to the world.'*

"And now, dear ma, I have told you a long story. . . . I know that you will rejoice with me when I tell you that my faith in God's goodness has never failed me. And 'I will say of the Lord, he is my refuge and my fortress, my God, in him will I trust.' And like the Psalmist, I am sure I could say most truly that I was delivered from the 'terror by night.' I was alarmed, but I had no overwhelming fear, certainly not of death. I tried most devoutly to realize that perhaps a few hours might bring me to the end of life, and I was not afraid to die, if I knew my own heart. I had a horror of seeing violence and bloodshed, and of the sufferings of others; and there was a dread occasioned by uncertainty that was very trying; . . . but I was not so terrified that my mind was distracted from the contemplation of divine things, God's goodness hitherto, and the bliss of heaven.

"Since writing the above, news has come to us of new mutinies, and we are prepared to flee to the fort. Though they gave us a room where we could lie down and rest, we could not think of sleep—who could, with a drawn sword at one's side, and expecting every moment to hear a cannon sound an alarm! God only knows if this will reach you. All our hope is in him. Heaven, not this world, is our lasting home."

Hear another voice from the graves of these martyred missionaries. It is as follows :

“On Tuesday, June 9th, we went down again, at an early hour, to our house outside the fort. Dreadful tidings from all quarters. Satan is triumphing and rejoicing over all the wickedness; but his reign will be only for a season: for of this we are all sure, that He who has bruised the serpent’s head, will be the conqueror. We believe most certainly that this time of distress is only a means in the hand of God for bringing the Mohammedans and Hindus more speedily to the knowledge of their crucified Saviour. O, that his kingdom of peace might quickly come!”

How vivid is this living picture of the prophecy, the warfare, and the promise!

When the true soldiers steal an hour
To break the bread of life,
And drink the draught of love and power,
And plan the holy strife.

Hear once more the noble testimony of Mrs. Freeman, one of our christian sisters, and one worthy of the best age of the martyrs; and we trust hers was the feeling of all the missionaries of our church. In immediate sight of appalling danger, she was enabled to write these ever memorable words: “Our little church and ourselves will be the first attacked: but we are in God’s hands, and we know that he reigns. We have no place to flee to for shelter, but under the covert of his wings, and there we are safe. Not but he may suffer our bodies to be slain; and if he does, we know he has wise reasons for it. I sometimes think our deaths may do more good than we could do in all our lives; if so, his will be done. Should I be called to lay down my life, do not grieve, dear sisters, that I came here; for most joyfully will I die for him who laid down his life for me.” God be praised for this testimony!

But let us listen again, and what do we hear? It is the inspiring sound of that sublime argument and triumphant euthanasia of the Apostle. It is the trump of the arch-angel, and the life and immortality of the gospel. They are words of life in the very midst of death. It is the christian missionary reading the burial-service over himself, and a party of his doomed brethren, who then shook hands with each other, and were immediately shot!

Thus have perished hundreds of christian men and women, and thousands, probably, of native christians, not counting their lives dear unto them for the testimony of Jesus.*

*The Rev. Mr. Hay denies having heard of any native converts who had renounced the faith. The Rev. Mr. Pourie, of the Free Church Mission, Calcutta, in a letter to one of the missionaries at Madras, gives the following deeply interesting and encouraging facts regarding the trials of some

These native christians were, in many cases, seized and tortured to make them renounce christianity. They were forewarned of mutilation and death, and their wives and children were brought before them, and threatened with horrors not to be mentioned; and all these evils would be escaped if they would only read the Mohammedan confession "God is great, and Mahomet is his prophet," but they steadfastly refused, and pre-

of the converts of the Mission, and their devoted adherence to Christ amid very severe persecution for his blessed name.

"We have had (says Mr. Pourie) some gratifying instances of the staunchness of our native converts. At Allahabad, one of them employed on the railway mounted guard regularly as a volunteer in the fort, and came down the steamer the other day as a sort of protection to the ladies. Another, with his wife and two little children, was stripped naked by the mob in some of the villages, and after being brought before the Moulvie, who was leading the rebels there, he firmly resisted every attempt to get him to recant. The Moulvie questioned him about the number of converts he had made at his mission station (Futtehpore), argued with him, threatened him in vain. He was four or five days in the stocks, naked in the blazing sun, with only a little grain and water, before he was rescued. His wife, too, was equally firm. He was one of the earliest converts of our mission here, but has been for many years labouring in connection with our American Presbyterian brethren in the Northwest, where he is widely known and much respected both by natives and Europeans. Had it not been for his desire of the *eclat* of making such a man embrace Mohammedanism, no doubt the Moulvie would have killed him at once, or allowed the infuriated rabble to do so."

We have also a very touching account of a native preacher, Walayat Ali, who was held in great estimation by the missionaries:

"After Delhi had been long vacant by the death of brother Thompson, the brethren there, as well as ourselves, felt anxious to see the station reoccupied, and after several visits we determined to send a native preacher until a European missionary was appointed by the Home Committee. Walayat Ali appeared most fit for the position, and was eventually chosen to fill it. When I asked him to go, he hesitated for some time; he knew well the dangers and difficulties he should have to grapple with, and the peculiar hatred of the Mohammedans to any one who had left their ranks, and he might well hesitate before he undertook such an arduous task. When once, however, the path of duty had been ascertained, he consulted no more with flesh and blood, but declared to me his readiness to go, though he might be called to lay down his life for his Lord and Saviour. When he bade a sorrowful good-bye to us at Chitoura with his interesting family, little did I expect how soon he would be called to the presence of his Lord in the martyr's chariot of fire. I visited him at Delhi when other duties permitted, and often preached with him to large and attentive crowds of people in the Chandni Chouk Bazar and other great thoroughfares, and I heard, the last time I was there, that his influence was being felt among the respectable Mohammedans, and that one of the princes from the palace paid him an occasional visit during the darkness of the evening. There can be no doubt that many in Delhi who had failed to stop his mouth by fair argument, were too ready to stop it by the sword, as soon as the dread of British power was removed, and hence I conclude the towns-people, (who knew him, and not the sepoy from Meerut, who could not know him,) on the breaking out of the insurrection rushed on and cut him down; and Silas, an eye-witness, who escaped to Agra, says, that between every cut of the sword his murderers said, 'Now preach to us, now preach to us;' and I trust his innocent blood will speak to them, and remind them of his warnings and teachings. The blood of the martyrs will again, I doubt not, be the seed of the church, and a brighter day dawn on India. It is said his wife, whose name is Fatima, and his daughter, are in prison; and should I be spared to meet them on my return to India, I shall try to give a more extended account of our much lamented brother, whose two sons were killed before his face. That these

ferred to die. Such a testimony in India is worth all that the mission has cost.

But before leaving these scenes of horror, let us turn our eyes on that group of mourners. It is a new-made grave. An aged woman is kneeling beside it, with her head laid thereon. Beside her is a middle-aged woman, with her pallid lips touching the consecrated earth, while three sweet children

fearful events may rouse the Church to larger efforts and more prayer for the conversion of India, is the hope of,

Yours, faithfully,

JAMES SMITH."

English Baptist Herald, Oct. 1857.

CONSTANCY OF NATIVE CHRISTIANS.

The *Bombay Guardian*, after giving an account of an attack made on native christians lately in Bombay, and referring to the general bitterness felt towards them at present as a class, pays the following tribute to their constancy and their services:

"Is it not a fact that we are indebted to native christians for the discovery of several deep-laid plots in different parts of India, since June last? The Mohammedan plot organized on Monghyr and Patna, and extending to we know not what places besides, which was to have been carried out on Buckree Eed, was brought to light through the agency of a native christian. The Belgaum and Dharwar conspiracy, connecting itself with Poonah, and possibly with other places, the carrying out of which might have imperilled the entire Presidency, was brought to the knowledge of the authorities by a native christian. Other facts of a similar kind may be added, if we mistake not, to this list. We are not aware that there has been a single instance of a native convert joining the mutineers, even to save his life. Should such instances come to light, we could not greatly wonder, seeing that an Englishman, once a non-commissioned officer in the Company's army, was conspicuous among the defenders of Delhi, and was killed in the ranks of the mutineers. But, as we said, no such fact is reported of any native christian, though it may be that nearly a thousand of them have been put to death for their religion since the commencement of the mutinies."

About twelve miles from Cawnpore, on the Ganges, was residing an adopted son of the late Mahratta Peishwa Bajee Rao. This man, Nena Sahib, had received an English education on government principles, *i. e.* without christianity; was a great favorite with English people; was fond of accompanying gentlemen on hunting excursions, and very fond of giving champagne parties, and having gentlemen and ladies dine in his place. In short, he was a splendid specimen of a native gentleman, educated on the principles of the government of the East India Company. When trouble was threatening at Cawnpore, Nena Sahib promised to afford every protection to the ladies and gentlemen whose society had afforded him so much enjoyment on the chase and at his table. He had been allowed by government to keep on his estate at Bithoor, a park of artillery and a considerable body of troops. When the outbreak occurred, his confiding European friends sent for his assistance. He came and took command of the revolted troops, and headed the rebellion. The combined rebellious forces for twenty days kept up almost an incessant fire on the beleaguered garrison. The loss of the garrison in killed, as well as from sickness and wounds, must have been fearful. The barrack is said to have been riddled and ruined by round shot, and the roof all knocked in. No one could even go to the well for water without being exposed to the enemy's fire. For several days the inhabitants of the garrison, gentlemen and ladies, men, women, and children, had nothing to eat but grain soaked in water. At length, on the 27th of June, they capitulated to Nena Sahib, and agreed to leave the place and proceed in boats to Allahabad. Nena Sahib promised, with an oath, taken over Ganges water, to give them a safe passage down the river. The evening was occupied in evacuating the entrench-

stand silently and sorrowfully around. All are weeping. Yes, even in that dark land, where the missionary had taught them about Jesus who loved, and wept, and died for sinners—bitter tears now fell upon that missionary's grave. True, these mourners were poor. They were rude and untutored; but their hearts were warm, and their sorrow sincere and deep. It was the emblem of that wide-extending sympathy, now awakened throughout India, and throughout the christian world, for Christ's suffering martyrs, and his bleeding cause. It is fellowship with Christ, in his sufferings, and in his death, and in the power of his glorious resurrection, ascension, and exalted dominion. God is again uttering his decree, and writing it in the blood of martyrs, in the tears of mourners, and in the heart's deepest faith of all true believers.

He whom the Father sent to die,
Hath given us his commission high,
The channels of his grace to be,
And vessels of his charity.

The Lamb, which by the wolves was slain,
Sends us as lambs to wolves again;
Till they—aside their nature laid—
Are lambs of wolves by grace now made.

The earth, which 'neath the offended skies,
Was foul with impious sacrifice;
Now by your sweat 'tis newly dyed,
And by your blood is purified.

New fruits her genial face renew,
Blest by that fertilizing dew;
Made a rich harvest by his grace!
In which even such can find a place.

If thou who dost the increase give,
Wilt look on them, then they shall live,
Ripen, and grow and evermore
Be gathered to thy heavenly store.

ment, and embarking the ladies and children on the boats which Nena Sahib had provided. All the Europeans spent the night on board the boats. Early the next morning the boats were loosened, and a start was made. The sepoys on shore beckoned to the boatmen to come ashore, which they instantly did. Then, from a battery which had hitherto remained concealed, a most murderous fire opened on the Europeans in the boats. Many jumped into the water, and attempted to escape to the other side of the river; but troopers were at hand, who cut them all up. Several gentlemen were brought back from the boats, and taken to the parade-ground, and there shot down. Among them was the excellent chaplain, Mr. Moncrieff, a godly man. A native witness says, that before they were shot, he asked for a few minutes to read. His request was granted, and he took from his pocket a small book, and read a short time. Then all the gentlemen shook hands with each other, and were immediately shot. It is conjectured that Mr. Moncrieff read the burial-service over himself and his christian brethren. One boat had gone several miles down the river, but was caught and brought back to Cawnpore. The gentlemen were all killed at once. The ladies and children, in all more than one hundred and fifty, were taken to a large house, called the Assembly Rooms, and there kept until the 15th of July.

Among the noble army of martyrs who have recently gone up with a shout, who found "sudden death, sudden glory," and found themselves at once transported "from the burning, blood-stained plains of heathen India to the quiet and peaceful rest that remaineth for the people of God in that home where Jesus dwells," God raised up some illustrious civilians and soldiers, who have rejoiced to irradiate with the lustre of their fame that cross in which they gloried and under which they fought and conquered.*

When General Havelock advanced to the relief of Lucknow, he met with numerous difficulties. In the first battle his little body of men were met by twenty-seven thousand of the enemy. They advanced, and beat them again and again; but they were stricken, not by man, but by God, and were compelled to retire, returning to Cawnpore to leave their sick and wounded. They then advanced afresh, and reached the city, and pressed on, determined to secure the deliverance of their fellow-countrymen. They passed through that archway where the fire of the enemy was so fierce as almost to blind them by the blaze. Not a cry was raised, not a voice was heard, not an alarm was given. The bullet and the bayonet did their work in silence, for they were vigorous, and determined that nothing should stop them; and before the enemy knew it, they reached the place, and the Highlanders were seen shaking hands with the Englishmen, and the Englishmen tossing the children in the air, in the midst of their joy, and a shout was raised, "Havelock is come! we are saved, we are saved!" "Now Hindooism (to use the language of a missionary) is a fortified city; its walls are thick, and it contains millions whom we are to save. We have to set them free, and our numbers are few; but let us not be afraid of those who encounter us. Let us increase our missions from four hundred to six hundred. That city shall then fall; and, though we die in the contest, we shall hear the voice of the Hindoos crying out, 'We are saved, we are saved!'"

"Havelock is gone. Heaven's will is best:
 Indian turf o'erlies his breast.
 Ghoul in black, nor fool in gold,
 Laid him in yon hallowed mould:
 Guarded to a soldier's grave
 By the bravest of the brave,
 He hath gained a nobler tomb
 Than in old cathedral gloom;
 Nobler mourners paid the rite
 Than the crowd that craves a sight;

*"The noble example of Sir Henry Lawrence, Judge Robertson, Mr. Tucker, &c., have kindled a noble emulation; and the bravery and devotion of our countrymen all over India, makes us proud of the race. I am convinced that christianity and missions have received a wonderful impetus through late events, that will before long result in some extraordinary manifestation against Satan's power, throughout heathendom."

England's banners o'er him waved—
 Dead, he keeps the realm he saved.
 Strewn not on the hero's hearse
 Garlands of a herald's verse;
 Let us hear no words of fame
 Sounding loud a deathless name;
 Tell us of no vauntful glory
 Shouting forth her haughty story.
 All life long his homage rose
 To far other shrine than those.
 'In Hoc Signo,' pale nor dim,
 Lit the battle-field for him;
 And the prize he sought and won,
 Was the crown for duty done."

But being dead, do not these heroic spirits still speak to us? Does not their blood cry aloud, not only to heaven, but also to the earth, saying, "How long! Wilt thou not avenge our blood? Come over and help us! Haste to deliver."

The youth of England—its beauty and its chivalry—are rushing to India, to fill the vacant posts of danger. Sir Colin Campbell asked for only twenty-four hours to get ready to go. At the siege of Delhi, two young officers, three sergeants, and one trumpeter, volunteered to fasten bags of powder to the gates of Delhi, amid a storm of bullets pouring upon them from the loopholes within; and with fearful loss and suffering they did it!

And can the Church do less? Are life, and blood, and treasures, dearer to it than to the world? Or is the duty less imperative? Or is the honour less glorious? Or is the victory less certain? Who, then, will go for the dead? How many mothers who have buried one martyred son, and have others fighting in the field, are like that recent Spartan mother, ready to equip others for the good fight, and only sorry she had not many more able and willing to go? How many whose children have been slaughtered by that hybrid monster, Nena Sahib, have the heart of that mother who recently requested the prayers of five thousand christians for the conversion of him who had made her motherless?

Christians in England are all actively zealous in responding to the call. We find a great increase in the candidates for missions at the universities where hitherto the greatest backwardness existed. All denominations coöperate. Let not christians in America be found lagging. The seal of God is on our forehead. We have been baptized with the missionary spirit and consecrated and set apart to the missionary work. Reserved in undiscovered solitude until the set time to favour Zion had come—just on the eve of the wonderful developments of modern science and civilization—two of the greatest systems of error that ever cursed the world in their dotage—Protestantism everywhere springing up with new life—having access to the

world of men—away from the effete systems of the Old World—free from their corruptions—palpitating with the fires of evangelism—and swaying an influence in the world paramount to all others—let American christians act worthy of their high calling and exalted destiny.

India with her teeming multitudes stretches out her hands, and calls beseechingly for our help. In the four presidencies, there are one hundred and twelve millions, with some four hundred missionaries; or one to each quarter million. In the territories outside the presidencies, there are, among sixty-four millions of natives, only eight missionaries. And has not the Captain of our salvation been himself going up and down among our churches, through the length and breadth of the land, and recruiting good soldiers of Jesus Christ for the glorious war? Has not he who called unto him the twelve, and again other seventy also, saying "Follow me," called unto him recently at least one hundred thousand souls, and a large proportion of them young men and maidens, and caused them to arise and stand up a great army?

"Let us not be desponding, but hopeful. The voice of this revival in America comes, (to use the stirring words of John Angel James, of England), to every country, and to every christian, as the midnight cry of old, 'Behold, the bridegroom cometh!'

"A new era is struggling into birth, Christ is moving to reorganize the world. *Is it a vision of my imagination? Or is it only a spectral form which I see? Or is it, O! is it the Saviour himself walking upon the waters of the Atlantic, and receding with his face towards Britain?* I hear his voice saying to this country, 'Behold, I come quickly, and my reward is with me.' O! brethren, shall we fear, neglect, repel Him? Shall we, like the mercenary Gadarenes, entreat Him to leave our coasts, or shall we not rather implore his presence and say, 'Come, Lord Jesus, come quickly, and land upon our shores?'"

The Son of God is gone to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain;
Who boldest bears his cross below—
He follows in his train.

The martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw his Master in the sky
And called on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few,
 On whom the Spirit came,
 Twelve valiant saints, the truth they knew,
 And braved the cross and flame:
 They met the tyrant's brandished steel,
 The lion's gory mane;
 They bowed their necks the death to feel:
 Who follows in his train?

A noble army, men and boys,
 The matron and the maid,
 Around their Saviour's throne rejoice,
 In robes of light arrayed;
 They climbed the dizzy steep of heaven,
 Through peril, toil, and pain:
 O! God, to us may grace be given,
 To follow in their train.

THE GREATNESS OF THE WORK AND GREATNESS OF THE POWER.

The heathen are not yet given to Christ for his inheritance, nor the uttermost parts of the earth for his possession; but they are his by a divine decree. They are his in certain reversion. Nay, they are his in actual possession. They are under his dominion. They are governed by his providence and laws. He is fulfilling among them the secret purposes of his will, and making known through them to principalities and powers in heavenly places the manifold lessons of his wisdom and mercy, of sin and salvation, of the apostasy and recovery of man.

But there is no mystery as to the result. By special revelation, that result was made known to the Apostle Paul, (Eph. iii. 2-7) and demonstrated by his almost superhuman life and labours. To talk of difficulties and discouragements and dangers, is unbelieving disobedience. God has promised, and who shall make his promise of none effect? (Ps. ii. 8, &c.) To his church he has given the assurance, "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited," (Isa. liv. 3,) and who can arrest her onward course? He has declared "I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations * * * * that have not heard my fame, neither seen my glory: and they shall declare my glory among the Gentiles," (Isa. lxvi. 18, 19,) and who may venture to say the work is impracticable? He has promised of his Son, "He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold they shall come with speed swiftly," (Isa. v. 26,) and who can doubt of success in a work like this? No! beloved brethren, with the open pages of God's word and promises before us, we cannot doubt. The work must go on, until every knee shall bow, and every tongue confess. God's purposes must and will be fulfilled.

Neither is there any mystery as to the agency for accomplishing this result. It is by men that men are to be converted. The redeemed are to restore the captives. The saved are to seek the lost, and those who hear and live are to become the preachers to them that have never heard, and who are perishing for lack of knowledge. This has been God's agency in all past dispensations of the church and is the only instrumentality instituted for all time to come. (Rom. x. 13-15.).

Neither is there any ambiguity as to the course of duty. Events belong to the Lord, but commands belong to us. Obedience, therefore, is ours, and it is with God to bless or to withhold his blessing, to withhold or to withdraw his presence; and this obedience is to be rendered according to our ability and opportunity, whether success or disaster has attended past exertions—whether hope or despondency lower upon the future. The very essence of obedience is that it is rendered from a principle of love, submission, and confidence towards God, whose will is done. Let us suppose that missions to the heathen were a failure. Let us forget that christendom, including all christian civilization, is itself the fruit of missionary effort. Let us forget that the ice-bound shores of Greenland have become a fruitful field and a garden of the Lord under missionary culture. Let us cease to remember that the islands of the Pacific have blossomed with the rose of Sharon, planted there by missionary hands. Let us forget that in India and Burmah, in New Zealand and Ceylon, and amid the jungle forests of Africa, thousands make prayer continually, and offer praises to Jesus. Let us forget that every wind wafts his story, and every sea bears his glad tidings, and that there is no speech nor language where this voice is not heard. Let us suppose that amid the thick darkness which rests upon the nations who know not God, the eye can catch no ray of light to tell of coming day; that Mohammedanism, now almost at its last gasp, was "lengthening its cords, and strengthening its stakes;" that the gates of China, instead of being thrown open to our missionaries, were double-barred against us; that no voice reached us from other lands to tell of the triumphs of Messiah's cause. Let us close our eyes and ears to every encouraging fact, and suppose all this, and more—and what then? Will this excuse us for our neglect of imperative obligation? Will it free us from the debt of duty which we owe to the perishing heathen, which we owe to God? We are required to love our neighbor as ourselves. This command has its source in our common nature, our common origin. But what manner of love is that which sees a brother perishing for lack of knowledge, and yet stretches out no hand to save him—makes no effort, no sacrifice to deliver him? Unto whomsoever

this gospel is sent, upon him does the obligation rest to make it known to those who have it not. The message must pass from man to man, until all the world have gathered beneath the standard of the cross. (Rev. xxii. 17.) "Whether they will hear, or whether they will forbear," we who have the gospel must make it known "in all the world for a witness unto all nations." "Go ye into all the world, and preach the gospel to every creature," is God's command to us, no less than to his primitive apostles and disciples; and whether they receive our testimony or reject it—whether *none* or *millions* be converted by our instrumentality, our witness is with God, and to him, and not to success, do we look for the acceptance and the reward of our duty and obedience. Whatever may be God's time to bless, our time of labour is *now*. We must work whilst it is day, and leave events and time to God. We must sow the seed now, the plant will spring up and ripen in God's own good season. So long as the word of God remains with us, it matters not how great our discouragements and difficulties. "Woe be unto us if we preach not the gospel."

When Dr. Judson laboured at Rangoon and other places, there were no visible fruits from his labours, and the Board of Missions at home began to be doubting and disheartened. This man of strong-winged faith, in the very midst of all the discouraging scenes, was the only one whose courage and confidence never failed. He never doubted of the conversion of Burmah, whether or not he should be permitted to gather the first fruits; and his answer to desponding letters from America roused the home churches as with the voice of a trumpet. "Permit us to labour on in obscurity, and at the end of twenty years you may hear from us again." It was in this spirit, also, he replied to the question of the venerable Mr. Loring, "Do you think the prospects bright for the speedy conversion of the heathen?" "As bright," was his prompt reply, full of deep meaning, as well as of fine sentiment, "as bright as the promises of God!"

Who that reads these pages can be assured of a more favourable and promising opportunity than the present for helping forward this glorious cause? Which of us can look for any other time than the present *now*, for doing his part towards sending the gospel to those who have it not? *This* may not be God's time to convert the world, but it is your time; the only time that you can call your own. Death is ever near us, and in an hour that we know not of, we may be summoned to our great account; and what excuse will it be at the bar of judgment, when our Master shall charge us with neglecting to labour in his vineyard, to say, "I deemed that the time was not yet come for the conversion of the world, and therefore I did nothing."

How will the soul be filled with horror, when, pointing to His children from the east and west, he replies, "Verily, verily, I say unto you, inasmuch as ye did it not unto the least of these, ye did it not unto me. Depart from me, I know ye not." For your soul's sake, then, beloved reader, let me beseech you deceive not yourself with the idea, that the time for you to contribute to the advancement of the Redeemer's kingdom has not yet come.

Time was I shrank from what was right
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

Away then with fear, and unbelieving, covetous timidity, and faint-heartedness. The work is the Lord's, and the strength is his also. And though the mountains reach unto the heavens, and Jacob be but as a feeble worm, yet shall he thresh the mountains, and beat them small, and make the hills as chaff. In no part of his labours did Dr. Judson gather more abundant cause of joy than in his visits to the Karens, those wild, untutored children of the wilderness. Ascending almost impassable mountains, wading knee-deep for miles up the beds of mountain streams, drawing little companies around him in some way-side zayat, or preaching to wondering multitudes from his boat on some river-side, he felt as if the time to favour this people were come. "Yes!" he exclaims, writing on one occasion from the midst of the Karen jungles, "the great Invisible is in the midst of these Karen wilds. That mighty Being, who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts, He is present by the influence of His Holy Spirit, and accompanies the sound of the gospel with converting, sanctifying power. The best of all is, God is with us!"

Let us then be well assured of the ground on which we stand, in this great conflict. The honour, the power, the Spirit of the Son of God are on the one hand assailed; on the other, they are divinely pledged for the result. We must be identified with him, hide ourselves in him, conquer with him, or perish among his enemies. Away, then, with the brandishing of human weapons, and succumbing to human fear. Argue what we will, hope what we will, attempt what we will, it is vain, unless He works in us, and in the hearts of all we would bless. The conflict is his; and the faith he inspires, assures us that trusting in him, consecrating ourselves to him, and doing the work he

appoints, he will own our endeavors, and ultimate victory is certain. We may fall in the contest, and honour him in the fires of martyrdom, but he will conquer; and if not here, we shall witness the triumph of his power and love.

To what, then, does Christ by his Spirit call us for the world's conversion? The voice of his providence and grace claims every renewed soul as wholly his, and demands that all the means of his own appointment be faithfully employed. We seem to hear him say, "These ought ye to have done, and not to leave the other undone." Not our own neighborhood and land merely, but "every creature" must be supplied, not with the written word merely, which gives authority to all other means, but with the living ministry, which it appoints; not by the labours of the commissioned ministry alone, but with the coöperation of every member of the body of Christ; not with oral preaching or instruction merely, but the same permanently embodied, and presented to the eye; not with any one of these instrumentalities, alone, but with all united; or where all cannot at once be employed, with such as can be, as introductory to the rest, "if by any means" we may "save some."

The Church has waited long
Her absent Lord to see;
And still in loneliness she waits—
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps, a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived and hoped, and died;
And as they left us, one by one,
We laid them side by side:
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there
Till the last glorious morn.
Come, then, Lord Jesus, come!

The serpent's brood increase,
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God,
Holy, and true, and good,
Wilt thou not judge thy suffering Church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
To see thee face to face;
To share thy crown and glory then,
As now we share thy grace.
Should not the loving bride
The absent bridegroom mourn!
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!

The whole creation groans,
 And waits to hear that voice
 That shall restore her comeliness,
 And make her wastes rejoice.
 Come, Lord, and wipe away
 The curse, the sin, the stain,
 And make this blighted world of ours
 Thine own fair world again.
 Come, then, Lord Jesus, come!

THE TRUE END AND VALUE OF LIFE.

From all that has been said, let us learn the true value of life, that stupendous gift of God. Life is unspeakably and incalculably sublime, considered as a participation of the divine immortal life. But life is inconceivably great, chiefly as an opportunity of doing good. In any other aspect, no image is too affecting to portray its vanity. Regarded, however, as an agency, a trust, a day of toil, of strife, and of victorious achievement, life is gloriously sublime. In every form of self-denying, self-sacrificing endurance, life is glorious—whether it be the glory of the faithful mother; or of the patient sufferer; or of virtue uncorrupted amid impurity and poverty; or of the persevering and enterprising, and public-spirited merchant; or of the toiling, cheerful and industrious artisan; or of the laborious, indefatigable student; or of the true, disinterested patriot; or of the gallant hero; or of the brave commander, who stands by his vessel, and her hapless crew, and sinks with her in indomitable firmness. But while these and all other forms of enterprise and suffering for the good of others, and in submission to the will of God, are glorious even as the glory of the stars, there is another form of life-long or life-sacrificing labour which is as the glory of the sun!

To feel that to live is Christ—to be so united to Christ that his work is our work, his will our will, his sufferings, death, and sacrifice ours, his self-denial, love and charity ours, his kingdom our inheritance, and his triumph and glory ours—to feel that to spend and be spent in his service, to be instant in season and out of season in winning souls to Christ, is our life—to feel that pain is pleasure, and weariness rest, and tribulation glory, and death gain, when endured as good soldiers of Jesus Christ—this is to shine with a glory which death itself shall not eclipse, but which rising in a brighter dawn, in a better land, in a hemisphere encircled by the eternal hills watered by the river of life, and luxuriant as the paradise of God, shall shine more and more throughout the unending day of our ever brightening immortality.

Dear reader! Can you take God's will, and word, and decree as your inheritance? Can you say, Thy kingdom, O Christ, is over all, thy power will subjugate all, and thy glory will obscure

all? As it is in thy purposes, so is it in thy promises. So be it in our prayers, and praises, and labours, until thy will is "done on earth as it is done in heaven."

What say you, reader? Can you venture on Christ's promise all you love and live for, and life itself? Dr. Watts said, "I have faith enough to venture body, soul, and spirit for an eternity upon it." The Rev. John Hyatt was for many years co-pastor with the Rev. Matthew Wilks, of the congregations at the Tabernacle and Tottenham-court chapel. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation said, "Is all right for another world?"

"I am very happy," said Mr. Hyatt.

"Have you made your will?"

Mistaking the question—"The will of the Lord be done!" said the dying christian.

"Shall I pray with you?"

"Yes, if you can;" alluding to Mr. Wilks's feelings, at that moment considerably excited.

After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now? (alluding to an expression Mr. Hyatt frequently used in the pulpit.) With a mighty and convulsive effort, he replied, "A MILLION!"

Thus also was it with our dear martyred sisters and brethren.

They perished—but their wreath was won,
Immortal on the heights of fame;
Nor sank a cloud on Zion's sun,
For still she conquers in His name—
Filled with whose life she cannot die,
Her conquest is posterity.

Christian reader! To you, to me, to every one of us is given a banner, that it may be borne manfully for Christ's cause. "Follow me," is his war-cry. "Whithersoever I lead," is his emphatic word, as he rushes into the thickest of the fight. "He that loseth his life for my sake shall find it; and he that loveth it more than me is not worthy of me. And to him that overcometh and is faithful unto death, I will give a crown of life in glory everlasting."

See how they close around his majestic person, catching fire from his eye, and daring from his presence. They endure hardness. They fight not uncertainly. They contend earnestly even unto blood, striving against sin and Satan. They are baptized with a baptism of fire. They have trial of cruel mocking and scourging, yea, moreover, of bonds and imprisonment. They are stoned. They are sawn asunder. They are tempted with grievous, and unspeakable, yea, fiendish atrocities. They wander about in nakedness, and peril, in hunger, and thirst.

They are destitute, afflicted, tormented. They are mangled, hewn to pieces, and even crucified.

But to them to live is Christ, and to die gain. They conquer though they die. Yea, they are more than conquerors through him that loveth them; whose grace is sufficient, and whose felt presence is perfect peace, and a present heaven. Christ is the strength of their failing heart, the light of their fading eye. They grasp their banner firmly, even in death,

"And smile to see its splendors fly,
In triumph o'er the closing eye."

They have fought the good fight. They have kept the faith. They have let no man take their crown. And as the dimness of death seals the closing eyelid, and glazes the vacant eyeball, and the cold chill freezes their heart's blood, their spirit revives on seeing Christ's banner waving still over them. And as a dying patriot requested that the flag under which he had fought and conquered might be placed under his head for a pillow, while life was ebbing away, so does the christian, whose pulse of life is fleeting, pillow his sinking head on his Saviour's bosom; while the last beat of his heart sends up to heaven the shout, "Thanks be to God, who giveth us the victory through our Lord and Saviour Jesus Christ."

And may He, whose is the kingdom, and the power, and the life, and the glory, first work in each of us to *will*, and then to *do* his good pleasure here; and then by his unspeakable grace make us partakers of his glory, and in his kingdom in heaven.

"Thou wast slain, and hast redeemed us to God, by thy blood out of every kindred, and tongue, and nation, and hast made us unto our God kings and priests."

"Coelo quos eadem gloria consecrat."

Ye that are now in heavenly glory one,
May we together join, with earthly voice,
Hymning your everlasting victories, won
By arduous labours, and the better choice.

Now love and unveiled truth doth feed for aye,
And ye drink full of joy's overflowing wells,
Where slakes the soul her thirst that cannot die;
And by the sacred fountain ever dwells.

From inmost shrines from whence the Godhead streams,
The King, himself, with his own countenance,
Shines o'er you, and, unsparing of his beams,
Fills the soul's dwelling with his radiance.

From out the golden altar, 'neath the throne,
Blood of the Innocent for mercy pleads;
Shed in the cause of Him who sits thereon,
For ever sues anew, and ever bleeds.

Mid lightnings numberless, thro' the dim vast
Of light, the adoring elders bow them down,

To Him, whose kingdom shall for ever last ;
 And each before him casts his golden crown.

Nations and languages of countless tongue,
 With jubilant palm, and robes washed white in blood,
 For ever sing the inexpressive song—
 Him the thrice holy, and the only Good.

Glory on earth, and glory be above,
 To Father, Son, and Spirit, ever blest.
 Who with o'erflowing, boundless love,
 Saints to their fulness fill with perfect rest.*

I love thy kingdom, Lord,
 The house of thine abode ;
 The Church our blest Redeemer saved
 With his own precious blood.

I love thy church, O God !
 Her walls before thee stand,
 Dear as the apple of thine eye,
 And graven on thy hand.

If e'er to bless thy sons
 My voice or hands deny,
 These hands let useful skill forsake,
 This voice in silence die.

If e'er my heart forget
 Her welfare or her woe,
 Let every joy this heart forsake,
 And every grief o'erflow.

For her my tears shall fall ;
 For her my prayers ascend :
 To her my cares and toils be given,
 'Till toils and cares shall end.

Beyond my highest joy
 I prize her heavenly ways ;
 Her sweet communion, solemn vows,
 Her hymns of love and praise.

Jesus, thou Friend divine,
 Our Saviour, and our King,
 Thy hand from every snare and foe
 Shall great deliverance bring.

Sure as thy truth shall last,
 To Zion shall be given
 The brightest glories earth can yield,
 And brighter bliss of heaven.

THE FIELD OF THE WORLD.

A MORAVIAN MISSIONARY HYMN.

High on his everlasting throne,
 The King of saints his work surveys ;
 Marks the dear souls he calls his own,
 And smiles on that peculiar race.
 He rests well pleased their toil to see,
 Beneath his easy yoke they move,
 With all their heart and strength agree,
 In the sweet labour of his love.

*Ancient Hymn.

His eye the world at once looks through—
 A vast, uncultivated field ;
 Mountains and vales in ghastly show,
 A barren, uncouth prospect yield.
 Cleared of the thorns by civil care,
 A few less hideous wastes are seen ;
 Yet still they all continue bare,
 And not one spot of earth is green.

See where the servants of their God,
 A busy multitude appear !
 For Jesus day and night employed,
 His husbandry they toil to clear.
 The love of Christ their hearts constrains,
 And strengthens their unwearied hands ;
 They spend their blood, and sweat, and pains,
 To cultivate Emmanuel's lands.

Alarmed at their successful toil,
 Satan and his wild spirits rage,
 They labour to tear up and spoil,
 And blast the rising heritage.
 In every wilderness they sow
 The seed of death, the carnal mind ;
 They would not let one virtue grow,
 Nor leave one seed of good behind.

Yet still the servants of the Lord,
 Look up and calmly persevere ;
 Supported by the Master's word,
 The adverse powers they scorn to fear.
 Gladly their happy work pursue ;
 The labour of their hands is seen,
 Their hands the face of earth renew ;
 Some spots at least are lively green.

To dig the ground they thus bestow
 Their lives, from every softened clod
 They gather out the stones, and sow
 The immortal seed, the word of God.
 They water it with tears and prayers,
 Then long for the returning word ;
 Happy, if all their pains and cares,
 Can bring forth fruit to please the Lord.

Jesus their work delighted sees,
 Their industry vouchsafes to crown ;
 He kindly gives the wished increased,
 And sends the promised blessing down.
 The sap of life, the Spirit's powers,
 He rains incessant from above ;
 He all his gracious fulness showers,
 To perfect their great work of love.

O multiply thy sower's seed,
 And fruit we every hour shall bear ;
 Throughout the world thy gospel spread,
 Thy everlasting grace declare ;
 We all in perfect love renewed,
 Shall know the greatness of thy power,
 Stand in the temple of our God,
 As pillars, and go out no more.

NOTE.

A THIRD EXTRAORDINARY FACT.

IN addition to the two extraordinary facts mentioned, as demonstrative of the power and efficiency of the church for the conversion of the world, a third may be added, and that is, that the church after having been established by miracles and inspired teachers, has held on her way until the present time, under the operation of ordinary causes, and the agency of uninspired, and often weak, ignorant, and wicked men.

“In the formation of any society, nothing is more likely than that the means adopted for its first establishment should be also the means proposed for its continuance and security. Thus the same institutions by which Lycurgus or Solon each established a community of that description which best pleased himself, were, by them, considered as the most conducive to perpetuate it in its genuine purity. This, indeed, will be mostly the case in all human societies. But the reverse occurs in the history of the church. It was established by miracles, exhibiting an infinite variety of superhuman power; it has been perpetuated without any. Its very rulers and agents (as if to make the contrast still more striking) have not remained the same. The terms *apostle*, *prophet*, *interpreter*, &c., denote offices which seem to have been designed only for the formation of the church; and, accordingly, to have been dropped on its complete establishment. Even some of the customary usages of christianity partook of this temporary character; and these, if preserved, have been applied by the purest churches to purposes different from those which they originally served.”

The reason for this apparent abandonment of christianity to the natural operation of its own principles, and system of laws, officers and order, is, therefore, a still further proof of its inherent efficacy as the power of God to the conversion of the world, and the salvation of souls.

The establishment of christianity was a miraculous revelation and institution by God of all the truth and of all the instrumentality necessary for the fulfillment of his decree, that the heathen shall be converted. And just as God, having created the universe and established its order, laws, adaptations, and relations, withdrew all miraculous interposition, and left the completed work, which was all very good, to accomplish its purposes under his divine providence; so, having completed the revelation of the truth, and the institutions and instrumentalities of the gospel, all further superhuman interference by reve-

lation or miraculous agency was unnecessary, and would imply imperfection. Their withdrawal, therefore, is the assurance that God's work was finished, and all very good, and that his church and gospel are mighty through God; and that their present design is, as the angel flying in mid-heaven, to preach the everlasting gospel to every nation, and kindred, and tribe, and people.

All expectations, therefore, of miraculous interposition for the promulgation and triumph of the gospel, and of the personal return and reign of Christ in earthly glory, are based on the idea of the present insufficiency, incompleteness, and powerlessness of the gospel system, and are a plain and manifest denial of the sufficiency of Scripture to make wise unto salvation; of the adequacy of the gospel as the power and the wisdom of God for the salvation of all that believe; of the fitness of the church to be both the pillar and the ground, that is, the preserver and the propagator of the truth; of Christ's prophecy that the gates of hell should not prevail against it; and of Christ's promised presence and power to the end of the world.

The volume of revelation has been sealed and closed. Christ's kingdom is come. Christ's truth is perfect, and able to make wise unto salvation, and to convey the gospel to every creature. And the church is God's only appointed instrumentality, first for preserving the Scriptures; secondly, for bearing witness to them; thirdly, the propagation of them; and lastly, as being God's ministry for the reconciliation and salvation of men.

Grant that the church thus left has been unfaithful, cold, wayward, and selfish, and that it had often greatly departed from its inspired principles, and divine precedents and purposes, for worldly and ambitious ends. This does not affect the truth or efficacy of either. "The same difficulty meets us in the history of the progressive corruption of the human race; in the backslidings of God's chosen people, the Jews; and it was what we have reason to look for in the last dispensation itself, from the prophetic warning of its inspired founders. It is a difficulty which resolves itself into the inexplicable question concerning the existence of evil. The general corruption of the christian world at any past period ought to be considered rather as a presumption that the church is assisted by God; and this the more the earlier such corruption occurred, and for this obvious reason. When the old world began to corrupt religion, we know that they plunged deeper and deeper into error, in every age, and country, and system of theology, or morals. And we see plainly that if left to themselves the Jews would have sunk into a similar total apostasy and corruption. *And why did they not? Because God continually interposed.*" And what then but a corresponding, though insensible, divine guardianship,

can account for the revivals, the reformations, the purifications, through martyrdom and blood, the ever recurring zeal for Christ and his truth, the self-denial, devotedness, and missionary enterprise, the manly liberality, union, and onward progress, which are now manifesting their power in every part of the earth where evangelical christianity exists?

What the church has done it can do, and what has been done for the church can be and will be done, until her victory is complete, and her dominion universal. He who is with her is greater than all that can be against her. The Lord in the midst of her is mighty.

Nay, Bride of Heaven! thou art not all bereft,
Though this world's prince against thy power rebels;
By thrones, dominions, wealth, and honours left,
Within thee still the ETERNAL SPIRIT dwells,
Thy pledged possession. Seek nor seer nor sign,
True Temple of that Habitant Divine.
Thy part is simple. Fearless still proclaim
The Truth to men who loathe her very name.
Proclaim that HE, to Paul in glory shown,
Even from that glory calls thy wrongs his own;
And if thy night be dark—if tempests roll,
Dread as the visions of thy boding soul,
Still in thy dimness, watch, and fast, and pray,
And wait the bridegroom's call—the burst of opening day.

THE CHURCH

AWAKENED TO

Her Duty and Her Danger:

A SERMON PREACHED FOR

The Board of Foreign Missions

OF

THE PRESBYTERIAN CHURCH,

ON SABBATH EVENING, MAY 1, 1853, IN THE CHURCH ON FIFTH AVENUE AND
NINETEENTH STREET, NEW YORK; AND ALSO IN THE CENTRAL CHURCH,
PHILADELPHIA, ON SABBATH EVENING, MAY 22, 1853.

BY THE

REV. THOMAS SMYTH, D. D.,

PASTOR OF THE SECOND PRESBYTERIAN CHURCH.

CHARLESTON, S. C.

NEW YORK :

MISSION HOUSE, 23 CENTRE STREET.

MDCCCLIII.

SERMON.

“For whosoever shall call upon the name of the Lord shall be saved,”
&c.—Rom. x. 13-15.

ON the subject of Foreign Missions—that is, the sending and supporting preachers of the Gospel in all the world, according to the command of our Lord and Saviour Jesus Christ—it is impossible to say anything new. Novelty can no longer attract the eager attention of an awakened curiosity. The *terra incognita* of heathendom has been explored. The era of peril and adventure has, to a great extent, passed away. The teeming multitudes of pagans, once so partially known to us, have now swelled into six hundred and fifty millions, rushing, like the foaming waters of Niagara, over the precipice of death, into the fearful gulf of a dark and dreadful eternity. By the vivid light thrown upon them we have been enabled as it were to look out from our calm and quiet home upon each particular man and woman in that vast torrent—to see them, in their various forms of misery, rolling on from crag to crag in those fearful rapids—and to hear them, amid their diversities of vernacular tongues, all sinking with one and the same articulate language of despair. Nay, so full and accurate have been the observations made, that we can tell the number who every day and hour, and even moment, are thus passing beyond the reach of human help or hope.

Now, it is a principle of our nature that thoughts and impressions lose their power to influence and control us the more frequently they pass through our minds. Thus, constant exposure to danger lessens fear, and the frequent observation of misery and death deadens our sense of pity and alarm. And thus, also, it is that the spectacle of millions of human beings sitting “in the region and shadow of death,” “without God and without hope in the world,” having lost its novelty, ceases to attract attention or to enkindle sympathy.

Our nature, however, cannot be totally destroyed. Even when “seared as with a hot iron,” the essential principles of our moral constitution cannot be altogether paralyzed. Truth, which is in its own nature solemn and convincing, cannot but lead to an appreciation correspondent to its magnitude and importance. Let that truth—as, for instance, the certainty of death—be one in which our own interests are vitally at stake—one which brings with it a conviction of duty, a sense of accountability to God, and which thus involves our everlasting destiny, and let it be brought home by some present and affecting

demonstration of its approach to ourselves or to those dear to us, and in spite of all our general indifference and unconcern, we are overwhelmed with absorbing emotions of sorrow and distress, hope and fear. And when any man, however impenitent and hardened, allows himself, or is, by the preaching of the Gospel, *made*, to look forward to that judgment which is after death, and to realize that every man must "render an account of himself unto God," he cannot but be filled with a "certain fearful looking for of judgment and of fiery indignation."

From such truths the mind may be averted through unbelief; but, come when they will, and by what means they may, before the contemplation of the mind, they must arouse its deepest consideration and its most anxious concern. The appeal is made not only to our understanding, but also to our conscience. By the former we are convinced and convicted; by the latter we are condemned, sentenced, and held amenable to a righteous retribution. Oh, yes, conscience is the mightiest principle of our nature! There is no other such terrible word as remorse, and no other such miserable object in the universe as a self-tormented soul, lashed by the furies of its own inexorable self-condemnings.

Now, conscience is immortal and indestructible. It never dies. It sleeps, indeed, in fitful slumbers; but it is only that, when aroused by the midnight cry of danger, it may awake as a strong man armed and made fierce with impetuous passion. The power of truth, involving duty, to affect the mind at every believing contemplation of it, is still greater when the authority which enforces it is indubitable—when the rule which prescribes it is plain—and when the eye of the lawgiver is witness to our conduct. And when to this necessity for obedience there is added the evidence of success consequent upon our efforts, the assurance of giving satisfaction, and of obtaining the recompense of reward, then, as in the case of the diligent scholar, the industrious husbandman, and of man in every other calling of life, truth becomes mighty, and prevails over all the natural tendency of our hearts to lose the impression of familiar and well-known truth.

And here, as everywhere, we see the goodness of our all-wise Creator, in that those active habits which mould the character, give principle to duty, power to effort, and perseverance and success to enterprise, may be gradually formed and strengthened, even while the thoughts and feelings first inducing us to act become weak and powerless. By acting in conformity with such motives, when awakened within us by some stirring appeal, our habits of active and willing discharge of duty will strengthen even while the incitements to it are less and less

sensibly felt. The mere temporary pity for others, or alarm for our own neglect, will thus become a principle, "wrought somehow into the temper and character," and made constantly effective in influencing our nature.

In this way the noblest traits of humanity are developed and made characteristic. The child of fear becomes bold and intrepid. The indolent becomes industrious, the selfish disinterested, the churl liberal, while the man who can meet death without fear in the discharge of duty, lives in the most watchful preparation for his latter end. And thus also is it that the man who under the excitement of compassion for the perishing, whether at home or abroad, is led habitually to do what in him lies for their relief, while his heart is less and less sensibly affected by the contemplation of their misery; nevertheless, "benevolence, considered not as a *passion* but as a *principle*," will strengthen, so that whilst he feels and pities less, he prays and gives and does good all the more.* God has thus secured for duty the power, protection, and ever sustaining life of principle. He has not left it to the mere fitful and evanescent excitement of sympathy and compassion—a feeling which requires direction and control—which is fluctuating and uncertain—which is misled by fancy—disgusted by sober realities—wearied by disappointment—extinguished by ingratitude—and which by its own temporary impulse soon dies away. Principle however, is based on consideration, truth and duty, and is therefore as constant and potent as the truth on which it is founded, the authority to which it defers, and the obligation by which it is impelled.

We are thus led to perceive also the wisdom and goodness of God, in so constituting our nature, that while easily aroused to duty by the impulse of natural affection, that duty may become delight by the very habit of discharging it; and, still further, in that, in order to keep our minds and hearts continually alive to a sense of our obligations, He has instituted the ministry of the Gospel. It is in God's stead we preach, beseech and persuade men. It is in His name and by His authority we commend truth and duty to every man's conscience in the sight of God. It is God's word which is put into our hands as a *hammer* to break into pieces every flinty rock,—as a *fire* to melt the most hard and obdurate,—as the *rain* that cometh down on the mown grass to refresh and fertilize the thirsty soul—and as the still small voice to the ear of anxious love solicitous to hear or to him that goeth softly because of his inward sorrow.

Thus it is that God giveth us line upon line and precept upon precept, here a little and there a little—holding forth to us the

*See Butler's Analogy, Part I., Chap. V.

glass of duty—writing conviction upon our hearts,—deepening impressions when they have become faint or obliterated,—alarming the careless—arousing the slumbering—and stimulating to continued and unceasing efforts the diligent and devoted. By precept; by promises; by encouragement; by warning; by hope and fear; by the assurance of success and deliverance from all difficulties; by the wisdom drawn from past failures; and boldness derived from past victories; we are kept steadfast, immovable, and always abounding in the work of the Lord.

It is on these grounds, my brethren, we base the importance of such discourses as the present, and on which we have hope in addressing you on this occasion.

The truth about which we now preach is the glorious Gospel of the blessed God; that truth which makes known the only way in which guilty man can be recovered from his apostasy, replaced in the favor of God, and secured in what is most precious to immortal creatures,—a complete and never-ending felicity.

This Gospel is a talent with which we are put in trust. "Unto us is committed the oracles of God;" the promises and provisions of salvation; the balm of souls all o'er diseased; the only antidote to the sting of death; and the only source of everlasting life.

As such, the Gospel is the gift of God and the manifestation of the inconceivable love of God to all mankind. By the everlasting purpose and decree of God, the heathen are given to Christ and the uttermost parts of the earth for His possession. The provisions of the covenant of grace are for all the apostate race of Adam. The propitiation made by Christ is "for the sins of the whole world." The promises of God, from the beginning, have included the whole family of man. Prophecy foretells the universal offer and triumph of the Gospel. Christ is "the Saviour of all men." The Holy Spirit is given to "convince the world." God now commandeth ALL MEN EVERY WHERE to believe the Gospel. This Gospel is to be preached to every creature in all the world. And it is the power of God to the salvation of every one that believeth, whether Jew or Gentile.

The universal diffusion and triumph of the Gospel is therefore a fixed fact. Heaven and earth may pass away, but one jot or tittle of all that God has said concerning it shall not pass away until all be fulfilled. Prayer to God that "his way may be known upon earth and his saving health among all nations" was a part of the constant prayers of God's Church under the former economy, and is made equally necessary now, both by the petitions embodied in the Lord's Prayer, and by the injunc-

tion given by Christ to "pray the Lord of the harvest that He would send forth more laborers into the harvest."

The Church, composed of every believing soul, is constituted the pillar and ground of the truth, to preserve, perpetuate and propagate it. She is the "Angel" or messenger of Christ, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The promise given by Christ to the Church of his abiding presence and blessing, is made to depend upon her obedience to this divine commission. "Behold," therefore, says our Saviour on another occasion, "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The Church is therefore the trustee of the Gospel. To her as a Steward are committed the oracles and the ordinances of God, for the benefit of the world. No angel appears, as once to the Virgin Mary, to make known the Savior. No star is seen to guide the wise men of the East to the manger of Bethlehem. All is concentrated in the Church. To her alone the privilege is granted. On her alone the responsibility rests to preach among the Gentiles, as well as Jews, "the unsearchable riches of Christ."

We are therefore "debtors." "We are debtors both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." We owe to every unevangelized human being that Gospel, which is "the true riches, the pearl of great price." It is only given to us in trust. Neither we, nor it, are our own.

Woe therefore is unto that Church and unto that member of the Church, who does not, directly or indirectly, by prayer, by influence, by liberal help, by co-operation, by advice, by consecrating his children, and bringing them up for God,—woe unto him who does not, as he has opportunity and ability, "preach the Gospel to every creature." Yes, christian, you are a light, but if that light is hid under a bushel and not set on high, so as to give light to all, what is it good for? Yes, christian, you are as leaven, but if that leaven is confined to your own heart, to your own family, to your own church, to your own country, instead of leavening the whole mass of humanity, what is it good for? Yes, christian, you are salt, but if the salt has lost the power to savor, purify and preserve, what is it good for? Ah! says Christ, that professing christian who liveth unto himself—who seeks his own things and not the things that are Christ's, is none of His.

The command of Christ is the command of a living, loving, divine, and all-powerful Redeemer. It is as extensive as the earth, as enduring as time, and as comprehensive as the promise of the love and presence of Christ, and of his Spirit, with which it is accompanied. It is as much in force at this moment, as when it was first delivered; and it will come home to every believing heart as fresh and powerful as when it first proceeded from the Saviour's lips.

But to this commission the divine head of the Church added another most solemn and authoritative command. For when after his resurrection he appeared personally to the Apostle Paul, his words to him, and through him to the Church, were these: "I send thee" unto the Gentiles, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Acting upon the divine commission thus emphatically renewed, the triumphs of the Gospel were soon extended to the utmost limits of the Roman empire, and even into countries which Rome's victorious legions had never seen. So long as the Church remained evangelical in doctrine, she continued evangelistic in effort. The simplicity of Gospel truth secured a missionary spirit, and this the missionary benediction, so that even the persecutions raised by the enemies of the truth were made to work together for the propagation of the truth.

But after a time the elements of Gentile philosophy, and the idolatrous customs of the heathen nations who partially embraced christianity, were combined with the Gospel, and thus a spurious system of doctrine and practice was soon produced; so that, instead of subduing heathenism, the Church to a large extent was subdued by it. The true simplicity of the Gospel was forsaken. The ark of God was therefore no longer with the armies of Israel. Paganized christianity in the West and East led to the abandonment of Gospel truth—this, to the loss of the missionary spirit—and this, to the forfeiture of the missionary promise and blessing. The purity and strength of the Church were lost together. Subverting the Gospel by human corruptions, Popery destroyed the vitality of the Church, and made it an easy prey to the arms of the Moslem.

It is not unusual to hear the progress of the Gospel spoken of, as a process that has been steadily, though slowly, advancing from the apostolic age to the present time. This, however, is a great mistake. The Church has sometimes fallen so far back in one age, that ages have been required to enable her to regain her former position. It would be most painfully interesting to recall the thousands of Churches that once flourished in North-

ern Africa, along the southern shores of the Mediterranean, in Egypt, and the countries round it; in Asia Minor, Syria, Mesopotamia, and Persia, to the very banks of the Indus—in Central Asia, from the shores of the Caspian to the borders of China; yea, and within it—in India, in Bactria, in Armenia, and in Arabia—so that there can be little doubt that about the time when Mohammedanism first appeared in the East, the number of nominal christians was greater in proportion to the whole population of the then known world than it was at the commencement of the nineteenth century.

The Reformation was scarcely sufficient to arrest the retrograde movement that had been commenced centuries before, nor have all the efforts of modern missions, and the colonization of this new world, fully compensated for the ground previously lost.

By her original constitution the Church was formed for conquest, and, like every other army when she becomes inactive, she must become demoralized. Active operations for extending her dominion, instead of impairing her internal energies, are the only means of increasing her efficiency. A pure church, properly accomplishing all local objects, and yet destitute of a missionary spirit that is of an active, zealous and diffusive character, is a contradiction. No such church ever long existed, and from the very nature of things, cannot possibly exist. Internal spirituality, living piety, and sound doctrine, cannot coexist in churches, or individuals, with the absence of a missionary spirit. The form of godliness may be manifested, but the power is wanting. The external lineaments of faith may be assumed, but withdraw the mask and you behold only a dead corpse.

You see your calling, therefore, brethren. Every christian is a soldier enlisted by his own voluntary consecration, with a solemn oath, under the banners of the great Captain of salvation,—the leader and commander of his people,—to fight manfully and valiantly for the cause of truth and righteousness.

The hosts of the mighty are still encamped against the Lord, and His anointed. Popery still numbers her millions. Mohammedanism counts her millions, and Paganism her six hundred and fifty millions. Infidelity also, and a "world lying in wickedness" in the very midst of Christendom, number their millions. The world is not yet converted. It is far, very far from being converted.

Why, then, is this the case? Who is to blame? This melancholy state of things does not, we have seen, arise from any limitation of the Gospel in the love or purposes of God—in the provision of his covenant—in the gift or propitiation of his Son—in the office and agency of the Holy Ghost—or in the commission of his Church. These all conspire to impress upon

every member of the Church the certainty of the ultimate and universal triumph of the Gospel through the agency of man, accompanied by the omnipotent power of the Holy Ghost. That there is great and inexcusable guilt resting upon the Church, and proportionably upon every individual member of the Church, cannot therefore be denied. The obligation and the disobedience are both equally plain and indisputable.

Has man, then, in his weakness, defeated the purposes of God, who is able to do "whatsoever it pleaseth him among the armies of heaven and among the inhabitants of the earth?" "God forbid."

Take an illustration from a kindred subject. All power in heaven and on earth was at the disposal of Christ, when, as man, he was "by wicked hands crucified and slain." For the glory of God's grace that Redeemer's advent, promised from the beginning of the world, was withheld until "the fulness of time came." And when Christ had come, and "his own," to whom he came, in inexcusable guilt nailed him to the accursed tree, they at one and the same time filled up the measure of their own iniquity, and fulfilled the predestined, though to them unknown, purpose of God. Here, then, we find the promised coming of the Saviour, though made immutably certain, long hindered and delayed by man's wilful depravity, and the Saviour himself, by the wickedness of an unbelieving Church, actually put to death in the flesh. And here we see also how God made even the perversity and wickedness of man to work together for the ultimate accomplishment of His gracious promise.

In like manner, the universal triumph of the Gospel has been foretold in prophecy, and made certain by promise, provision and command, from the very beginning. But the Devil, who is called the god of this world, in alliance with the evil heart of unbelieving and unholy men, has, by every possible device and cunning craftiness, withstood the progress of the Gospel.

In unison with him, and under his direction, all the power of worldly influence, political ambition, selfish patriotism, covetousness, penurious bigotry, and open skepticism and infidelity, have leagued their powers, by argument, by wit, by raillery, and by public opinion, to accomplish the same end.

Even a more formidable obstacle to the *inward* power and external progress of the Gospel has been found in that amalgamation of heathen philosophy and superstition with some portions of Gospel truth, which constitutes the system of Popery. We are informed, on divine authority, that as early as the days of the Apostles, "the mystery of iniquity" had begun to work—that, ere very long, "that wicked should be fully revealed," and that from the time of his full development "the man of sin and son of perdition" would, with the co-operation of civil powers,

“exalt himself above all that is called God,” during the space of twelve hundred years. During all this time, whenever and wherever the Romish Church has had power, the pure Gospel and the missionary spirit have been the objects of exterminating persecution.

Even within the bosom of those Churches of Christ which substantially hold the pure Gospel, there has been much indifference and neglect of the missionary spirit, and, consequently, but a partial bestowment of the missionary benediction upon them and their labors. Rivalries, contentions for denominational pre-eminence, sectarian jealousy, partial views of the truth, unbelief and want of confidence in the divine authority, commission, and promise of the Church, and, therefore, in the order of the divine blessing, a greater reliance upon human wisdom and human systems than upon the simplicity of Bible truth and Scriptural policy, together with a misapprehension of the true nature of the christian character and of the real obligations under which the disciple of Jesus is brought—these causes, terminating as they do in that supreme love of the world which gives to it and not to the Christ the mastery over the time, talents, property, purposes, and habits, even of professing christians—these are the sources of that lukewarmness and positive opposition which have been, and still are, manifested within the Church itself, to the dissemination of the Gospel.

A sound and orthodox creed, a blameless conduct, membership in some Church, and a measure of support to its institutions and charities, have come to be regarded as the elements of a perfect christian character. It seems to be almost forgotten, or at least not practically remembered, that the greater number of sins are sins of omission—that these may prove a want of true piety just as certain as sins of commission—that they are just as much the subject of penitential confession and prayer—that the negligent, though professedly obedient son, the unprofitable servant, the lazy, selfish holder of his Lord’s talent, the unfruitful, though leaf-bearing tree—they that take their ease in Zion—they who mind their own things and live unto themselves—it is forgotten, we say, that they, in short, who have omitted to do what they should have done for Christ and His cause, are the very persons against whom even now the curse is uttered; “because they come not up to the help of the Lord, to the help of the Lord against the mighty,” and against whom, at the day of judgment, the awful sentence will be pronounced, “Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.”

Christian faith rests on Christ. Christian life is derived from union to Christ. This union to Christ is the ground of the believer’s justification, sanctification, and redemption. Christ

and his people are one. His sufferings and theirs, His cause and theirs, His glory and theirs, are one. And as Christ became united to the whole human race, as the head and representative of his people in the covenant of grace, it follows that every believer is not only under obligation to consider the glory, the honor, the cause of Christ as his, but, from the very nature of christian life, love, and experience, he cannot but judge that if Christ died for all, then all died in him; and that they who live by his life should not henceforth live unto themselves, but unto him who died for them and arose again. And as all that is precious in the Gospel, in the writings of the Apostles, in the promises, in the means of grace, and in the hopes of glory, are among the gifts bestowed by Christ in the fulfilment of his ascending promise, it is still more clearly evident that no man has any warrant to hope in Christ, or any evidence of his life being hid with Christ in God, except as he is found obedient to the great end and purpose for which Christ has instituted the Church, and calls out of the world every believing member of the Church.

No refuge of lies, therefore, can be more certain to betray the hopes of its vain, deluded victims than the too prevalent idea that christian character and duty are confined to those things which concern our own immediate interests as christians, churches, or denominations. This would at once transform the christian spirit, which is love, charity, and devotion to God, in gratitude for a soul redeemed, regenerated, and united to Christ, into spiritual selfishness. "But he that keepeth my commandments he it is that loveth me," and "faith without works is dead."

These, then, are the causes which have led to the *partial* progress and power of the Gospel, both at home and abroad. For it was just as much a part of the divine purpose and promise that the triumphs of the Gospel should be achieved, through causes purely moral, and for the operation of which human beings are accountable, as that it should finally and assuredly take place.

These causes of the partial progress of the Gospel, it is also plain, arise from the guilt of God's creatures, voluntarily incurred, in opposition to his plain commands, to the original design of the Gospel and to the purposes of divine mercy. They are, in every case, the native activity of human corruption—the effects of the free agency of *wicked* men, or of the remaining wickedness of *good* men, stimulated by their depraved passions, and deceived by the blinding influence of the god of this world.

All this evil God has permitted to exist and to continue, just as he permitted the "filling up the measure of their iniquity" by the ancient nations, and the crucifixion of our Lord. He even

foretold the existence and continuance of these causes of the slow progress in the Gospel—the consequent waxing cord of the love of his true disciples—the prevalence of error—and the partial triumph and overthrow of the Gospel, “until the time appointed by the Father should come.” God’s promise has not therefore failed, nor is the Lord “slack concerning his promise.” The same sovereign wisdom has been at work on God’s part during all this time, in which scoffers ask with unbelieving profanity “where is the promise of his coming,” as during the period before the coming of the Saviour. GOD HAS NOT FORGOTTEN EITHER HIS PROMISE OR HIS PURPOSE. They are as infallible as His own nature, as immutable as His own throne, and as certain as His own omnipotence.

The guilt of the heathen—of the world—of Satan—of the man of sin—and of an unfaithful and unbelieving Church, God has permitted, and will surely punish, as he has in part done. And all these hindrances to the progress of the Gospel, as in the preparation for the introduction of the Gospel, God will make to work together for the greater glory of His own great name, when the fulness of time has come, and the Church shall, “arise and shine, the glory of the Lord being arisen upon her.” God’s purposes can only be a rule for our conduct so far as He has been pleased to reveal them as directions for our conduct. In this case, they constitute a warrant and an encouragement. But where God’s purpose is only revealed prophetically, so as to exhibit a fixed and certain result, without disclosing to us the definite period when it shall be realized, and the special means by which it shall be brought about, then, the *command* of God, and not His *ultimate purpose*, is the rule of our present duty. God may have many purposes to accomplish before fulfilling that to which these all conspire, as in the case before us. The rule of our conduct and that of the divine procedure, are essentially different.

The Gospel is, therefore, universally to triumph, and that through the instrumentality of the Church. In this faith and hope, the Church is to labor and pray—to spend and be spent. In so doing, and only in so doing, she preserves, perpetuates, and enlarges herself—secures her purity and power, and the promised blessing—and escapes the righteous judgment of God. Such obedience will be always acceptable, and always effectual to great and glorious results. But how far they will advance the ultimate triumph of Christ’s kingdom, and the final overthrow of Satan’s power, must be left to God’s infinite wisdom in consummating His own divine plan. The nature of our duty is plain and positive. The time of our duty is always present. The measure of our obedience is the utmost that our ability and opportunity will allow. The success and the recompense of our

self-sacrifice will always be proportionate; and when God withholds the former, He will multiply the latter. Everything, however, seems to show that the night of toilsome expectation is drawing to a close, and that the dawn of the promised day is breaking upon the marshalled forces of Satan and of Christ. Did time permit, it were easy to show that many things in the condition of heathen and of anti-christian lands, betoken the working of superhuman agency in preparing the way, and overruling every event for the subjugation of all Christ's enemies—the display of His power in consuming them by the spirit of His mouth, and the brightness of His coming—and in communicating the blessing of salvation to the whole race of Adam.

Let us then again fix your attention upon the object of the Foreign Missionary work. As it regards God in Christ, the object of Foreign Missions is the discharge of our duty by preaching the Gospel to every creature in all the world—by disciplining them and instructing them in all things whatsoever Christ has commanded—by the manifestation of an implicit and filial obedience to His commands—by our prayerful zeal and devotion to His cause and glory as our own—and by contributing, as far as it may please Him to make use of our services and sacrifices, to the consummation of the promised glory of the Church, and the universal establishment of the kingdom of Christ.

As it regards mankind, the object of Foreign Missions is to proclaim to them the knowledge of the only true God—Father, Son, and Holy Ghost—and of Jesus Christ, the only name under heaven by which they can be saved.

There are, we have said, about 756,000,000 of human beings beyond the christian pale, and to a great extent, beyond the possible knowledge of salvation.

These are every one of them our fellow-beings, our neighbors, whom we are bound to love even as ourselves; our brethren, of whose spiritual interest we are keepers; our creditors, to whom we are debtors, having been put in trust with the Gospel for them.

They are our fellow-sufferers. Besides all the sorrows and afflictions common to our apostate and accursed humanity, they are subjected to sufferings peculiar to themselves. They are sunk in temporal wretchedness—the victims of rapine, violence, and murder, afflicted, afflicting, and destroying one another. Their spirit is that of fear. Their anticipations are those of terror, and they live in habitations of horrid cruelty. All this, and more than this, they live to endure, without anything to alleviate their distresses, sweeten the bitter draught, soften their hard and thorny couch, calm their fears, or draw out the sting of death.

These millions are our fellow-sinners. With us they sinned. With us they are condemned. So that God hath concluded all under sin, and the whole world is guilty before Him. Of this sin they are conscious. The writings of the heathen are full of the confessions of sin, and the conscience of every pagan both accuses and condemns him as guilty of sin, and deserving of, and exposed to, punishment. Hence the secret dread of divine vengeance. Hence the various methods by which they attempt to propitiate the Deity.

The language of the heathen poet, Anacreon, in bemoaning his own approaching death, is not too strong as a general expression of heathen gloom :

“Henceforth unhappy! doomed to know
Tormenting fears of future woe!
Oh, how my soul with horror shrinks
Whene'er my startled fancy thinks
Of Pluto's dark and dreary cave,
The chill, the cheerless, gaping grave!”

The heathen, however, are not merely sinners. Their sins are of the deepest dye. The Word of God everywhere reprobates idolatry as “the abominable thing which God hates.” It is apostasy from God. It is rebellion against God. It is the abjuration of allegiance to God. It is the dethronement of the only living and true God, and the setting up of an impious rival. It destroys the soul of all duty, which is obedience to the divine command. It is based upon aversion to God, and dislike to the purity and spirituality of his character. It dishonors God by all its foul representations, its silly images, its contemptible ceremonies, and its impious claims. Idolatry also ruins man as a rational and moral agent—the accountable subject of God. It prohibits reason, entangles intellect, pollutes the heart, silences or perverts conscience, taints every apparent virtue, stimulates the passions, deadens sensibility, excludes light, consecrates vice, deifies sin, exalts some fellow-men into the tyranny of fictitious godhead, and tramples upon others as the dust and filth of the earth. Idolatry, therefore, is condemned, both in the first and second commandments—in the Old and New Testament—and it has been followed by the most signal and fearful inflictions of divine wrath.*

Nor does this criminality attach to idolatry merely in its original form. The present generation of the heathen are without excuse. They voluntarily approve and adopt the iniquity of

*Judg. ii. 11, 12, 13, 14. Judg. iii. 7, 8; x. 6, 7, 13, 14. II. Kings xvii. 7, 8-18. Ps. cvi. 28-29. Ex. xxxii. 26, 27, 28. The fate of Solomon, I. Kings xxi. 9, 11, 33—of Jeroboam, I. Kings xxii. 28 and 14: 2-17—of Baasha, I. Kings xxvi. 3-12—of Ahab, I. Kings xxvi. 30 and 21: 21 and 22: 34, 38—and II. Kings xx. 11—of Ahaziah, II. Kings i. 1, 2, 3, 4, 17—of Jehoram, II. Chron. xxi. 11 14, 19—of Manasseh, II. Kings xxi. 3, 4, 5, 6; II. Chron. xxxiii. 2-15—of Amaziah, II. Chron. xxv. 14-20, 23, &c.

their fathers. They are willingly ignorant. Their own sacred books—their knowledge of right and wrong—their laws and penalties—their mutual judgments of each other's character and conduct—their self-accusings for wrong done and for good undone—their sense of sin—their voluntary sacrifices, fasts and penances—their dread of God, of death, and of future misery—these are awful proofs that the heathen are wilfully sinners, without excuse, and self-condemned.

God, then, is not unrighteous in having left them to their self-chosen iniquities, in denouncing wrath against them, and in taking vengeance upon them. They are sinners judged by their own knowledge of duty, and their own voluntary admission of evil. They are guilty before God. They have "no hope, and are without God in the world." They are lost. They are "condemned already," and the angel of destruction stands ready to "pour out the fury of God upon the heathen."

Now the Gospel, as we have seen, is the proclamation of a deliverance from nothing less than an eternity of misery; the possession of nothing less than an eternity of bliss; and of this salvation the Apostle in our text teaches that all men, Jews and Gentile, have equal need, and that of it all should have an equal offer. For when this salvation is not presented, no salvation can be had, since, as the Apostle argues, faith is the condition of acceptance, and "faith cometh by hearing." It may be said that God *can* and *may* save the heathen without the Gospel. This however, is an assertion which only bold impiety can make, and which only God himself could answer. Our business, most assuredly, is not with what God *can* do, but, with what he *has* done, with what he has said he *will* do, and with what God *requires us* to do.

This much we do know. The heathen in the 'Apostles' days stood in no greater need of the Gospel than they do in our own day. If, then, *they* were declared to be perishing without the Gospel, and if, by positive divine command, that Gospel was sent to them, then, in God's judgment, they could not be saved without it. The permanency of God's command proves also, that according to God's plan of administration, the heathen can at no time be saved without the Gospel; and so it was understood by the Apostles, by the apostolic and primitive churches, by every pure body of Christ's people from that period until the Reformation, and by every one of the reformed churches, Anglican, Lutheran, and Evangelical, who have embodied this truth as a fundamental doctrine in their confessions.*

That the heathen may be saved without the Gospel is, therefore, a deistical, infidel tenet. For, if the heathen in America

*See Note at the end.

or in Africa do not need the Gospel in order to salvation, neither do any heathen need it. But, if the heathen do not need the Gospel in order to salvation *now*, they did not need it at any other period of the world, and the Gospel is not necessary to the salvation of any man. It is a lie.

But supposing God could save the heathen without the Gospel—the sending of the Gospel to the heathen is made the test of our obedience, and the ground either of our approval and blessing, or of our condemnation and guilt. Even, therefore, on this supposition, prudence and a regard to our own present and everlasting good, should actuate every man, whether believer or unbeliever, to avoid the awful responsibility of seeming to be wiser than God, and of actually being disobedient to the requirements of God. And especially inexcusable will the unbeliever be found, when the sympathies of our common nature impel us to feel for the temporal condition and misery of the heathen; and reason must redden at the sight of a human being, dead to all the interests of the great family of immortals, to which he belongs. Even a heathen poet could call forth rapturous applause from a heathen audience by the declaration in words,

“Homo sum et nil humani a me alienum puto.”

“I am a man, and I regard nothing pertaining to the happiness of man as foreign to me.”

This condition of the heathen, however, as lost, guilty and condemned, is not, let it be remembered, the consequence of the Gospel, nor of their want of the Gospel. To be in this condition is not peculiar to the heathen. The Scriptures teach us that since the fall of Adam, all human beings, whether born in a heathen or a christian country, are sinners, and equally in a perishing state. The only natural difference between man born in a christian and man born in a heathen country, is that the one class having the Gospel, are in possession of the means which God has graciously provided for the salvation of lost and guilty men; while the heathen, being without the Gospel, have not the means of salvation, and are therefore “perishing for lack of knowledge.”

But for this condition of the heathen, who is to blame? Most assuredly, as we have seen, it is not God, who “so loved the world that he gave his only begotten Son, that whosoever believeth on Him, should be saved.” Most assuredly not God, who has commanded His Church and people to go into all the world and preach the Gospel to every creature, promising to be with them always even unto the end of the world. And this promise God has always and in every case fulfilled, so that had the Church continued until now to obey this command, as actively and as firmly as she did in the two first centuries, there

would not at this time have been a single nation sitting in the region and shadow of death. As well, therefore, might God be charged with the destruction of His creatures, and with unmerciful austerity, because he does not depart from the economy of nature, in order to preserve men from dying when the remedy appointed by Him has been criminally neglected or withheld, as when he does not depart from the order established by Him, as the God of grace, in order to save the heathen without the Gospel, when that Gospel has been sinfully neglected and withheld by those who were put in trust with it, and by many of the heathen themselves.

On the Church of Christ,—on the ministers,—on the elders, deacons, and members of our churches,—on every christian individually,—lies the dishonor, the disgrace, and the guilt of abandoning the heathen to their fate. What more could God have done than he has done? To us—to us—and not to God, is imputable that compromise of human safety, that dereliction of the duty which we owe to ourselves, to the heathen, and to God, whose culpability no language is too strong to express and to condemn.

God by His Word depicts the heathen as perishing in their sins. God calls with authoritative, beseeching, earnestness—hasten—go—send the Gospel to these heathen nations—to all of them, overlooking none—seeing that they are dying, “and he alone that believeth shall be saved, while he that believeth not shall be damned.”

The Gospel is the only cure for moral maladies, the only specific against eternal death. Enjoying, then, as we do, this spiritual panacea—participating, as we are permitted to do, in its life-giving power—and impressively charged, as we are, to convey it to dying millions—how great is our inhumanity and cruelty to them, and how gross our ingratitude, dishonesty and disobedience towards God, in withholding this “unspeakable gift!”

To the ear of christian humanity, the cry for help comes to us on the wings of every wind. It may be heard in the sighing of the solitary forest—in the night-wind’s melancholy moan—in the murmuring of delirious grief, carried by every sea to every shore. It is the cry of our fellow-mortals, sinking under the weight of human sorrows, tormented by inward pain, distracted by fear, without hope in this world, and who have nothing for the world to come but “a fearful looking for of judgment and fiery indignation.”

There is, blessed be God, both help and hope; “for,” says God in our text, “WHOSOEVER shall call upon the name of the Lord shall be saved.” But how shall THEY call on him in whom they have not believed? and how shall THEY believe in him of

whom they have not heard? and how shall THEY hear without a preacher? and how shall THEY preach except they be sent?

The effect, it will be observed, is here attributed by the apostle altogether to the instrumentality of man, and that, too, in an age of miracles. How plain, then, is it, that while all the power comes from God alone, that, nevertheless, he imparts that power only in and through the appointed means. And how true, therefore, is it that the piety which would excuse itself from a diligent, self-denying and liberal employment of those means, under the pretext that God alone can convert the heathen, is a piety "of our own forging," and in utter contrariety to the piety of God, of the Bible, and of Paul.

My brethren, my brethren, oh! let us remember that the knowledge of our duty, and the excitement of our affections to discharge that duty more perseveringly and perfectly than we have done, can lead to the formation of a PRINCIPLE OF DUTY and of ACTIVE HABITS OF DUTY, no otherwise than by inducing us to a course of prompt, prayerful, self-denying, liberal and laborious effort.

Forget not, then, my brethren, that you are responsible for not feeling and for not acting when the objects proper to awaken feeling, and the motives to a correspondent course of action are present. *Heedlessness, impenitence, unbelief, ungodliness, disobedience, insensibility, inhumanity*, are sins of just as deep a dye as positive iniquity. If you withdraw attention from the truth, consideration from the heathen, and a reverential obedience from Christ's commands, and thus keep that door of the heart shut through which "suffering from without finds its way to sympathy within," and authority compels obedience, you will be held accountable for all that unfaithfulness and imbecility which are the result of your own voluntary and guilty indifference.

And that God may thus work in each one of us to will and to do according to his good pleasure towards the heathen, let it be our present, fervent and continued prayer: "*God be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon the earth, his saving health among all nations.*"

NOTE.

Confession of Faith of the Church of Scotland.

Chap. I., sec. 1. "Although the light of nature, and the works of Creation and Providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable, yet they are *not* sufficient to give that knowledge of God, and of His will, which is necessary unto Salvation."

Chap. X., concluding part of sect. 4. "They who never truly come to Christ cannot be saved; much less can men, not professing the christian Religion, be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they *may*, is very pernicious, and to be detested."

Larger Catechism authorized by the Church of Scotland.

Quest. 60. "Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?"

Ans. "They who having never heard the Gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they ever so diligent to frame their lives according to the light of nature, or the laws of that religion they profess; there being no Salvation in *any other* but in Christ alone"

Thirty-nine Articles of the Church of England.

Article XVIII. The title of which is, "Of obtaining Eternal Salvation only by the Name of Christ."

"They also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature; for Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved."

The Bohemian Confession of Faith, presented to the King of the Romans and Bohemia, &c. Anno 1535. Art. VIII. De Ecclesia sancta.

See Helvetic Confession of Faith, Chap. XVII. and XVIII.

See Confession of Faith of the French Protestant Churches, Art. XXV. and XXVII.

See Belgic Confession of Faith, Art. XXVII. and XXVIII.

See Augsburg Confession of Faith, Art. V.

See Saxon Confession of Faith, presented to the Council of Trent. Anno 1551. Art. De Ecclesia.

See Confession of Faith agreed upon by the Ministers of New England. Anno 1680.

Also, Confession of Geneva, of Poland, of the Walloon and Palatine Churches.

The sentiments of these Churches upon the subject under consideration, will be found to be in unison with those contained in the quotations which have been made from the Confession of Faith of the Church of Scotland, and the Thirty-nine Articles of the Church of England.

Prospects of the Heathen for Eternity.

SOUTHERN BOARD OF FOREIGN MISSIONS.
MISSIONARY PAPER No. III.

PREMIUM TRACT
BY
REV. THOMAS SMYTH.

CHARLESTON:
Observer Office Press.
1835.

PROSPECTS OF THE HEATHEN FOR ETERNITY.

The subject of the present inquiry is, the Prospects of the Heathen for Eternity. The Heathen are, like ourselves, men—possessed of immortal spirits—hastening to the retributions of futurity—and capable of happiness or misery FOR-EVER. On the lowest reckoning they amount to 600,000,000. The investigation of their future prospects is therefore of awful and affecting interest.

The sinful character, and condition of the Heathen, no one who believes the Bible or is acquainted with their actual state can for a moment question.

The Scripture hath concluded ALL under sin: and they by wicked works shew forth the evidence of that same deep and entire depravity, by which all are characterized.

A state of natural guilt and condemnation is implied in every Epistle addressed to the Gentiles, and in every allusion to their character, both when they were unconverted and when they had become christians. What is the design of the Epistle to the Romans? It is to prove that all are under sin, Gentiles as well as Jews. By what proof does the Apostle establish this position? “The wrath of God,” says he, “is revealed against those who hold the truth in unrighteousness,”* that is, against those who, while they acknowledged truth, act contrary to that belief. What is the application of this general rule? It is this, the Gentiles acknowledge such truths, but through idolatry and vice they sin against them, and therefore the Gentiles are subject to the wrath of God which is thus revealed, &c. This conclusion is in the same manner drawn from the character and conduct of the Jews. The Apostle then proceeds to shew that neither Jews nor Gentiles can be accepted of God, or justified by him through *works*, since all have sinned and come short of the glory of God.†

Macknight on Rom. 2: 9, well remarks, “that the Apostle by using the most general expression possible, EVERY SOUL OF MAN, and by twice introducing the distinction of *Jew* and *Greek*, which, according to the ideas of the Romans, comprehended all mankind, has left the reader no room to doubt that he is discoursing of the JUDGMENT OF ALL NATIONS, of Heathens, as well as Jews and christians.

*Rom. 1:18.

†See Horne, vol. 4, p. 367-368.

Now ignorance does not free from responsibility; poverty does not excuse crime; nor rebellion against lawful authority, justify outrage and murder. Idolatry, therefore, cannot *free* from obligation to *God*. Heathenism cannot sanction the crimes which Heathen commit, nor superstition give innocence to guilt; make vice, virtue; lust, morality; murder, justice; or cruelty, love.

These, however, are the features, these the practices, and this the necessary spirit, of Heathenism. The truth of this assertion we cannot now, by proof, establish. We appeal for woeful confirmation to the condition of every country and people under heaven who are without the knowledge of the true God and Jesus Christ whom he has sent. Cruelty, lust, war, rapine, discord, immodesty, and absence of all natural affection, are inscribed upon the religious rites and cherished spirit of every system of idolatry.†

The Heathen, therefore, are guilty, and require pardon and justification in the sight of God; they are unholy and depraved, and to be made meet for Heaven they must become pure and possess that holiness without which no man can see God.

Now there are three ways in which these effects may be secured. God has given us a law, which is the impress of his own character, and he has said, "Do this and thou shalt live." God has also in view of man's lost and ruined condition, his guilt and depravity, his frailty, and his ignorance, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God has further implanted in every heart, principles; and left upon every work of his hand, traces; by which His secret things, even his eternal power and Godhead may be fully known;* so that none ignorant *of* these, none who act in opposition *to* these, can be without excuse. Now, though the Gentiles have not the written law, yet by their very nature, they are required to act according to law, so that though they have not the written law, they are a law unto themselves.

This law is written in their hearts, and their consciences bear witness to its existence, their own thoughts either accusing or excusing them as they act right or wrong. Now God will render to such men according to their deeds, glory, honor, and peace to every man that *doeth good*, (that is, "fulfils this law," as is evident from the context,) but if any man sin without the written law and against this inward law, he shall *perish* by the

†See Tracts "Horrors of Heathenism" and "Condition of Females in Pagan and Mahommedan Countries."

*See the argument of the Apostle forcibly euded by Winterbergh—quoted in Bloomfield in Rom. 1:18.

condemnation of this natural, and not by sentence from the written law.†

Such then being the possible ways of salvation: let us inquire how far the Heathen are likely to be saved in their present condition and character.

There is then God's written law, *perfect obedience* to which, entitles to eternal happiness.

There is salvation through Christ, *acceptance* of which will secure everlasting life.

And there is a law written in the heart of every man, and means of knowing God put within the reach of every man, the *perfect use, and fulfilment* of which will save from the wrath to come.

Let us bring them, first to the law of God. This law is a summary of those principles which should actuate all beings in their duty to God and to each other. As contained in the Ten Commandments it is especially adapted to the circumstances of man as a fallen and sinful being. But in its essential elements it is co-extensive with the universe and enduring as the existence of that God, of whose immutable will and purpose it is a transcript.

It is perfect (Ps. 19: 7) and requires perfect obedience. It is holy (Rom. 7: 12) and that obedience must be therefore holy. It is spiritual (Rom. 7: 14) and such obedience must be that of the heart, and not of the outward man. It is good, (Rom. 7: 12,) and cannot be unkind or severe in its enactments. It is universal, for since God is "Judge over all the earth," (Ps. 94: 2, and Heb. 12: 23,) since "he is the one lawgiver;" (Jas. 4: 12, Is. 33: 22,) and has given but this *one* law—therefore, "cursed is every one who continueth not in all things that are in this law to do them." (Gal. 3: 10.) And finally, it is perpetual, (Matt. 5: 17, 18,) and no period can arrive, and no circumstances occur in which its obligation will cease.

Since this law is from God, and the transcript of his own nature, all his attributes must be involved in its support. He cannot deceive, and it is therefore right; he cannot trifle, and it was therefore designed for man's government. He is infinitely true, and must therefore maintain it: infinitely holy, and must preserve it: infinitely just, and must enforce it: infinitely good, and must sustain it: since in its preservation are involved the peace, purity, and harmony of THE UNIVERSE.

Now, idolatry is the first and greatest violation of this law,* and brings with it the fearful infraction of all its other precepts. Idolatry is not a sin resulting from ignorance of God's word,

†See Rom. 1 and 2.

*As expressed by the law itself.

for it is not taught in either the works or ways of God; God himself being Judge—(Rom. 1)—nor by the reason of men—the sacred books of the Heathen, and their wisest men bring evidence—and it has been punished by God, with the most severe and dreadful visitations of his wrath.*

But as all Heathen are idolaters, they manifestly cannot claim salvation by obedience to the law of God.

Let us then consider, secondly, their prospects in the light of that glorious salvation which has been wrought out for guilty man, by the Lord our Righteousness.

No human being, the Bible being our guide, can be saved by that law, which he cannot perfectly obey. Where would be wisdom, power, glory, or grace in the plan of redemption through the crucified Saviour, if Christ died only to accomplish what might be secured by the existing laws of God? If righteousness could come *by the law*, or as even Taylor† interprets it, “the rule of right action,” then has Christ died in vain.

But as no flesh can be so justified, therefore is it true that “there is none other name,” that is possible way, “given,” or proclaimed, “under Heaven, among men, whereby we must be saved,” but the name of Christ. And since the rule of the Gospel is, “he that believeth shall be saved, and he that believeth not shall be damned,” we therefore ask, how can the Heathen believe on him whom they do not even know, and how can they know of him unless they hear, and how can they hear without a Preacher, and how can Ministers preach unless they be sent, and by whom ought they to be sent but by christians?

There is no hope then to the Heathen from that Almighty Saviour, who is all *our* hope, and all *our* desire, and by whom we have “redemption through his blood even for the forgiveness of our sins.”

It is altogether vain to say that the Heathen may be saved by Christ in some miraculous way, even although they know him not.

There is not a syllable in the whole Bible upon which such an imagination can rest, and it can be no more therefore than “the baseless fabric of a vision.” Poor foundation for the salvation of millions!

God does not save by miracles, “but now commandeth all men every where to repent,” and believe the Gospel. And

*Judg. ii. 11, 12, 13, 14. Judg. iii. 7, 8. x. 6, 7, 13, 14. ii. Kings, xvii. 7, 8-18. Ps. cvi. 28-29. Ex. xxxii. 26, 27-28. The fate of Solomon, I. Kings xxi. 1, 9, 11, 33—of Jeroboam, I. Kings xxii. 28 and 14: 2-17—of Baasha, I. Kings xxvi. 3-12—of Ahab, I. Kings xxvi. 30 and 21: 21 and 22: 34, 38—and II. Kings xx. 11—of Ahaziah, II. Kings i. 1, 2, 3, 4, 17—of Jehoram, II. Chron. xxi. 11, 14, 19—of Manasseh, II. Kings xxi. 3, 4, 5, 6; II. Chron. xxxiii. 2 to 15—of Amaziah, II. Chron. xxv. 14-20, 23, &c.

†Of Norwich.

although "God is no respecter of persons, but in every nation he that," with a true and filial reverence, "*feareth him,*" and from this motive, "worketh righteousness," if any such there be, "shall be accepted of him,"* yet even in this case, though the communication of his grace may be supernatural, it will not be miraculous, but in accordance with his plan of redemption.

Christ it is true has been "set to be a light to the Gentiles, that he should be for salvation to the end of the earth;" and has commanded his people to "Go into all the world, and preach the Gospel to every creature." But since christians have not obeyed the Heavenly voice, and since "without faith in Christ it is impossible to please God, for he that cometh to HIM must believe that HE is, that HE is the rewarder of those who diligently seek HIM," and since the Heathen neither know the Father nor Christ, how can they partake of the great salvation? Above all, how dare christians, who have withheld from them the knowledge of the true God, and of Jesus Christ, contrary to Divine command, conclude that to make up for *their* voluntary disobedience, God will miraculously, and contrary to the whole plan of his divine administration, interpose to save the Heathen?

The only hope of salvation then, which remains for the Heathen, is full and perfect obedience to the natural law; namely, that knowledge of God, of their character, and of their duty which, in their present circumstances it is possible to obtain.

This law, as far as it is known, is of equal obligation with that written law, which proceeds from the same God.

It requires, therefore, as perfect obedience, is as impartial in its judgments, and as severely just in their enforcement.

Now, the Heathen either believe in one living and true God, or they do not. If they do not, then do they bind their eyes, lest they should see those things which "from the creation of the world are clearly seen, being understood by the things that are made, even *His* eternal power and Godhead."† They do not

*As this is the stronghold of any objection, we give its meaning as represented by those who knew nothing of Missions or Missionary effort, and by Dr. Clarke.

1. Poole says, "*feareth*" includes the perfect worship of God.

2. Cornelius A. Lapidé and Camerarius interpret "*righteousness.*" as the practice of every virtue.

3. Rosenmüller as, "worshipping God and practicing virtue, according to that knowledge derivable from the light of nature."

4. Kuinoel as, "who reverence him and do rightly, that is are studious, or *anxiously desirous*, to practice virtue."

5. Bloomfield in his Critical Digest says, "he that *feareth God,*" is a periphrasis for "a pious person"—and that in "*worketh righteousness*" the idea of *habit* is involved.

6. Dr. Adam Clarke says—"He who according to his light and privileges fears God, worships him *alone*, (for this is the true meaning of the word,) and worketh righteousness, that is abstains from all evil."

†Romans i. 20.

like to retain God in their knowledge, their minds are darkened through folly, and God is thus provoked "to pour out his fury upon the Heathen that have not known him." If they do, then they honor him not as God—they give his glory to those that are not God's, and worship and serve the creature, more than the Creator.

The Heathen either know what is right, just, moral and pure, or they do not. If they do not, then whence came their laws, their punishments, their mutual criminations, their sacred writings, and their moral truths, by which judging, they shall be judged? If they do, then since their own hearts condemn them for not only doing evil, but having pleasure in those who do; how much more will God, who is greater than their hearts and knoweth all things?

The Heathen either feel that they are sinners and need pardon, or they do not. If they do not, then by saying they have no sin, they are liars, charge God with folly, and in the face of their own sacred books, their temples, their priests, their sacrifices for sin, and their prayers for forgiveness, call down damnation upon their souls. If they do, then they know not God and cannot seek him, they know not Christ and cannot believe upon him, they know not the Spirit, and cannot call upon him; in reality they do not seek God, they neither *fear him*, nor *work righteousness*, and cannot therefore be accepted of him. How then can they be saved? But to be more particular.

The Heathen are universally idolaters, the Chinese not excepted.* But it is as true, that there is in every country, either in their sacred books, or in their popular traditions, sufficient to show them that there is but one living and true God.

"The greater part of the Brahmins," says Rammohun Roy, "as well as other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practice."† "The Veds hold out precautions against framing a Deity after human imaginations. Their whole tendency is to lead an unbiased mind to a notion of a supreme existence."‡ The same is shewn of the Chinese, by a writer in the Chinese Repository, and it was the avowed purpose of Confucius to destroy idolatry. The fact of an original basis of pure Theism, as the foundation of every system of superstition, is demonstrated by Faber, and

*I make this remark because the contrary is sometimes asserted, and because they excel most idolatrous nations in civilization.

†See the "Translation from the Veds or Sacred Books of the Hindoos," by Rammohun Roy, who was a Hindoo Rajah, and himself of priestly origin, "being born," as he says, "a Brahmin." London, 1832, p. 4 and 57, and *passim*.

‡See ditto, page 8.

Gale, and Cudworth. It is unnecessary to adduce the testimony of Heathen Philosophers, upon this point.*

The knowledge of one Supreme God is then contained in the sacred books of the Heathen. And by their own system, and their own self-chosen records are they condemned.

"That which may be known of God is manifest among them."† His invisible attributes, unity, power, wisdom, goodness and righteousness‡ are CLEARLY SEEN by his works of creation, and by his providence, in "doing them good and giving them fruitful seasons."§ This the objectors to our doctrine will affirm, and this the Heathen themselves, when questioned on the absurdity of their worship, will confess they either do or ought to know.

The Heathen know God, and yet do they worship idols, that is, practically deny God's unity, his sovereignty, his omnipotence, his omniscience, his power, his goodness, his sufficiency, and his holiness.

They neglect God's worship therefore, neither from want of evidence, nor of the means of knowing him, nor of capacity for using those means, and therefore every idolater under Heaven is at this moment standing guilty before God.

The Heathen also are universally *imperfect* in their obedience to the common laws of morality, justice, truth and love. This we require not to establish in detail.

Dr. Ward, after twenty years experience, says he had never yet found one Heathen man who appeared to fear God and work righteousness. And Swartz, after he had labored more than forty years in India said—"The praise bestowed on the Heathens of this country, by many of our historians, is refuted by a close, I might almost say, by a superficial inspection of their lives." Babajee, a converted Brahmin, after enumerating the qualifications required by their Shasters for admission to happiness says—"Such a man is not to be found on earth, for all men are deceitful, and deceivers, covetous and lascivious."***

"We challenge the abettors of idolatry," says a resident in China, "to point out to us even so much as one solitary instance where the direct results of their religious creeds have been in the least degree salutary."††

Confucius, the Chinese philosopher, now worshipped in 1500 temples, even when descending on the praise of virtue, confesses

*It is necessary to state that this doctrine of a Supreme God, we refer to the remains of a primitive revelation, and not to any human discovery of it, which we do not believe has ever been made.

†Koppe says—"in their minds." Rosenmuller—"among the Gentiles." Stuart—"before their eyes." Tholuck—"in their moral sense."

‡See Macknight, and Bloomfield.

§Acts xiv. 17.

***See "Missionary Herald," Sept. 1834, p. 328.

††See Chinese Repository, Oct. 1833, p. 268.

that he never knew one man who truly loved virtue, and that he had never found but one disciple who profited by his lessons, and became virtuous by his instructions.‡

And I can truly say, that though I have been reading Missionary accounts and the history of Heathen nations for many years, and have often wished to find some resting place for a charitable judgment of their condition, I have never yet read the account of one Heathen man, who could stand at the bar of his own heart and his own knowledge uncondemned.

“What,” to quote the language of Dr. Griffin, “says the charitable John? ‘We know that we are of God, and the whole world lieth in wickedness.’ Show me one instance in which God has ever saved or enlightened an adult without his word and ordinances?” “All the investigations,” says Dr. Wisner, “of Christian Missionaries in modern times, so far as I have been able to learn, have discovered but four individuals who had not heard the Gospel, of whom there was the least reason to hope that they were prepared,” rightly, “I suppose, to seek the kingdom of Heaven. And what are four to the millions with whose character they have become acquainted?”

“Although the Apostle,” says Mr. Turner on Romans iii. 16, “conducts his argument with reference to the people as a body, which was sufficient for his purpose; yet, the inference he deduces is certainly true of every individual of mankind, on all of whom the sin may justly be charged, though not all the particular sins here mentioned.”

“A chaste woman, faithful to her husband, is scarcety to be found among the millions of the Hindoos.”

“I have never seen a man, not under the influence of christianity, whose word I would trust.”*

Nor is this immorality exculpated by the absence of specific inculcations of virtue in their own sacred books.

“Their own books,” as Rammohun Roy remarks, “enjoin spiritual devotion, benevolence, and self-control as the only means of securing bliss, and the practice of few Hindoos indeed bears the least accordance with their precepts.”†

Babajee, already alluded to, writes thus, “it is said in the Hindoo Shasters, that the good works of a Saint are his door to Heaven. But what are there said to be the marks of a true Saint? They are these—disinterestedness, contentment, freedom from angry passion, benevolence and pennance. In a word, a Saint must be free from lust, anger, covetousness,

‡See ditto for June 1833, p. 82 and 83.

*Dr. Scudder.

†See his works, p. 4 and 8.

intoxication, envy and pride. Such a man is not to be found on earth."‡

"The wise men among the Karens," said the Karen Preacher lately among us, in the hearing of all "think no one so good as to escape Hell."

Confucius, in the most impressive manner, enjoined universal benevolence, justice, virtue and honesty. Mencius was still more strict, and by these are the 350,000,000 of the Chinese spiritually governed.§

Zoroaster, whose writings are still preserved in every temple in Persia, was exceedingly minute in his moral instructions.||

It would require volumes to mention all the duties enjoined on different classes of Buddhists, regarding the inward as well as the outward man. A good man is represented to be as distinct from a bad man, as the rising from the setting sun.*

Their principles of jurisprudence, their judicial proceedings, the anxiety of every man to avoid crimination and to obtain a virtuous character, their resentment of evil, and their approbation of good, all attest the existing capacity of the Heathen to know and determine what is right.

The Heathen are immoral‡—and they know that in being immoral they are acting contrary to duty and religion, they therefore, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in those that do them, and are consequently self-condemned.

For though they have not the written law of God, they are a law unto themselves, and since a law cannot make provision for its own violations, they are by that law condemned. This condemnation is ratified in Heaven, for we find that death, which is consequent upon sin, reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression, that is, by revelation of any written or proclaimed law. But since sin is not imputed where there is no law, this death must have been inflicted in consequence of the condemnation of the natural law of the heart.

The Heathen, finally, are not only sinful, but they are uni-

‡Missionary Herald, Sept. 1834, p. 328.

§See American Encyclopedia, article "Confucius."

||See Rees' Cyclopaedia, article "Zoroaster."

*See Chinese Repository, 1834, p. 558.

‡The forms of Idolatry of the Hindoo community, in defiance of their sacred books, is the source of prejudice and superstition, and of the total destruction of moral principle as contending criminal intercourse, suicide, female murder, and human sacrifice.—Rammohun Roy's works, p. 27.

See a still gloomier picture in the same works, p. 58.

versally conscious of being *sinner*s,‡ and feel that they deserve and are in danger of punishment.*

When we say that there is in their own hearts, a knowledge of sin, by which, as a law they are condemned, let us not be thought to assume, what their circumstances deny. The Apostle Paul is not alone when he says "that they are a law unto themselves." The distinction between a "nata" and a "scripta lex," that is, a law which is born with us, and a law which is written, was familiar even to the Heathen themselves, and is frequently used by Cicero. And when the Burman, who not long since visited this country, with the Rev. Mr. Wade, was asked if his countrymen conceived that their thoughts could be sinful, he said, they certainly did, and that they knew they were guilty and were worthy of punishment. To inquiries on this subject the Burman and Karen gave answer, "that they knew their thoughts to be sinful—that they were conscious§ of sin and of guilt, and for this he, the Karen, became a Priest. That their laws regarded the mind, and if the mind was not right they were sinful, even though externally moral—that no one can do anything for another, each man must act for him-

‡Conscious of guilt, and yet in love with sin, the wretched votaries of Heathenism observe the ceremonies prescribed by their superstition, that they may obtain pardon for their sins, and enjoy the hope of it, without parting with sin itself.—Swan on Idolatry, p. 117.

When at the point of death, almost every Hindoo is in a state of the most perplexing anxiety, like mariners in a storm, when the vessel has become wholly unmanageable. Such a wretched Hindoo in these moments is often heard giving vent to his grief and fears, in the midst of his relations, as he lies by the Ganges. The dying man finds no comfort in the merit of his works, but gives utterance to his excessive grief in some such language as this—"I! what meritorious deeds have I performed? I have done nothing but sin! Oh! where shall I go? Into what Hell shall I be plunged? What shall I do? How long shall I continue in Hell? What hope can I have of going to Heaven? Here I have been suffering for sin, and now I must renew my sufferings! How many births must I pass through? Where will my sorrows terminate?" As a forlorn, and miserable hope, he calls upon his friends to give him their blessing, that Gunga may receive him; and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is "as an anchor to the soul, both sure and steadfast."—Ward's "View of the Mythologies, &c., of the Hindoos," vol. 3, p. 383.

The black stone now in the temple of Mecca, and which has been worshipped from time immemorial, is believed to have been originally white, and to have wept itself black on account of the sins of mankind.—See Calmet, vol i., p. 174.

*According to the Lama books, Hell is divided into sixteen separate places, or states of torment—where the condemned are punished in a way bearing some fancied resemblance to their crimes.—Swan on Idolatry, p. 124.

†In the Buddhist Books "uninterrupted misery is denounced upon many offenders. The Burmese are taught that punishment follows sin as surely as a cart wheel follows the ox."—Chinese Repository, April, 1834, p. 557.

§Thales being interrogated whether any secret action could escape the notice of God, replied—"Nay, not even any thought."

Similar to this are the impressive words of Juvenal—"Nam seclus intra se tacitum qui cogitate ullum facti crimen habet."

self—according to their character, they are transmigrated to celestial or infernal regions—the wise men among the Karens think no one so good as to escape Hell: and we know of no way, said they, by which our sins can be forgiven.*

The confessions of Babajee, a converted Brahmin, written by himself, will forcibly illustrate this truth. “O my soul, he was formerly led to ask, art thou sinful or not? Then my soul replied, Yes! I am sinful, and am still committing sin. Then said I, If thou art sinful, and remainest in sin, what will be thy reward? My soul said, If I die in sin, I must suffer punishment in Hell (*as translated*) for ever. Again, What, my soul! thou art this moment living in the practice of adultery, and knowest thou not it is sin? I indeed know it is sin, and by committing this sin, I am fallen”—(that is, *defiled*, according to the Hindoo Shasters.) He then adds, “ALL BRAHMINS COMMIT ADULTERY.”†

The Apostle Paul, in Romans viii. is supposed, by the best critics, to describe this very state of the Heathen, as implying a deep sense of guilt with accompanying anxiety for some possible deliverance. “The whole world groaneth”—v. 22. “The chief cause of this agony,” says Dr. Bloomfield, “was, doubtless, their conviction of sin and their fear of punishment from an offended God, whose wrath they knew not how to appease, nor how to obtain expiation or atonement. No wonder, therefore, that they should anxiously seek such a remedy as the Gospel offers, to be secured from the dominion of sin and its consequents, misery and death.”*

It is said that the South Sea Islanders, in their dying agonies, would often exclaim—“There, there stand the demons watching for my spirit! O guard its exit! O preserve it from their grasp!”

“Finding some men,” says the Rev. Mr. Mason, a Missionary among the Burmese,§ “engaged in making a Car, in which to draw a Priest that was shortly to be burnt—What advantage, I asked, do you expect to derive from making that Car! The reward promised to making offerings—was the reply. If a man make an offering with a heart filled with lust, anger, and other evil passions, will he obtain any reward for his offerings? No, Sir. Do not all bring such hearts with us into the world? Yes, Sir. And how then are we to obtain the change of heart necessary to make our offerings acceptable? After a pause, he answered—By making offerings.”‡

†See the whole account in Missionary Herald, Sept., 1834.

*Critical Digest, vol. v., p. 643.

§American Baptist Magazine, vol. xiv., p. 78. See also p. 76.

‡See a farther illustration in the Confessions of Babajee, as referred to already.

The universal practice of sacrifice in view of sin, and to procure its forgiveness, the horrid penances and vows, the inconceivable atrocities of the burning of widows, the immolation of children, the torture of human beings, the belief in some kind of futurity, and of a condition of misery and bliss, the doctrine of transmigrations, the fear, the abjectness which are stamped upon every Heathen countenance, are all awful attestations to their existing consciousness of sin.

Their conscience not only bears witness to the duty, as that which they ought to perform, but to punishment as that, which for their omission of such duty, they ought to bear. Now, are not the Heathen those "who, knowing the judgment of God, commit those things which are worthy of death?"*

To say that God would not punish those who are unacquainted with his law, is to deny that God punished men in the days of Noah, when he swept them from the earth by the deluge of destruction—it is to deny all the facts of the whole Bible.

Whether, therefore, we bring the Heathen to the bar of nature, of Providence, of conscience, of their own books, or their own confessions, they are sinful, guilty, and self-condemned; children of wrath, having even in this world, no hope; and what completes their misery, IGNORANT OF ANY POSSIBLE WAY BY WHICH THEY CAN BE SAVED.

In this condemnation of the Heathen, to which we have just shewn they themselves bear witness, God is not unjust. They have not the Gospel, nor the means of knowing it, and Gospel holiness is not required of them, nor is its absence the ground of their punishment. But they have the revelation of God's attributes made in creation and providence, and the means of knowing it; this knowledge they themselves confess to be possible, and their entire opposition and enmity to it they acknowledge,† and to this voluntary persistence in conscious sin, every individual convert among them has pleaded guilty. God therefore would be unjust, unfaithful, unrighteous, and untrue, did he not prove to the universe his abhorrence of sin, and his immutable love of holiness by the punishment of such evil doers.

*Among the Bedouin Arabs, it is a proverbial saying—"Although Hell-fire should be my lot, I would not relinquish the Thar"—that is, blood—revenge, or blood for blood.—Burckhardt.

†"The reason why we hate that law," said some men to an urgent Missionary, "is because it is holy, and therefore it is we would destroy it. If it would allow us to rob freely; if it did dispense with our paying the tribute which the King exacts; if it taught us to be revenged of our enemies, and to debauch way to our passions, without being exposed to the consequences of debauchery, we would heartily embrace it: but because it so severely curbs our inclinations, therefore we reject it, and do command you, the catechist, to depart the province immediately."—Swan on Idolatry, p. 121.

This condemnation God will assuredly execute. Ninevah was a Heathen city, and its destruction was prevented only by a timely repentance. Babylon was a Heathen city, in Heathen ignorance, and was overthrown. Sodom and Gomorrah, and the cities about them, were Heathen, and are set forth for an example of what God will do, suffering the vengeance of eternal fire. "Assyria, Greece, Rome, Carthage—where are they?" The lightnings of Heaven's vengeance has scathed their proud magnificence, and they too, bear testimony to its righteous judgments. And by looking into the Bible, and there reading the characters of those against whom is made known the threatenings of eternal destruction, idolaters, will be found, distinctly and frequently enumerated.

This judgment appears to us severe, only when compared to that great and sovereign mercy of which we have been unmerited recipients. But in the light of justice and righteousness, and the personal demerits of the Heathen, even forgetting their connection with a sinful representative, it is no more than infinite goodness, acting in view of what is infinitely best, demands, and no less than infinite holiness absolutely requires.

Though the light of nature is, of itself, sufficient to communicate that knowledge, which would reveal the true God, and though man's nature contains, within itself, a guiding principle to duty, which, if directed by such knowledge, and perfectly obeyed in conduct, would secure a character of righteousness, yet the actual condition of the Heathen would now, and at all times, render it equally true, that in his present state, man will not discern, or discerning, will not follow, this Heavenly knowledge. And as it was necessary for his salvation, that a teacher should be sent to the devout Cornelius, so is it necessary for their salvation, that supernatural aid should be communicated to every Heathen inquirer after the way of acceptance with an offended God.

Whether God does ever make such a divine communication, without that human agency he has employed in carrying on the work of redemption, we have no means of determining:—that He will, we have no ground to expect. And until it is proved that there are among the Heathen, those who really desire, as Cornelius did, such instruction, the solution of the question is unimportant. That it would in all likelihood be made, we sincerely hope. But as millions are dying without any such desires, and yet in conscious guilt, such a possible interpretation cannot be a ground of action to us. It was not to God, in the employment of man's instrumentality—it was not to Christ, when he left his work to be carried on by men—it was not to Paul, or to any other inspired Apostle, who all labored in the evident belief, that the Heathen or Gentiles

were perishing for want of that knowledge which the Gospel reveals of the true God and Jesus Christ. And let it only be further remarked, that since such a way of divine mercy is on the supposition secret and mysterious, of what benefit could it be to those, to whom therefore it could not be known; and to whom, consequently, it could not become a motive of attainment?

The justice of God, it may be said, is not so rigorous as we have shewn it is. This may be so. "If God has, by himself, some covenant of grace not yet revealed; if he should have some new Gospel; if God has prepared some other sacrifice, such a conjecture may be right. But if *there is no other name under Heaven whereby we can be saved, but that of Jesus*, Acts iv. 12; if there is no other blood than that shed by this Divine Saviour; if *God shall judge the world according to the Gospel*, Rom. ii. 16; then such arguments fail, and their salvation is hopeless."*

"If the Heathen may be saved by their obedience to the dictates of the law of nature, what necessity was there for 'the redemption which is by Jesus Christ?' Or, if different ground be taken—I still ask—If the Heathen may be saved by the merits of Christ's death, although they never heard of him, where was the necessity of commanding the Gospel to be preached to every creature? Nay, where was the necessity for the REVELATION of mercy at all?

"If the Heathen, who never heard of Christ, may be saved *without* faith, what is the effect upon the eternal state of a nation of Heathen, of a Missionary entering in among them and preaching the Gospel? Is it not sealing to eternal damnation the multitudes that reject his message, and who, had he not come among them, would have stood fair for eternal life?"†

"It is a momentous inquiry," says Dr. Scudder, now in Ceylon, "what is to become of the eight hundred millions who inhabit our world? Are they on the road to Heaven, or to Hell? What says the volume of inspiration? 'The wicked shall be turned into Hell, and all the nations that forget God.' With the exception of a few millions who give evidence of real piety, is there not awful reason to fear that the remainder are rushing in a mass to everlasting burnings?"

No man can make holy the unsanctified heart, and were the Heathen therefore even admitted into Heaven could they enjoy it? Would it not be to them a Hell?

The only possible way of rescuing 600,000,000 of our fellow beings from their ignorance and guilt, and to render their salva-

*The Sentiment of Saurin, vol. vii., p. 84.

†Swan on Idolatry, p. 136.

tion even possible, is by SENDING THEM THE GOSPEL. Some must "go into all the world, and preach the Gospel to every creature." And those who cannot thus go, must send, support, and by their influence and prayers, sustain those who do.

This duty is urged upon us by the immutable obligation of obedience to the positive command of our ascending Saviour. And this command is enforced by the condition of the lost and ruined millions who are your brethren of mankind.

"They know no Heaven, they fear no Hell,
Those endless joys, those lasting pains."

"They live among the tombs, and know the dead are there."

"My deliberate conviction," said Mr. Winslow,† "is, that the Heathen are literally going down to Hell. They are not condemned for rejecting a Gospel never offered to them, but for putting out the lights they have. Their conscience is destroyed. We have to form a conscience in order to bring the truth to bear upon them."

"I have never beheld an Indian procession," says the Abbe Dubois, "without its presenting to me the image of Hell."

Not to believe therefore, that the Heathen are thus without hope of salvation, dying in guilt, and exposed to everlasting misery, is to deny the whole foundation on which christianity, as a remedial system, rests—it is, as we have proved, to contradict reason—it is to oppose the self-offered confessions and feelings of the Heathen themselves—it is to annihilate eternal justice, destroy all moral government—make vice and virtue synonymous—dethrone the Sovereign of the Universe—and unbarring the gates of Hell, let loose its unjustly incarcerated victims. It is to be more benevolent than the Angels of Heaven, more benignant than the everlasting Comforter, more tender than the crucified Redeemer, more merciful than the merciful God.

In prostrate suppliance, a world lying in wickedness intercedes, and its million inhabitants hastening to judgment, beseech you, by the mercies of God, to turn not away from their miseries, nor from those Missionary Societies whose sole object is to ensure their possession of the Word of God, and those who may explain it.

†Missionary to Ceylon, and lately in this country.



The Character of Heathenism
and the
Grounds of Hope.



BY REV. THOMAS SMYTH, D. D.

THE CHARACTER OF HEATHENISM.

Have respect unto the Covenant; for the dark places of the earth are full of the habitations of cruelty.—Ps. 74: 20.

The destruction of Jerusalem, the subjugation of the entire country, and the consequent captivity and dispersion of the Jewish people—is most probably the subject of this Psalm. The idolatrous Chaldeans had demolished the temple, desecrated God's holy place, and violently overturned the whole order, polity, and beauty of his worship, as established among his chosen people. Nebuchadnezzar had now triumphed over Judah. The solemn services of religion were all forbidden. The priests and prophets of the Lord were silenced and scattered. There were no longer any divine communications from heaven—no glory from the Shekinah—no voice from the Union and Thummim—no oracles and prophetic enunciations, no visions, or dreams in which things invisible and future were made known to men. Jerusalem was in ruins. Judea was trodden down of the Gentiles. The land was filled with blood and rapine. The exiled captives beheld around them nothing but the monuments of idolatry; and experienced only those tender mercies of the wicked which are cruel.

In this distressing condition of his country and the church,—and in view of the widespread desolations of heathenism all round him—the pious author of this Psalm undertakes to plead with God—and to call to his remembrance the covenant which he had so solemnly established.

I. In this view of the Psalm the application of the passage cannot be limited to the land of Judea, but must be applied also to other portions of the earth. In their migrations eastward to Babylonia the attention of the Jews would be necessarily drawn to those systems of polytheistic idolatry which everywhere prevailed. This form of religion was universally established throughout the Oriental Kingdoms. Everywhere these hovel-ling captives would behold the splendid temples—the sacred groves—the gorgeous and crowded festivals—the consecrated priesthood—and all the insignia of the prevalent superstition. In every portion of the country they would find a territory sacred to some local deity. In every house would be displayed the presence of some worshiped idol. In every human form they would see the blinded devotees of these vain and senseless Gods. There is therefore in these words an evident description of the character of idolatry. The places of the earth where it prevails are dark; and the habitations within which its influence

is felt are full of cruelty. In contrast with the land of Israel, or that portion of it in which pure and undefiled religion prevailed such countries are shrouded in impenetrable darkness and their benighted inhabitants actuated towards each other by fierce and cruel passions. Heathenism, whether ancient or modern—whether classic or barbarous is dark and cruel. It is unirradiated by the light of truth and hope and joy. It is the home of every evil, unpure, corrupt, and malignant passion. As dark, it cannot guide and direct man to true and abiding happiness. As cruel it actuates him to the most diabolical and inhuman practices. It is therefore both negatively and positively deficient and injurious. Negatively, it supplies no divine knowledge, no powerful motives, no substantial good. Positively, it is the source of every evil feeling, it fosters into maturity every unholy propensity, and leads to the perpetuation of the most barbarous atrocities.

II. Let us contemplate heathenism in both these aspects and first as it is dark—deficient—and unadapted to meet the crying wants and necessities of corrupt, guilty, and unhappy man. Heathenism is deficient and powerless both as it regards man living, man dying and man dead.

As it regards man living the systems of polytheism whether ancient or modern are unadapted to his character and wants. Man, as an intellectual being, is gifted with the powers of understanding and capable of ascertaining what is truth, requires knowledge in order to satisfy his mind and lead him to a true and heartfelt faith. To believe he must have evidence. To be assured, that evidence must be well-grounded and sufficient. Now in this respect heathenism is miserably wanting. It is not based upon credible facts. It does not present to its votary any satisfactory testimony on which to build his faith. Adjudged by the standard of reason, and tried at its bar, it is found utterly wanting, and is unable to give any good answer to him that asketh for some worthy ground on which to rest his hope. And thus it is and ever has been, that no one system of idolatry could ever long sustain itself against the floods of scepticism and a wide-spread conviction of its folly and delusion; but have sunk one after another into a mere tissue of lifeless forms unbelieving superstitions, and licentious practices, followed indeed by the many, but believed in by the few.

Again man, as a moral being, endowed with the noble faculty of the will, and the mysterious power of conscience, requires authoritative direction and superintending control. Man's conscience, in the supremacy of its power, constitutes him a moral and religious being while by his will he is made capable of government and of a voluntary subjection to the over-ruling providence of God. It is by the truth of God the conscience is

enlightened and by the authority of God the will is constrained. Man plainly is not fitted for a self-existing, self-directing, and self-governing condition. He is plainly a subject of God's moral empire, responsible to His laws, and to be in all things directed by His omnipotent will. Now heathenism is founded upon traditionary fables and not upon any immediate divine and oracular instruction. It cannot therefore operate on the will, or satisfy the conscience, or meet the longings of the human heart assaulted by ten thousand foes, distracted by doubt and tormented by fear, and eagerly seeking for some supreme merciful, and powerful being to whom it may betake itself. What must be the condition of that heathen mind which has been truly waked up to the consciousness of the momentous character of its present probationary state? Driven outward from the emptiness and the gloom of his own desolate heart to which of the innumerable deities he is taught to venerate, shall he make his approach? Which of them can best supply this necessity—and relieve that want,—and grant to him the long sought deliverance? And even could he fix upon his elected Gods how can he assure himself that they are approachable, that they are now present, that they are placable towards him, and that he has not incurred their wrath by some past neglect or contempt? No it would be impossible amid such distracting considerations to fix the mind in its energy and devotion upon any certain source of consolation and relief, and therefore does it mainly seek by the multiplication of its deities to provide some refuge against this storm of soul-harrowing and distracting fears.*

Further, man as the subject of affections and of deep emotion requires objects suited to his wants and adapted to purify, elevate and refine. These affections are the wings of the soul—the sails by which it is borne along towards its desired haven. Mighty instruments they are, wherewith man is fitted for the accomplishment of deeds—black with infamy or bright with glory. It is in this department of his nature we behold the most terrible effects of corruption and depravity—and the most blessed power of God's restoring grace. In that provision which the gospel makes for the love, joy, hope, and peace of the christian we have most assured evidence of its heavenly origin. But far different is it with the poor benighted heathen. He knows no holy God,—no divine mercy—no almighty Redeemer—no present hope and help—no future and eternal home to attract and fit him for the skies. Bounded in his view by this horizon of time, and knowing only present and sublunary things, he is left to seek enjoyment in earthly and sensual delights. He

*See Illustr. in Tholuck on Heath., p. 94.

knows no higher good. For this alone he prays and seeks the Gods, lisping as Seneca severely says, "the most abominable prayers in the ears of the Gods, and if a man is found listening they are silent. What a man ought not to hear they do not blush to rehearse to God."

But again, man is an imitative being moulded and fashioned by his companions and guides and is therefore in greatest need of a standard by which he may be stimulated to constant efforts after higher attainments. Thus does the Bible set God before us as our great exemplar; and his Son as an incarnate manifestation of his divine character and glorious attributes; call upon us to be perfect even as God is perfect;—to be like minded with Christ;—and in all things to be conformed to his holy will, being changed into his image from glory to glory. But what are the Gods of the heathen? and to what attainments do they allure their blinded notaries? Are they not like unto themselves? Are they not supposed to be actuated by every passion that can agitate the human breast? Are they not chargeable with every vice and crime that can disgrace the most vile, and abandoned and profligate culprit? Are they not the patrons of murder, revenge, lust, and every evil work? And is not their history one series of unblushing and damnable enormities? It were easy to show by a reference to the mythology of ancient or modern heathen, whether classic or barbarous, that it is nothing more than a vile reflexion of all that is base, carnal and devilish in the desperately wicked heart of man. Do not the heathen justify themselves in their abominations by appealing to the example and the patronage of their Gods? * And are not these abominations embodied in the very worship and service rendered by them to their approving deities?

Still further. Man as a social being needs to be controlled by principles which will curb pride, repress violence, chain down cruelty and bloody malice, cherish humanity, patronize meekness, and bind together the different sexes and orders of society in the bonds of amity and kindness. Otherwise the social circle will be a continual scene of intestine feuds and deadly strife and hate and bitterness and that sorrow which is unto death. But for the promotion of such feelings heathenism can offer no motives. Selfishness is its one supreme governing principle, restrained from any acts of cruelty and injustice only by a regard to interest or the checks of fear. Pride, indomitable ferocity, relentless hate, and an utter disregard to the feelings or the rights of others—these are the powerful principles which are fostered in this hotbed of idolatry. And in proof of this, look to the debased, enslaved, and inhuman state in which the

*See Tholuck as above, p. 125.

female sex are found under the dominancy of every system of polytheistic superstition. Valour or political life being the only objects of dignified ambition women can be regarded as they ever have been, only as so many slaves from whom nothing good but every thing wicked is expected;—who are in nothing trusted, but in every thing treated with suspicion; and who are therefore cut off from all enjoyment of social or refined society.

Man too, let it be also remembered, is a spiritual being and can only find the true elevation and happiness of his nature in those doctrines which connect him with the invisible, the future, and the incorporeal enjoyments of a blessed hereafter. The Gods of heathenism however have arisen from the deification of nature, and instead of elevating man to the higher region of the spiritual world, fasten his affections and even his reverence upon the visible world, and upon its perishable vanities as the highest good provided for man's moral nature. Shut up in this dark polluted sphere and prevented from any communion with what is pure and spiritual the soul wastes its energies in a profitless pursuit of mere sensuous joy and sinks to the level of the brutes around it.

But to proceed in contemplating man as a living being, we cannot forget that he is an inhabitant of a world of woe—an heir to sorrow—a victim of misfortune—drifted from wave to wave of care, vexation and disappointment. Nor are the heathen less sensible to this condition of humanity than we are, though they may have less opportunity of expressing their feelings. On the contrary we find the gloomy desolation of this weary world no where more sorrowfully depicted than by the classic heathen. Cicero quotes philosophers, poets, and dramatists who commended death as greatly preferable, and gives as their sentiment that “for man not to born is for the best; and the next best as soon as possible to die.”*

I have not now, says Euripides, first learned that all most all the affairs of mortal man are a mere shadow. No mortal man is happy; if the tide of wealth flows in upon him one may be more fortunate than others; happy never.†

But all the life of man is full of pain,
And trouble knows no pause.‡

To sufferings born, the human race
In sufferings pass life's little space;
Why since misfortunes round them wait,
Should men invite their cruel fate?§

*Tusc. Quest. ch. 1, § 48.

†Eurip. Medea. 1339.

‡Hippolytus l. 198.

§Iphigenia l. 1460.

So also Pindar :

But ah! what comes round erring mortals wait?
 Unnumbered torments in their happiest state;
 Who, ere the checkered scene of life be past,
 Can tell if weal or woe shall mark his lot at last?||

Such pictures of human life might be further drawn from Homer, from the gay and sprightly Anacreon and from all the classic writers. And they were drawn in living characters upon the hearts of every heathen man, woman and child. These sounds of woe—these unutterable heart-burnings and bitter lamentations are the natural expression of crushed and suffering humanity. But into what friendly ear can the heathen pour forth his sorrowful lament? Where shall he go to find relief, or a hand to help or a heart to pity, amid all the storms and miseries of his sad portion? Alas! for him refuge there is none, and he is driven like Anacreon to the dreadful alternative

My cares I'll drown in pleasures tide,
 Before my wandering spirit go;
 Where unsubstantial spectres glide,
 And dance in dismal shades, below.*

But once more man is not only calamitous and sorrow-stricken—he is corrupt, fallen, guilty, condemned under the wrath and curse of an offended God, and liable to all the pains and miseries of an eternal hell. Now as such, man imperatively requires some provision, external to himself, by which that guilt may be cancelled, his iniquities pardoned, his bloody issue of depravity dried up, the impure fountain of his heart sweetened, and a reconciliation effected between that justly angry God and his offending soul. There is throughout the whole of heathenism an obscure, but earnest, and intense apprehension of this condition and this need of man. Hence their sacrifices, expiations, lustrations, corporeal penances, and self-torturing rites. Hence their prayers, incantations, austerities, charities, and various ceremonies, the ineffectual efforts of blinded man, to grope his way into the invisible; to dive into the mentered future; to approach the omnipotent and incomprehensible; and still the loud cries of an unappeased and remorseful conscience. But how can these things justify the conscience, cleanse the Augean stable of the heart, enkindle hope, inspire peace, or restore to the divine favor and likeness. They are vain and powerless. They but inflame the wounds they are designed to heal. They only serve to deepen the conviction of guilt and to drive deeper and deeper into the all-sensitive spirit the sharpened iron of despair. And thus are gentler souls among them

||7th Olympic Ode l. 44.

*Ode iv.

driven to all the excesses of fanaticism and superstition while firmer spirits take refuge in a stoic and hardened unbelief.

2. Such is a rapid glance at the provision or rather the want of all due provision made by heathenism for man considered as living. Neither does it avail him more when considered as necessarily destined to the grave. Unable to capacitate him for the duties of life it is still more impotent in the momentous hour of death. Without hope or joy or comfort to the living it can afford no consolation to the dying. We are ready to imagine that the heathen die insensible to the terms of death. But the opinion is a gross mistake. They may through ignorance be in a measure dumb and inarticulate and thus conceal their woe. Or with the aid of existing customs, and barbarous treatment, they may stifle grief, nerve the pride of resistance, or hurry from their sight the dying man. But they nevertheless, in their measure feel all that dread of the bitterness of death to which all men, all their lives long are naturally in slavish bondage. It is unquestionable that they are all—the educated and the uneducated—tormented in the utmost degree by the fear of death. “Gray are my temples says Anacreon and my head white. Gone is the loveliness of youth. Therefore I often sigh in dread of Tartarus, for that is the frightful den of Hades. Horrible is the descent; and whoever once goes down never more returns.”* “I would rather, says Homer, serve with the poorest man than be king over all the shades.”† Even those who in health neglected and despised the subject and boasted of their infidelity were brought by the realities of a dying hour to realize all the terrors of eternity. Thus Diogenes Laertius relates of the atheistic philosopher Bion, that on his deathbed he changed his opinion and repented of the sins committed against God.‡ “Thou knowest well,” says Plato, “that when one is old or sick he believes more firmly in the traditions of lower world.”§ Oh yes, Heathenism may scare and stupify conscience but it cannot destroy it. It still lives, like the spectre of Brutus, to meet its victims at a dying hour and to scourge them with the scorpion lash of the furies. Nor does heathenism offer any hope of deliverance—or any balm to assuage the severity of the stroke. It leaves no other opening than endurance—submission to irreversible fate, and a reluctant plunge into the dark gulf of fathomless despair.

3. And what are the prospects which heathenism opens up for man as dead when the struggle of life is past and the unmoving stillness of the body, now freed from racking agony,

*Tholuck, as above, p. 60.

†Od. xi.

‡Tholuck, p. 38.

§Do.

proclaims the departure of the immortal spirit? Talk as men may of the doctrine of immortality as a part of the creed of heathenism; and many as are the fine sayings respecting it of philosophers—yet practically the future is and ever has been to the heathen mind, obscure, shadowy and surrounded by clouds and darkness. Hence the multitude of soothsayers, interpreters of signs, astrologers and necromancers, and the 150 modes of divination enumerated by Fabricius by which they have sought to penetrate the future and unveil its mysteries. The feeling of the popular mind is expressed by Euripides when he says:

If there be aught
Than life more precious, darkness hangs around,
Concealing it in clouds.
And we know nothing of our future life,
Discover nothing of the realms below,
But in perplexing fable all is wrapped.*

How dark, uncomfortable, unsatisfactory, and awful are its brightest visions of the possible elysiums and future home of the departed spirit. What overwhelming melancholy enshrouds the happiest souls as they wander sad, disconsolate, and solitary, through the dreary mansions of the dead. Even the elysium of the ancients was no more than a portion of the infernal regions, now localized in the purgatory of some paganized christians. Amid all their wild, extravagant fancies they never affected the skies or dared to hope that they could be there admitted to a participation in the exclusive inheritance of the Gods.

Heathenism is therefore dark, defective and unfitted to meet the crying wants of woeful man either living, dying or dead.

II. As a necessary consequence it is cruel. The dark places of the earth are full of the habitations of cruelty. Our time however will not permit us to allude to those developments of heathenism by which this character is established.

We have already considered this verse as it affords a very striking representation of the awful character of heathenism. Heathenism, as we have seen is dark, that is, defective, destitute of any light whereby the soul of man might be irradiated with hope or joy. It is untrue—unreal—not founded on the true nature of man or of the world around him. It is the negation of all that is high, holy and good. It is the personification of human ignorance, corruption and depravity; and the dreadful proof of its guilt and misery. God made man upright and filled the intellectual and moral world with true light from heaven. But man fell and extinguished that light within him. A twilight ensued. Man was left to grope his unguided way

*Hippolytus l. 201.

through the growing darkness. He views therefore everything through the thickening gloom. The light that is in him is darkness and idolatry is the combination into one system of all those perversions of original truth which presented themselves to the blinded heart of man. It is therefore devoid of life or of any life-giving principles and the deformed shadow of truth, and wholly insufficient to meet the wants of the inner man—to elevate and endow human character—or to improve the human race.

And then heathenism is cruel—fiendish—horrid. It is the guilty remorse of depravity taking vengeance on itself and by bloody torture endeavoring to make expiation for its crimes.

It is thus dreadful in its deities. These we have seen were the patrons and practicers of all manner of vice, pollution and crime. But they are not less fearful in consequence of their atrocious spirit. Not one of them is adapted to awaken feelings of love or confidence. They all inspire the mind with terror, are clothed with vengeance, and track their steps with blood. Human life is their prey, their sport, and in many cases their most luxurious repast. The Gods, says Tacitus, interfere in human concerns but to punish. (*Hist. lib. 1. cap. 3.*) The more ancient Greeks imagined that their Gods were envious of human felicity, and delighted to break in upon the prosperity of the happy.* In all their images we find an awful and terrific power the distinguishing feature of the Gods and we cannot but shudder at the dreadful personifications of all that is deadly, cruel, and hideous which constitute the objects of worship to millions of our fellow beings. Thousands of outstretched arms and hands, generally filled with swords and daggers, bows and arrows, and every instrument of destruction, express to the terrified worshiper the cruel nature of the God. The collars of human skulls, the forked tongues shooting from serpents' jaws, the appendages of mutilated corpses, and all the other circumstances of terrific cruelty which distinguish the black goddess Seeva, Haree, and other idols of the Hindoos, and the hideous idols of Mexico, and the islands of the Sea—sufficiently manifest the genius of that religion which prescribed these as objects of adoration.†

Heathenism is therefore equally cruel in its spirit. It is a religion of fear. It is based upon terror. It addresses only man's fears, apprehension, and gloomy dread. It is a slavish, torturing spiritual despotism, under which every holy, tender and benign emotion is forever crushed. Death, diseases, plagues, and every thing else destructive to human life and hap-

*Magee on the Atonement, vol. i. p. 105.

†Magee as above, p. 114.

piness, are deified, whilst with a trembling fear, says Plutarch, we desire to have them pacified. Recourse therefore is had to these deities only when it cannot be avoided, or when enforced by the dread of suffering and death. This spirit of fear descending as it is believed from heaven, and sanctified by religion, is diffused through every family, actuates every breast, steels the heart against pity and compassion, and fills society with bloody crime.

Equally cruel and dreadful is heathenism in its worship. This consists in suffering, in mortifications, in cutting the flesh with knives, scorching the limbs with fire, walking with bared feet on sharp pointed spikes, swinging in the air by hooks driven through the back, remaining always in one position, and the thousand other modes of self-crucifixion and inhuman torture. These self-lacerations and mutilations have characterized heathenism both ancient and modern and are found in the worship of Baal, Mithra and Elensis, in the frantic rites of Bellona, the worship of Cybele and of Diana, and in all existing superstitions.

Truly dreadful also are the sacrifices which this cruel Satanic system demands for the propitiation of its terrible deities. It were bad enough did it do no more than involve the offering,—upon every trifling occasion, of the finest horses, oxen, hogs, lambs, bulls and other innocent and useful animals. But it riots also in human blood. It holds its chief carnivals over slaughtered men and consecrates its high mass by the presentation to the deity of immolated human victims. For the removal of any great calamity, or the full pacification of any angry deity, nothing will suffice but the murder of some fellow being.

By the practice of infanticide, the burning of widows, the exposure of the sick, the aged and the dying, and the violent immolation of individuals seized and bound upon the bloody altars, what unnumbered multitudes of men, women and children have glutted the ferocious appetite of heathenism. The Mexicans alone are said to have destroyed 5,000 children annually, and even to have cut their hearts out while living to propitiate their Gods. The multitude which are, in various ways, put to death in India, China and throughout the heathen world is incalculable. Some mothers have destroyed as many as twelve and sixteen of their own offspring. In some cases they are offered up in sacrifice to demons. In others they are destroyed by the rules of some idolatrous caste—and in others through indolence and the want of any remnant of natural affection. Even the wisest heathen, as for instance Aristotle and Plato,

both encouraged this horrid practice as in many cases to be commended.

In consequence of the degraded condition to which heathenism reduces the female sex, as the mere vassals of selfish and unfeeling lords, the custom of putting them to death by burning or some other mode, has almost universally prevailed and is still enforced and acted upon in many portions of the world. Like other slaves they were regarded as at the mercy of their owners and are in every way sacrificed to their barbarous wishes.

Ancient and modern histories fully establish the position that human sacrifices have universally prevailed throughout the Gentile world. There is no country in the world probably where this dreadful practice has not existed. In Ancient Egypt three men were daily offered up to the Goddess Lucina. In the groves of the Druids every branch, as Lucan describes them, were found reeking with human gore. These Druids were accustomed to entwine about one hundred human beings within the gigantic wicker figure of a man and then to consume the whole as an offering to their Gods. Even the Greeks before marching against an enemy supplicated their Gods by human victims. The practice prevailed also among the Romans as appears from the express testimonies of Levy, Plutarch and Pliny. The Carthaginians are reported by Diodorus to have offered 200 human victims at once, while among them parents were accustomed to slaughter the dearest and most beautiful of their own offspring at the altar of their bloody deities. In all the northern countries the same horrid custom prevailed. Adam and Bremen in giving an account of the awful grove of Upsal says "there was not a single tree in it that was not revered as gifted with a portion of the divinity because stained with gore and foul with human putrefaction." The Tartans, upon the death of their great Cham, are known to have committed a thousand fellow creatures at once to the flames as the only means of rendering his journey prosperous and secure. In America this practice amounted to the most incredible carnage, the annual sacrifices of the Mexicans alone requiring many thousand victims. To their hideous idols, one of which was of most gigantic size, seated upon huge snakes, and expressly denominated *terror* it was usual to present the heart, torn from the breast of the human victims and to insert it while yet warm and reeking in the jaws of the blood-thirsty divinity. The paradise of the northern idolaters was termed Valhalla, or the Hall of Slaughter, where the cruel revelries of Woden were celebrated by drinking blood from the skulls of enemies slain in battle.

Nor is this inhuman—this fiendish practice less prevalent at this time in heathen countries. Among certain tribes of the Mahrattas human victims, distinguished by their beauty, are fattened like oxen for the altar, and throughout India by various modes of meritorious suicide there are still slaughtered every year thousands of human beings. The extent also to which the system is carried in all other heathen countries you have all heard through the published statements of our missionaries. The dark places of the earth are still full of the habitations of cruelty. They are covered over with the dark shadows of death. They are filled with tears and groans and lamentation. They are graves and not homes—the prisons where the gathered victims of diabolic cruelty are enchained and where they await the future in a certain fearful looking for of destruction. Well might Plato conclude that vindictive demons were the overseers of human affairs, to whom the Supreme God has committed the government of this world.* The tender mercies of idolatry are cruel. It is a system of blood. It is incapable of ameliorating human woe but only swells the tide of its desolation and misery. It is the foundation of all bitterness. The taste of it causeth death—death to all love, pity, sympathy and compassion—and to all homely, domestic and social joys—and death too to all hope of any better portion beyond the grave.

Sad and awful proof is this idolatry with all its accursed rites, of the fall and ruin of mankind—of the total and entire corruption of the human heart—of the impotence of many to anything that is good—of the certainty of that curse under which our world lies—and of the inexpressible importance of divine revelation. This necessity no one could feel more sensibly than those among the heathen who realize their condition and the impossibility of ameliorating the hopeless, or of ascertaining what is the truth. Nor would any join more heartily than they in adoring thankfulness and praise could their eyes see what we see and their ears hear the glad tidings in which we rejoice.

II. But we must pass on to consider the words of our text as equally descriptive of the condition of the church. It was now in exile, driven from the sacred land of Israel and enslaved to the will of a foreign despot. It was also feeble and comparatively small, and suffering under the punishment of its past unfaithfulness. God had now given up the people to their enemies whom He had permitted to desecrate those sacred places they had themselves neglected; to abolish that religious worship they had corrupted; and to drive them forth from the land they had polluted with their idolatries.

*See the subject very fully treated in Magee, vol. I, p. 96; In Tholuck as above, p. 155; In Benbow's *Anab. of Melanch.*, p. 331.

A type this is and a memento for the instruction of the church in all ages. The church is still a little flock wandering in the desert and pursued by the malice of men and devils. It is still as a light set upon a hill amid surrounding darkness, and ever ready to be extinguished. It is still liable to go astray—to err from the truth—to corrupt the simplicity of gospel ordinances and to set up in their stead the idol worship and superstitions and traditions of men. And many are the sore visitations of heresy and strife, and worldliness with which God manifests his anger and calls her to repent and to do her first works—to stand fast in the faith—and to come up in all her might to the help of the Lord—to the help of the Lord against the mighty.

III. And now observe the faith and prayer of the Psalmist—have respect unto the covenant. The pious author of the Psalm knew well that God had chosen his people and destined them to fill the earth with His glory, and that therefore in the midst of wrath he would remember mercy. He undertakes therefore to plead with God that the blasphemous reproaches of the enemy might be restrained; that God would have regard to the widespread miseries of idolatry, and make haste to fulfill in their removal and in the universal diffusion of his heavenly truth the glorious purposes of his most gracious covenant. The deliverance of his church—her exaltation and glory—the extension of her dominion to the ends of the earth—and the utter extinction of all idolatry—he represents as the cause and interest of God himself, as being the purpose of his own immutable and Sovereign will.

“Have respect unto thy covenant.” The Targum here adds: “which thou hast made with our fathers.” By this we are not to understand the covenant of works made with Adam, which was now broken and could work only death—nor the national covenant entered into with the Jews which was as surely violated on their part and to its promises vacated—but we must understand the covenant of grace made with Christ before the world was, and proclaimed in time to Adam to Noah, to Abraham, Isaac and Jacob, to Daniel and to others. By the covenant God declared his purpose of redeeming to himself a people from amid the ruins of the fall, through the mediation and merits of Christ his Son. To Him, as Mediator of his everlasting covenant, did God give and secure this people that they might constitute the travail of his heart to the praise and glory of his rich and loving grace. It is called the covenant of grace because grace is the beginning and the end, the foundation and the top stone of it. It is called everlasting because it is based on the eternal purpose of God; because it is sustained by his immutable promises; because it reaches forth from the begin-

ning to the end of time; and because it pledges to the Church the assured fulfillment of all the glorious things that are spoken of her as the city of our God.

This then, was the ground of the Psalmist's faith amid the desolations of Zion and the prevalence of idolatry; and this too is the refuge to which we also must betake ourselves amid all our trials, and while still encompassed by the dark places of the earth which are full of the habitations of cruelty. The eternal God is our portion and underneath are the everlasting arms. The Lord reigneth—let the earth rejoice. Why do the heathen rage and the people imagine vain things; or the Kings of the earth set themselves, and the rulers take counsel together against Jehovah and against his anointed? He that sitteth in the heavens will laugh; the Lord will have them derision. For what is his decree and what the unerring purpose of his omnipotent grace? I will declare the decree. Jehovah hath said unto me, "Yet have I anointed my King upon my holy hill of Zion, Thou art my Son, this day have I begotten thee; Ask me and I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession."

Here is the declaration of his covenant in its certainty, its fulness, its extent and its triumphs,—a covenant of grace to all generations and to all nations; to the Jew and to the Gentile. Upon this rock is the church founded, and against it, the gates of hell cannot prevail. Upon this foundation our faith is built and we know that he is faithful who hath promised, and that he cannot deny himself. This then is the warrant for the faith and confidence of the church when oppressed by internal foes, and when he contemplates the yet unsubdued masses of Satan's triumphant hosts. God will not forget his covenant. He will have respect unto it. He will remember it to do all and more than all it promises. Zion, thy God reigneth. In his hands are the hearts of all men. His is the Holy Spirit to pour out upon the whole earth, and to awaken to his aid the dormant energies of his church and people.

Our duty it is to bring this covenant to the view of our own faith and of God's mercy—to put him in mind of those things he has promised to accomplish—to make prayers to him continually for Christ and his promised Kingdom—to besiege his mercy seat, and in all the earnestness of importunate prayer to cry, "Arise O God, plead thine own cause." Nor can we doubt or fear the result. God, even our God, will hear us. He will listen to our cry. He will arise and take to himself his great power and reign. The darkness shall flee away. The day spring from on high shall shine more and more until the perfect day. The Kingdom of this world shall become the kingdoms of our Lord and of his Christ, and from the rising of the sun

to the going down of the same, shall incense and the pure offering of heartfelt worship arise to the only wise and true Lord, the King eternal, immortal and invisible.

Can we doubt it? True, the odds are fearfully against us. Many they be who oppose and resist—the world, the flesh and the devil. But greater is He that is for us than all that are against us. God is not a liar. God is not powerless. God is not mutable. God is not unwilling. He will have respect to his covenant.

He will do so because, in so doing, he will have respect unto himself—its author. "I have made a covenant with my chosen," saith the Lord. "And unto the Son he saith, thy throne O God is for ever and ever." In fulfilling the covenant therefore God honors himself—magnifies his name—illustriously displays the sovereignty of his mercy and his grace, and the truthfulness of all his other attributes. "God is not a man that he should lie; neither the Son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken and shall he not make it good? By all therefore that is sacred in the character of God—by the two immutable things, his promise and his oath, whereby he has assured our faith—we are made to believe that the heavens and the earth may pass away.

God will respect his covenant because in doing so he has respect to Christ, the surety, the Mediator and centre. "My covenant," says he, "shall stand fast with him" (Ps. 89, 28). He is his only begotten and well beloved Son—Immanuel, God man. He has purchased this inheritance by his humiliation, substitution, sufferings and death. He has ascended to the right hand of the father, being made head over all things to his church. And he ever lives to make intercession for his people, and to reign in and over them. "Him hath God the father sealed, and therefore does he love him because he laid down his life" as a ransom for his blood-bought church. God therefore will not forget his love, his mediation, his sacrifice, and oblation of him self upon the cross. He will remember Calvary, and the closed grave, and the resurrection morn. He will grant to his Son the heathen, &c. Quote Ps. 2, vs. 8, 9, 10, 12.

God will respect his covenant because, in so doing, he will have respect to those promises with which it is accompanied, and which are so numerous in his precious word. "I will give thee," says God to Christ, "for a covenant of the people for the light of the Gentiles." Is. 49:8. "They shall say, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Jer. 50:5. Now God has not forgotten to be thus gracious. "He remembers his holy promise." Ps. 105:42. "God remembers his holy covenant to perform the mercy promised to our fathers." Christ as the Sun of righteousness shall

yet visit all lands to give light to them that sit in darkness and in the shadow of death. Luke 1:72.

Moreover this covenant insures the bestowment of many rich and inestimable benefits. "For this is the covenant that God has made in these days. I will put my laws in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people." Heb. 8:10. "I will sprinkle clean water upon them. A new heart will I give unto them. I will put my Spirit within them." Ez. 36:25, 28. As ambassadors for Christ, ministers are commissioned to go forth into all the world and proclaim these blessings to every creature, beseeching them in Christ's stead to be reconciled to God. As the living head of his church Christ is the treasury and foundation of all these gifts and all power to communicate them is given to him both in heaven and on earth. Nor shall his promised assistance be wanting wherever his church is found going forth in dependence upon him to evangelize the heathen. He will have respect unto his covenant. He will visit and redeem his people. He will clothe his ministers with power and give the knowledge of salvation unto many by the remission of their sins, so that every purchased blessing shall be eventually secured to them that are called.

Let it be further remembered that Jesus is the Mediator of the new covenant. As a testament it is written and sealed by his blood, and attested by his death. "Neither by the blood of goats and calves, but by his own blood he entered in once unto the holy place, having obtained eternal redemption for us." He thus became "the mediator of a better covenant than that made with the Jewish nation, which was established upon better promises," and has left it to his church as an everlasting inheritance ordered in all things and sure. God therefore will have respect unto his covenant when he beholds it sealed with the precious blood of Christ. He will open the prison doors to them that are bound in the chains of spiritual death and give liberty to them that are held captive by Satan, and gather in his sons and his daughters from the East and the West, from the North and the South—"the blood of Christ who through the eternal Spirit offered himself without spot to God, purging their consciences from dead works to serve the living God."

And when Christ as the mediator of the new covenant was announced, it was proclaimed by the angels of God that the good tidings which they brought should be to "all people," bringing "glory to God in the highest, on earth peace, good will toward men." Of his kingdom it was foretold that "the mountains of the Lord's house shall be established in the top of the mountains, and shall be exalted above all the hills, and all nations

shall flow into it. And he shall judge among the nations, and they shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Is. 2: 2-4. Such is the extension of this covenant. Such the amplitude and compass of its vast designs. Such the glorious things spoken of Zion with which the pages of prophecy are full, and for whose fulfillment the church still waits expectant. And shall she wait in vain; or hope against hope; and struggle on in feebleness and dismay? Will God not have respect unto this covenant to "give the King his judgments" in what is thus determined for him, "and that which is his right by inheritance to the King's Son?" No my brethren, "he shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow to him, and his enemies shall lick the dust." Quote Ps. 72, vs. 10, 11, 15,-19.

This, christian brethren, is the warrant of our faith, and the ground of our confidence. We act by faith and not by sight. Our faith standeth not in the wisdom of men, not in the power of men, not in any devices of earthly origin. We trust not for the evangelization of the world to our Missionary Societies or our Bibles, and tracts, and schools, and all the other apparatus of our missionary warfare. These are but the means and not the efficient agent. Our help is in God. Our reliance is in the power and the wisdom of the mighty God of Jacob. We take hold of his covenant. We stand fast upon his promises. We plead his offered blessings. We remind him of his own prophetic annunciations. We plead these before the throne of his grace—through Christ our Mediator—and in view of his meritorious sacrifice and his covenant right. Let then the sceptic deride—the infidel scoff—the worldly laugh—the profane jeer—the covetous hold back his silver and his gold—and the weak, irresolute and faint-hearted shrink from the hopeless enterprise—we, brethren, in the Lord—will fight not uncertainly but in the full and triumphant confidence of a glorious victory, for "the Lord shall comfort Zion; he will comfort all her waste places." "For this," says he, "I will be inquired of by the house of Israel to do it for them." Let us then inquire of the Lord. Let us encircle his altar. Let us fill our mouths with these all-prevailing arguments, and come before him with these all-prevalent grounds of intercession. Let us lay hold upon his skirts—prostrate ourselves in the dust, while with reverence, humility and a holy earnestness we cry, Have respect unto thy covenant for the Lord.

Report on Foreign Missions

Presented to the Synod of South Carolina and
Georgia, at Its Session in Athens,
in November, 1842.

BY REV. THOMAS SMYTH, D. D.

Published Under the Direction of the Executive Committee.

PREFACE.

The Report, as presented to the Synod, led to considerable debate. It was doubted by some whether it was expedient to publish such statements to the world, as adapted to convey wrong impressions as to the christian character and liberality of our churches. To this it was replied that this constitutes a Report only of what was done during the year, in support of the cause of Foreign Missions, and was not, therefore, designed to include the benefactions of the churches towards the Oglethorpe University, Home Missions, the cause of Ministerial Education, and other objects of charity; and that no sensible person, therefore, could possibly suppose that this Report included the entire doings of the Church, especially as other reports will be also published both in our own minutes and in those of the General Assembly. It appeared, therefore, highly expedient that the churches should know correctly what has been done in the cause of Foreign Missions, and also what churches have fulfilled their obligations by attending to this subject, and what churches have neglected to attend to it at all. This is the more necessary as by far the greater portion of the churches were not represented in the Synod, their Bishops and Elders having been absent. There is then no other possible way of conveying to these churches and bishops the facts in the case, and the views of Synod, than by the present publication.

The Committee certainly can have no pleasure in exposing the shortcomings of the churches, nor any possible desire to usurp any authority in the case. The Synod has repeatedly and unanimously declared that it was the solemn duty of every christian to co-operate in the support of Foreign Missions. The Committee has been appointed, by Synod, in pursuance of said resolutions, to take charge of this special department of benevolent enterprise, and to report to that body and through it to the churches, what has been accomplished; what has been the deficiency, and where; and to suggest remedies. The Committee have certainly done nothing more than their duty in reporting the facts in the case. These facts shew a melancholy neglect of this cause, on the part of a large proportion of our Bishops, Elders, and churches. And it is the one and only object of this report to inform the delinquent churches of their omission of duty; to remind them of the solemn nature of their positive obligations; and to beseech them, in Christ's stead, to do their part in assisting the Church to preach the Gospel to every creature.

The Committee cannot but hope that their brethren will rightly understand and properly consider the subject, and that every individual Bishop, Elder, and church member will endeavor to give to this cause as the Lord has enabled them.

It has been found that several churches which had taken up contributions had not forwarded them to the Treasurer in time for the Report. It is hoped that for the future all will understand that the Report must be closed before the meeting of Synod, and that all contributions ought, therefore, to be forwarded to the Treasurer before that time.

The Committee would, in conclusion, say that they have endeavored to modify the Report, so as to meet the views of Synod, and that, as there is no prospect at present of engaging any Agent during the year, they most earnestly hope that every Church Session will, at once, take this all important subject into consideration, and make arrangements for taking up a collection on behalf of the cause of Foreign Missions.

REPORT

Of the Executive Committee, to whom was committed the subject of Foreign Missions, to the Synod of South Carolina and Georgia, in November, 1842.

As no agency was contemplated during the past year, in consequence of the difficulty of procuring a suitable individual, and the embarrassed state of the times, your Committee had little more to do than to oversee and direct the funds raised within the bounds of our Synod, and from time to time to present the subject of Foreign Missions to the attention of the Churches, through the Charleston Observer.

We were called upon last year to notice the lamentable decrease in the funds raised within the bounds of this Synod, for the diffusion of the knowledge of salvation throughout the world. The resolutions of this Synod at its previous meeting having been then brought to the view of the Churches, it was remarked, that "the duty of observing the Monthly Concert, and of taking up collections in aid of our Missionary operations, was thus solemnly enjoined upon the consciences of our Ministers, Elders and Church members. Thus covenanted to God, and to each other—thus committed to the work and cause of Christ in the Missionary field—thus pledged before the world to do all we could during the coming year—what is the report now to be made to our own consciences, to the Church, to the world, and to our God? By the Treasurer's account, herewith presented, it appears that while the receipts of the last year had fallen off one-half from the preceding year, the income of the present year amounts only to the sum of \$2,250.20, together with \$755.10, reported to the General Board directly, and making a sum total of \$3,011.30."

It was then stated that collections taken up at the Monthly Concert, were reported from only ten Churches; and other collections only from thirty-four out of some one hundred and eighty of our Churches. It was also shewn that, even according to the average amount contributed by the churches that rendered any assistance to the cause, if all the churches would do their duty, the income for this work would be \$25,000, instead of three.

"Such," it was then remarked, and after solemn deliberation published to the world, in the Minutes of this Synod, "such then is the contrast between our solemn resolutions and our practical doings. Such the position in which we are placed this day before God and the world. Such the regard manifested by Presbyterian Ministers and Churches to the authori-

tative injunctions of this ecclesiastical judicatory, and to the imperative obligations imposed by the God of heaven. How this state of things is to be reconciled with a professed attachment to the principles of Presbyterianism, or how it can possibly consist with love and subjection to the Lord Jesus Christ, and a true regard to his glorious cause, your Committee are altogether at a loss to conjecture. Verily we are this day condemned by our own words and doings, and God is greater than our hearts and knoweth all things. We are surely called to deep repentance and shame, and humiliation before God; and what can we say to those who taunt us with our apathy and deadness? What answer can our 180 churches—our Ministers, Elders, and Church members, give to the undeniable claim which this cause as urged by God, and the positive resolutions of this body, has upon their co-operation and assistance?"

"The above report was adopted by the Synod, and also the following resolutions:

Resolved, 1st. That this Synod has learned with the deepest shame and regret that so little has been done in the cause of Foreign Missions within their bounds during the past year—that only ten Churches have forwarded any contributions from the Monthly Concert—and that only 34 churches have otherwise taken up any annual contribution—and that very few of these thirty-four out of 180 churches, have voluntarily, and without any special agency, contributed to this cause.

Resolved, 2dly. That this Synod cannot but admit that the proclamation of the Gospel to every creature is the great work committed to the Church by her Divine Head and Master—that she is bound to carry forward this work to the very utmost extent of her means and her ability—and that nothing can excuse her for indifference or neglect.

Resolved, 3dly. That inasmuch as the Head of the Church is manifesting his displeasure against us for our apathy to His cause, by removing our Ministers, by withholding the Spirit, and by allowing our young men to grow up indisposed to the work of the Ministry—that the first Sabbath in January next be set apart as a day of humiliation, fasting, and prayer, and that all our Ministers be solemnly enjoined, on that day, to present the subject of Foreign Missions to their respective congregations—to observe also the Monthly Concert for Prayer—and at some convenient time, during the year, to take up a collection to aid in the spread of the Gospel.

Resolved, finally, That as it is expressly taught in our Confession of Faith, (ch. xxxi.) this decree and determination being consonant to the Word of God, is to be received with reverence and submission, not only for its agreement with the

Word, but also for the power whereby it is made, this Synod being an ordinance of God appointed thereunto in the Word, and that every Minister be required to read these resolutions to his people, and impress upon them the obligation under which they lie to receive and comply with their suggestions."

What, then, has been the response to the solemn injunctions of this Synod, by its 180 churches, its 121 Bishops, its 600 Elders, its 16,000 members, and its 64,000 friends? Let the following facts answer:

The only collections reported as having been taken up at the Monthly Concert, during the past year, have been from the six following churches:*

From the 2d Presbyterian Church, Charleston,	\$355 72
“ Presbyterian Church in Augusta,	58 62
“ 1st Presbyterian Church in Savannah,	60 00
“ Presbyterian Church in Columbia,	45 00
“ Presbyterian Church at Boswell,	56 50
	<hr/>
	\$575 84

So that, as far as is reported, 173 out of 180 churches, have made no collections at the Monthly Concert; while these six averaging about \$96 each, shew that had all contributed on the same average, the amount from this source would have been \$16,704.

Other collections are reported from the following churches:

In South Carolina.

2d Presbyterian Church, Charleston,	\$ 343 91
Church in Columbia,	96 25
“ Walterboro,	20 30
“ Midway,	10 00
“ Williamsburg,	17 00
“ of Harmony,	10 00
“ of Indiantown,	37 00
“ Concord,	42 00
“ Aveleigh,	21 94
Smyrna Church,	7 81
Beaver Creek Church,	67 18
Purity and Concord Church,	41 18
Mount Zion Church,	91 50
Ebenezer Church, through the Assembly's Board,	25 00

*The Monthly Concert has been observed, and collections taken up in several other churches, but they have not been distinctly reported to the Treasurer. In future, it is hoped, all such cases will be distinctly announced.

The Churches within the South Carolina Presbytery,*	98 65
Fair Forest Church,	15 62
Good Hope Church,	19 00

\$952 84

In Georgia.

The Church in Athens, (of which \$25, given by an individual through the Assembly's Board; in addition to this the ladies made up clothing for the Indian Mission to the value of towards \$200),	\$68 50
1st Presbyterian Church in Savannah,	25 00
Riceboro', Liberty County,	5 00
Harris Neck Church,	10 00
Augusta Church,	348 50
Darien Church, of which \$45 50 was through the Assembly's Board,	93 13
Church at St. Mary's,	39 62
Roswell Church,	56 50
Washington Church,	45 00
Macon, by donation of one individual through the Assembly's Board,†	10 00

\$701 25

It thus appears that only 27 out of our 180 churches, and some 80 out of our 600 Elders, have paid any regard to the solemn injunctions of this Synod, or to the imperative commands of our blessed Saviour. Many of these have done nothing in comparison with what they might and ought to have done. But taken together, they will make up the sum of \$1,654 09, which will average about \$51; so that if all had contributed, in even the same measure, the amount would have been \$9,180, which, with the amount from Concerts, would have made a total of \$25,884.

Now if we take the number of our church members to be 16,000, we may reasonably suppose the number of those who will contribute to such an object to be 64,000. In order, therefore, to make up the above sum of \$25,884, only about 25 cents

*It is hoped that, in future, the amount given by each particular Church will be distinctly stated to the Treasurer.

†This Church, it appears, has funds in hands, but delayed through unavoidable circumstances.

N. B. Since the report was closed, several sums have been received from other congregations, which were taken up during the year, but not reported in season to be included in this statement. They will appear in the next Report. The present statement, therefore, is based upon the amounts reported to the Treasurer up to the date of closing his yearly account. It is earnestly desired that next year all collections will be forwarded in time to appear in the Annual Report.

would be required from each contributor on an average, which no one will pretend to say is beyond their ability to give.

Again, if we consider that the actual amount thus reported from the Churches has been only \$2,526 55, adding now all individual and miscellaneous contributions, both to our own Board and to the American Board, we find that each contributor has given, on an average, only the sum of about 37½ cents each.

Such then is the report of our doings as a Synod on the subject of Foreign Missions during the past year. Some one hundred and forty of the churches within the bounds of this Synod have done nothing whatever in this department of christian benevolence, towards fulfilling their obligations to God, to Christ, to the perishing world, and to this Body. Some ninety of our Bishops seem to have made no efforts within the sphere of their influence to raise any funds for this all important object. And upwards of four hundred Elders who have taken upon themselves the vows of the Lord, and solemnly devoted themselves to Christ and the advancement of his cause, appear to have exerted no authority in having the claims of 600,000,000 dying heathen brought before those churches of which they are the constituted guardians. Some of our ablest and most important churches which ought to have been foremost in this good cause, have either contributed nothing or almost nothing.

In the meantime the heathen are perishing every day. The command of Christ is every day calling upon his Bishops, Elders, and churches to go and preach the gospel to every creature. Our general Board of Foreign Missions is proclaiming to us the melancholy fact that their existing stations and missionaries cannot be sustained, nor several other missionaries who are in readiness, be sent out, unless the churches will come up to their duty, and to the help of the Lord against the mighty.

Your Committee are unwilling to trespass upon the time of Synod by any unnecessary remarks. But they cannot forbear adding a few. They would therefore remind their brethren that all true christians are not their own—but His who has bought them with the price of his own most precious blood. They are therefore under the most undeniable obligation to live not to themselves—not to home or country or personal interests—but unto the Lord. And as in each particular church every individual is called upon to regard himself as a member of the body, and as bound therefore to seek the welfare of the body by every sacrifice and self-denial; so also is every Bishop, Elder, and Church under obligation to remember that while related to some particular field of labour, of which they have

special charge, they are members of the general body the Church Catholic, and are required to promote by all possible efforts its general advancement. They are not therefore at liberty to live unto themselves or their own local interests. They may not seek their own revival, progress, and increase merely. The field is the world. It was for the world Christ died—to the world he gave his ministry. His commission extends to every creature. And his church is the appointed instrumentality for the world's conversion from Satan unto God.

It is therefore manifest that all among us whether Bishops, Elders or church members, who are satisfied with seeking the spiritual welfare of their own churches or charges merely, are guilty before God, and ought to humble themselves in deep penitence and self-abasement. Their conduct, however, otherwise commendable, is in this respect inexcusable, uncatholic, and unchristian.

Your Committee are aware that as it regards some of these congregations they may plead as an excuse for doing nothing in this cause their poverty and weakness; while others from peculiar circumstances have been prevented from doing what they would otherwise desire to have performed. But making all such allowances, the state of the case is not materially altered. And while, therefore, they do not undertake to sit in judgment upon individuals, they would earnestly entreat every Bishop, Elder, and church member to examine impartially the statements now made; to inquire of the Lord "what wouldst thou have me to do;" and to come up to the help of the Lord in this great work, to the full measure of their ability. In this way, by the co-operation of all the churches, our Southern Zion will arise, and shine, and take that place which she ought to assume in the ranks of the church, in her onward march towards the conquest of the world.

APPENDIX.

The Committee have thought that it would be very profitable to annex to the preceding Report the substance of an address delivered on the Day of Humiliation, by the Rev. Dr. Potts, of New York. They would earnestly commend it to the prayerful perusal of every one into whose hands this pamphlet may come; and may God carry its truths home to every heart, and awaken all his people to greater diligence, devotedness, and liberality.

I will not amplify the proof upon this point, which might be drawn from the pages of the New Testament. It might easily be shown that evangelization is a necessary element, a part of the very essence of Christianity; that every promise, every warning, every prophecy, every command has a relation more near or more remote to this grand work of the Church. Every christian grace when permitted to expand itself without restraint, will be a missionary. To bless the world and not itself only is the mission of the Church upon earth. For this end it was gathered: for this end it has been kept alive. To work in this cause, it has heavenly implements given to it: heavenly weapons are placed in our hands, to carry forward the conquests of the Gospel. All,—all things that have been, are now, or will be,—conspire to emblazon the truth, that the *Church of Jesus Christ is a great Missionary Society.*

What then? What are the hearings of these great principles? They are so vast, and the facts which illustrate them are so numberless, that it would carry us beyond the bounds of one discourse, and divert our attention from the principal point to which I desire to draw your minds at the present time, were I to treat the theme, as a theme. I pass by designedly much that might be said, in order to bring the matter of duty *home* as practically as I can; and will consider, not the position of Christendom, for that would be too wide a field, but *the position of our own department of Christendom, in respect to evangelization.*

Oh! my brethren, I tremble to touch this point. I tremble to lay the measuring-rod of truth to the foundations of our Zion, lest they be found narrow even beyond the fears of the most desponding among us. I tremble to examine the degree of correspondence between our theory and our practice upon this vital subject. But I remember that this is a day of humiliation, and I must speak out, though it should be to utter truths which may shake the security of my own hope toward God. I dare not flatter myself or you—for I believe that there is no darker omen forewarning us of coming desolations, than the present apathy which affects and has for years affected the

church to which we belong, in relation to this plain obligation of the Gospel. *Unless it be broken up, we are ruined!* For it betokens a spiritual palsy, which, unless checked, will spread from limb to limb until it reach the central parts, and all is lost. Aye, and so it should be! Who can murmur if the presence of Christ should be ultimately lost to any body of professors who persevere in slighting his last commands? When we have lost his presence we shall have lost the vital principle. Our Church shall be as an abandoned temple. A frozen body may have the outward proportions and semblance of the man; not a limb may be wanting—but it is a mockery of humanity, for *life* is gone. We may be assured that the warm-hearted who are now among us and who will work for Christ, will abandon those who will not, and in other connections seek for a kindred spirit of devotion. As a Church, we must arise and shine, or our light shall go out at noon. Let these convictions be our justification for all plainness of speech.

There are some among us, individuals and churches, that have begun to rouse themselves and look out upon the waste that lies around them, and no longer deluded by a selfish piety nor deterred by the magnitude of the work, have begun to corroborate their prayers by their works. But I know that the best of the most vigorous supporters of missionary enterprise will be the last to claim entire consistency between their creed and their practice in respect to this duty—and the first to acknowledge the fitness of this appointment of a day of humbling. It is one of the burdens of their spiritual complaints before God, that they are not yet—to use the dying words of Legh Richmond—*half awake*. More love for souls, more zeal for Christ, more sympathy with him in the great object that brought him down from heaven, more self-denied, steady, uniform activity and liberality on behalf of a dying world—are not these and kindred objects of prayer, the objects in which they are conscientiously defective, and for which they call daily upon God? They are. And what does the very asking for them imply? I think God it implies that we are not without some good tokens that He is yet among us;—but it implies also, (unless our prayers be mockery,) that we are yet far, far short even of our own acknowledged standard of duty. I would not be ungrateful for the tokens of missionary zeal, which christians in this and other churches have evinced within the last twenty years, because those tokens are the gift of God: but I do maintain that there has been, not an undue thankfulness to God, but an undue self-congratulation expressed from the pulpit, the press, and especially the anniversary platform, the natural effect of which is, first to fill our churches with pride, and as a neces-

sary consequence to relax effort. I hold that the language of self-condemnation is the safest, simply because it is the truest. Some will have it that this view is discouraging; but this we cannot believe, any more than we can believe that a sincere humility for sinful defects, is unfriendly to the removal of them. No, my brethren, as in every other case, so in this—penitential humility is not groveling despondency, which abandons a duty because it is difficult; it is the parent of that noble ambition which forgets the things that are behind, and reaches forth to those that are before, till it gains the prize. Pride only, is the foe to effort, because it concerns itself in admiring what it is, rather than what it ought to be, and looks rather at what it has done, than at what it ought to do. Such pride be far from every one of us! Let us humbly bow before the truth and make no excuses for our barrenness.

And what then is the truth?—what are the facts which present themselves to us of the Presbyterian Church, at the present moment, and furnish an index of our present spiritual condition? We contract our survey. We will not uncover the nakedness of other branches of the professing Church of Christ, but look only at our own. And we look at our own, not for the purpose of uttering criminations against those whose zeal we may suppose to be more defective than our own, but of awakening our own zeal.

Look first, *at what God has done to equip our Church for this work.* We are a constituent part of the great assembly of churches in Christendom; we have been gathered into an organic form, more than fifty years; in former days we have had provided by the grace of God, (as if to prepare the ground for our labour in this field,) a large body of Ministers, eminent in their generations for piety and intellect; we have grown in number year by year; we have been kept alive in spite of opposition from without, and painful internal discord, the consequence of the introduction of uncongenial elements; we have fought a successful battle for the truth, in which God, not our own might, made us victors; we have in consequence obtained scope for unembarrassed action in any department of benevolence, and especially in this, into which we professed our desire to enter independently of influences which we thought were hurtful in their tendency. This impediment is in a great measure gone.

Still more: those in our connexion who have a heart to work and pray in this cause, have had the way to the heathen opened to them, and the suitable men raised up to go into the work; we have had as much encouragement as any one could rationally expect, from the labors they have performed: in the most extensive of our missions, the necessary pre-arrangements are

now completed in view of the great purpose—*preaching* the Gospel; schools have been successfully organized. We have not a variety of fields, because views of expediency, as well as the necessity of the case, have led us to prefer the policy of concentration. We know that we suffer with the public in consequence of this concentration, because we cannot fill the pages of our periodical with a large variety of missionary intelligence: an evil which will be remedied as soon as the Church furnishes the means of more extended operations. So far as means *have* been furnished, men have been furnished well equipped, and *there* they are, living in hope toward God, and resting upon the christian honor of those who have sent them forth; they have begun their work faithfully, and have found some favour in the eyes of the heathen. They have stout hearts, and are yet ready to live and labor and die, if needs be, in the high places of the field.

Still more: in answer to prayer doubtless, other men and women have been raised up and have offered themselves to this service, and are ready to go; twelve or more Missionary spirits wait at our doors saying, "Send us;" a certain indication of what the Lord desires of the Presbyterian Church in this matter; and a proof of what He is willing to do. Christ has not frowned upon us, though he has permitted our faith to be tried by disappointing some of our plans: but He has not frowned. All He has done, is fitted to teach this Church that as soon as it shall embody its missionary forces, he stands ready to head the host, and himself lead it to conquest.

And now look secondly *at what the Church has done to meet these invitations of our Lord?* What are the facts in respect to the means put into the hands of those who have the responsibility of managing this great interest? Listen and weep, ye who love the Lord's cause,—listen and tremble, ye who love it not enough to come up to the help of the Lord against the mighty.

Although God has given us, (what as a Church we had asked for,) room for unembarrassed action—although he has raised up men as well qualified as any, and sent them forth—although others stand ready to go—although the door is open—although our chief ecclesiastical assembly has resolved and pledged itself to labor—although we are not straitened in Christ: yet tell it not in Gath, publish it not in the streets of Askelon—*at no time have the gifts thrown into this treasury furnished an amount which, if divided among the individual professors of religion, in number about 160,000, would make the average gifts of each exceed one-third of a dollar!* Nor is this the whole or the worst view of the case. We look at our statistics, and find that some whole Churches have done nothing, and that after

all, what has been done, has been done by a fraction of the whole body. Nor is even this the worst we have to mourn over. Although our General Assembly recommended an increase in our contributions for the coming year—the startling fact is, that thus far, since the financial year has commenced, the amount received is not only not equal to, but four thousand dollars less than the amount received during the corresponding period of last year!

Now here is a strange contradiction. Let us take the most favorable view of the causes of a phenomenon which, (pardon me if I speak warmly) might almost stagger our faith in the efficiency of christian principle, as it most certainly does in the consistency of christian profession. It is said that *many of our Churches are poor*: but is there any one of them so poor as to justify this? It is said that *they have been suffering*, ever since our work commenced *under unexampled embarrassments*. It is true they have; but have they economized in other things as they have in this? It is said they *need informatton of the wants of the world*: be this also true, then must we come to the sad conclusion that their Ministers have been awfully criminal in not disseminating the requisite information. I use the word advisedly, and repeat that if this be the cause of our meagre receipts, their ministers have been awfully criminal.

Dear brethren, pause here and consider this picture.—Surely, surely the professing christians—the *Ministers* of our Zion cannot but be moved by such a statement of facts, when it shall have been laid before them, as it now is before you. What else can we do than spread it out before you, mortifying as it is. It is humiliating, it is alarming in whatever light it is considered. It calls for universal motion throughout all the churches of our connexion. An universal cry should be raised—*Where lies the fault?* Could we persuade Ministers and people to put this question, we should consider the work done.

Where then lies the fault? *Does it lie at the door of the brethren appointed for the management of the work?* They have with great solicitude asked themselves the question.—What more can they do than they have attempted to do; what appeal could they have made, which has not been made; what service rendered, which they have not rendered? Let the Church point out any reasonable claim upon them, and they will cheerfully comply, although, if it were the will of God, they would gladly be released from the heavy responsibility of working almost without means. They are very sad at this moment, dear brethren, for they are overwhelmed in spirit with calls for help, and discussions, perplexities, despondencies, which cannot be spread upon the printed page. But tell them what more they can do, and they will do it.

Where lies the fault? *Is it to be found at the door of our Ministry?* I must speak out my convictions—I dare not conceal what I conceive to be the truth. The largest, by far the largest share of accountability for the meagreness of our condition, is to be borne by them. Let me then speak to them, who myself often feel my need of the rebukes of the truth.

My brethren, did you fire up with zeal for the glory of Christ, the results would be speedily manifest. Did you give palpable demonstration that this duty in your eyes is one of paramount interest, did you in season, out of season—in prayer to God at your own firesides, in the social circle, in the sacred desk—in exhortations and faithful admonitions in private—did you in your Sessions, Presbyteries, and Synods, in your pulpit discussions of any subject which would warrant an introduction of it even remotely—did you, when standing at that high vantage ground, and during that holy time of covenant-sealing, the supper of our Lord the great Missionary—did you in all these ways show that the conversion of the world to Him to whose service you are pledged and whose blessings lie thick around you, was, not merely an item in your creed, but a reality interwoven with all your christian experience—oh, think you, you would be long without a greater enlargement of *the spirit* of missions among your people, leading to an enlargement in missions themselves? Take a case: say that one of our churches is very poor; a public collection is annually taken up for Foreign Missions amounting to *ten* dollars: (I do not suppose an imaginary case:) I ask now, is it not certain that a little personal exertion of the Minister of the flock, would double that sum?—And may not the possibility of an increase be supposed universally, except perhaps in the case of a very few large contributions? I speak as a Pastor, who knows the sinking of heart which follows after an unsuccessful public appeal: but I admit my own fault: I feel that I have not been sufficiently urgent, and especially, that I have not been sufficiently watchful for fair opportunities in private, which, if improved, are the best opportunities for pressing home any truth or duty. While I remember this, I am humbled, and fear even to seem to cast a stone at the most faulty. But let the truth be spoken, and let it be received in humility, by those who feel their need of it.

I say then, that there is reason to fear that our ministry is in danger of neglecting this duty in their avowed zeal for another. Have they not in their *defence* of the Truth, forgotten its *propagation*? Have they not been content that *their* share of obligation to the truth shall consist in standing guard over the precious deposit to see that it be not rifled? But might it not almost as well be rifled as hid away out of sight

of the world for which it was intended? What avails it if we have orthodoxy in profession, if the orthodoxy of action be wanting? or that Christ should be preached so that not a single flaw can be discovered in the theological accuracy of the teaching, if Christ be not so preached as that every believer shall be inspired to pray, and give, and labor to have his salvation made known, not in their own Jerusalem only, nor in their own Judea only, nay nor even to the dispersed of their own people merely, but *to the Gentiles*? Is that the true trumpet of the Gospel which does not summon the Church to this war? Oh my brethren, may the appointment of this day arouse first of all the Ministers of Christ, and make us humble and bow us down for our lagging zeal, and arouse the smouldering embers of our love for the world, until it shall flame so high and so steadily as that none can mistake that we are men of one calling and purpose—the conversion of the world to God. Then only shall we have no cause left to fear that our other ministrings are selfish, and our other offerings at the altar like those of Nadab and Abihu. Oh what a fear is that! Can we conceive of a more terrible condemnation than that which must await the professed leader of God's people, who, instead of grasping the interests of the world, has been absorbed in taking care of his own; instead of going forward, has held back; instead of firing the zeal of others for Christ's glory, has shed around them an atmosphere of death. Our pulpits may glitter with the beauties of learning and eloquence and orthodoxy, but if learning eloquence and orthodoxy be not warmed with Love, universal Love, their brilliancy will prove like the glitter of that region where all is chill and dead. In any degree to do this, is to abuse the Truth, and forfeit the final welcome, Well done good and faithful: ye have done it unto these—ye have done it unto me.

Then, oh my brethren in the ministry, let us see to it for ourselves. Let not weariness overcome us, let no opposition of the inimical, no indifference of the lukewarm, let no danger of being stigmatized as beggars, let no disheartening contrast between the grandeur of the cause and the smallness of our success in gathering means to carry it forward, let no poverty which is not absolute, prevent us from giving for ourselves, and laboring to induce others to give. The poorest church is rich compared with the destitutions of the perishing. I admit that my own faith sometimes almost faints when I contrast the wealth, which sits in many of our places of worship, with the fact that out of our abundance we give to the poor, poor Lazarus who lies at the gate, only the crumbs which fall from our table! I could hide my head when I behold the energy of the Church when the world's purposes are to be secured: how

mountains are cut through, and rivers crossed, and a vast mechanism constructed by the people of a single city, for the purpose of securing pure water for the body; and still more, how unnumbered thousands are spent by those who profess the truth, for baubles or luxuries. We would not recall the days of ascetic monkery: we ask not a race of barefoot friars should be raised up to preach the Gospel—but we do ask, and you, dear brethren, must *demand* from the Church, (and let those who refuse to hear, do it at their peril,) that a fair portion of its superfluity, and if there be no superfluity, then some fruit of personal self-denial, shall be given to carry the Bible and the Missionary *into all the world*.

Again: let us reiterate the question, where lies the fault?

I turn to the professing disciples of the great Missionary: the last of whose commands lies as much upon the members as upon the Ministers of the Church.

Those persons must have taken a very contracted, if not a radically false view of the spirit of christianity, who do not at once admit that a professed belief in the Gospel necessarily implies the *duty* of Evangelization. I will not, however, pause to prove this; indeed, I should feel ashamed to attempt to prove a truth so like a truism. *To pray* and *to do*, are necessary adjuncts in the cause of christian experience. If any doubt this—can they be christians?

This is not the fault which lies at the bottom of the evil over which we are called to mourn. The theory is in general right enough; it is the spirit that is wrong. Responsibility is admitted; but it is not felt. All own that we should be practical in our religion, but the admission is inoperative?

My friends, I beg you to review the principles stated in the commencement of this address. I will not repeat them further than to say, that every man should cast away his hope of heaven if he have not the Missionary spirit. Upon this grand principle, clear to my own mind as a sunbeam, I must take my stand.—Not in one way only, but in every way possible, we will hold forth the word of life, if we love it.

The question recurs: why the barrenness of our Church in respect to liberal gifts devoted to Evangelization? There can be but one answer: it is, that we need a piety which shall have more individuality.

The source of the inefficiency of any movement which requires concerted action, is the facility with which responsibility is shifted from one to another, and from the individual to the mass. The full effect of the sense of responsibility is not felt, because we lose ourselves in the crowd of those who share it with us. And let me tell you, it is very difficult for any who are not upon their guard, to avoid this danger—rather,

this grievous sin. And yet until the snare be avoided, we can hope for nothing in the shape of concerted action. All the apathy of the whole, must be traced to the parts, and if the requisite momentum be given to any enterprise it can only be *when every individual shall feel as if his personal strength was just that very force necessary to communicate the momentum.* In that case the feelings of the one, being that of the many, the vigor of individual will become a quality of the mass. None therefore may say with justice, I will work, I will give, if others will, unless he prove the truth of what he says by a vigorous, evident, and persevering demonstration. Such a demonstration may be the very make-weight that shall kick the beam. And no one without having made it can avoid the shame and guilt of the final failure.

When your piety, my dear friends, shall become more *personal*, we shall not have to deplore an empty treasury of the Lord. You will bring your gifts into the storehouse without stint or reluctance. But not until then. A revival of true piety in your souls is our only hope. Until a portion of great movement of the soul, when in the grasp of a broken Law, and in terror for its very life it raised the pitiable cry of *individual necessity*—"Lord, what must I do to be saved?"—can be transfused into all its subsequent movements, and cause it to cry with equal earnestness, "Lord, what wilt thou ME to do?—all will be in vain. Unless the act which converts a soul to God be regarded only as the first of series of activities, why—we may perhaps raise a goodly array of nominal professors who may contribute to the glory of appearances—but are they Christ's? Are our churches to be regarded as fortresses of *defence* only, to be well-provisioned and then shut up, while we who enjoy their security look with unconcern from our loop-holes upon the ruin which the enemy spreads over the unprotected country around? Are these weapons of truth given to us, only that we may defend our own heads and maintain our own ground, or are they not intended as well for offence, and to be wielded in a battle which shall secure spiritual deliverance for all the oppressed and helpless.

Brethren, brethren, however exceeding great may be our army in number and appearance, yet without the inspiration of christian love, it will form such an array only, as that of the prophetic vision, *before* the wonder was completed; when although there was noise and a shaking and bone came to his bone, and the sinews and the flesh came upon them, and the skin covered them above,—a goodly array to the eye and full of the promise of power,—there lacked nevertheless the chief thing, the grandest element of being, for it is written, "*as yet there was no breath in them.*"

Go to! then, ye who so far mistake the economy of God as to shut yourselves up in your own garrisoned defences; who think *your* work done when you have secured to yourselves and your households temples wherein to worship, and have hedged yourselves round with all the social advantages of christian appointments! Go to! self-loving avarice itself, without a spark of the holy life of Love, could not be worse than this. Nay, nay, oh! church of our love, where our Fathers dwelt, and upon whose mercies we have so long fed, if thou wouldst have the smile of Christ, thou must not be the depository only, but the dispensary of love. Beside thine altars the swallow must be permitted to find a place where she may lay her defenceless young. The houseless and fatherless, whether their destitutions be that of the body or of the soul, or of both conjoined, must be sure of food and shelter within thy walls. Thou must be a Bethesda, a house of mercy for all people, and as thy Master so thy Ministers must be encouraged to stand at thy gates, and make *the world* ring with the loud cry—"Ho, every one that thirsteth!" Upon the walls must be writ: SALVATION! For if thou art not such as this; if thou shouldst ever lose the character of active pity for the woes of suffering men, which formed, in the first days, one of the chief triumphs of thy Lord over a heartless Paganism; if thou shouldst cease in this respect to reflect, (like silver purged of its dross,) the benignant features of thy Lord,—Ichabod, Ichabod—where is then thy glory? The foe shall trample thee, and some abomination of desolation, some Godless, Christless, heartless mockery of THE TRUTH, shall stand in thy holy place, and thou shalt be left to curse and be cursed in a world in which thou meant to bless and be blessed.

The monitory voice of the past is heard uttering these warning notes. A church that is absorbed in self-enjoyment cannot long maintain the vigor of health; a church that will not work cannot live; a church that withholdeth cannot grow rich. History has set her seal to these truths.

At the best, it is "a day of small things with us." We will not despise it, but shall we be content with it? Still it is *day*. There is light yet visible upon our horizon. But it now remains to be decided, whether it is the twilight of the dawn which shall grow brighter and brighter unto a perfect day, or the twilight of the evening shall pass from dimness into the darkness of night.

Oh, then, ye sworn co-workers with our Lord, who stately renew at the supper, your pledge to follow Him fully, loose ye from the band of your necks, look up to the heavens above and to the depths of darkness, and to the desolations of earth, and with a love which cannot be diverted from the one grand

object for which ye were converted to Christ, and called to his side, quit you like men, men of large hearts.

You owe this *to yourselves and your children*, for you cannot be enlarged, nay nor even preserved, at home without it. You owe it *to the idolater*, for on every side, from the Ganges to the Wolga, the hands of drowning nations are raised, imploring help. You owe it to *your Lord*, through whom ye, ye Gentiles! have become heirs of these mercies; this christian atmosphere, these quiet christian homes, these bloodless christian altars: for who knows, ye children of the Saxon, but the knife of some Druid priest once drank the life-blood of some ancestor of yours!

There! in those far-off-lands, are brethren and sisters who, under God, are dependent upon you. Shall they stay and labor—or for want of support stay and perish,—or shall they disperse their orphan schools, and close their doors, and quit their presses, and come back to demand of you, why they were abandoned? It has come to this!

TREASURER'S REPORT.

The Southern Board of Foreign Missions in account with
JAMES ADGER, Treasurer.

		CR.
1841.		
Nov. 20.	By cash from Walterboro' church, per Rev. Mr. Boggs,	\$11 81
	Roswell church, Monthly Concert, \$75 in Central Bank Notes, of which \$60 sold for Carolina money, \$55; and \$15 for 13 50	68 50
	Six young ladies, members of the Presbyterian church, at Augus- ta, Ga., to assist in the publica- tion of "The Armenian Mag- azine,"	50 00
22.	From Mrs. C. M. Franklin, of Athens, Ga., \$16 00	
	Mrs. F. W. Thomas, 5 00	
	Individuals in Athens, 12 50	
	Midway church, S. C., 10 00	
	Williamsburgh church, 17 00	
	Harmony church, 10 00	70 50
	Less—discount on uncurrent money, 50 cts.	70 00—200 31
Dec. 6.	From Monthly Concert 2d Pres- byterian church,	13 00
16.	1st Presbyterian church, Savan- nah, thro' Joseph Cumming, Esq.	25 00
27.	Joel Early, Esq., of Greene Coun- ty, Ga., by Rev. F. Bowman,	50 00
30.	The annual Collection taken up in the 2d Presb. ch., Charleston, at the Anni- versary of the Southern Board,	266 75
	Less—Discount on uncur- rent money,	4 40—262 35
	Mr. Charles Fraser,	5 00—267 35—355 35
1842		
Jan. 3.	Monthly Concert 2d Presb. ch., Charleston,	35 50
	Collection at Indiantown church, through Mr. Gildersleeve,	37 50

	Annual collection for 1841, of Concord church, Sumter District, South Carolina,	42 00—115 00
Feb. 7.	Monthly Concert 2d Presb. ch., \$44 30; Less—disc. on uncurrent money 13 cents,	44 17
12.	Through the Hon. Chancellor J. Johnson, for collection at Aveleigh ch., 1st Sabbath in January 1842,	21 94
	Do. at Savannah, 2d Sabbath in January 1842,	7 81 — 29 75
26.	Through Rev. S. Donnelly, from Beaver Creek, annual collection,	32 06
	Through do. Monthly Concert,	11 25
	From an individual in said church, \$15; less, postage, 13 cents,	14 87 — 58 18—132 10
Mch. 7.	Monthly Concert 2d Presb. ch., Charleston,	37 00
15.	Through Rev. S. Douglas of Chesterville, S. C., the contribution of Purity and Concord churches, (of which \$10, a donation of Miss Martha Hope, deceased, and to be appropriated, \$5 to the Mission in Liberia, and \$5 for the spread of the Gospel in India,)	41 68
24.	Through S. Lacoste, Esq. from Mount Zion church, Sumter District, of which \$30 for the education of two heathen youths at Cape Palmas, Africa,	91 50 — 170 18
April 1.	Through Rev. Mr. Gildersleeve, from James Main and others, Hickory Flat, \$2 50; less, discount, 6 cents,	2 44
	From Rev. J. Winn, Darien, Ga., this amount from a female in Georgia towards paying \$100 for the education of a heathen youth, which she had agreed to do,	20 00
	Monthly Concert 2d Presbyterian church, Charleston,	31 00

	5.	Through Mr. T. Warley, from Rev. Anthony W. Ross, Treasurer South Carolina Presbytery, col- lections from the churches of that Presbytery,	99 25	
		Less—discount on uncur- rent money,	60	— 98 65
		Through Joseph Cumming, Esq. Monthly Concert 1st Presby- terian Church, Savannah,	10 00	
		From Jackson's Creek church, through John Adger, Esq.	37 44	
	14.	Through R. Habersham & Son, by Dr. Thomas M. B. Harden, from the Ladies' Missionary Society of Liberty County, Geo., \$64 98; less, postage, 12 cents,	64 86	
	15.	Through Rev. B. Gilder- sleeve, Monthly Concert, Greensboro', Ga., by J Cunningham, Esq.,	60 00	
		Less—discount on uncur- rent money,	1 20	— 58 80—323 19
May	3.	Through Joseph Cumming, Esq., collection Monthly Concert, 1st Presbyterian Church, Savannah,	10 00	
	12.	Monthly Concert 2d Presbyterian church, Charleston,	22 10	
	18.	Through Mrs. Mary Jones, from the Union School Juvenile Mis- sionary Society, of Riceboro', Liberty County, Ga., for the use of the mission in which the Rev. J. L. McBride is engaged,	5 00	
	21.	From Rev. G. W. Boggs, Walter- boro', S. C.,	8 50	
		Through Rev. B. Gildersleeve, from Fair Forest congregation, by Rev. James Saye. \$16; less, postage, 38 cents,	15 62	
	26.	Through the same, from Good Hope Church,	10 00	
	30.	Through C. S. Dodd, collection in Presbyterian church, Harris Neck, Ga.,	8 10	— 79 82

June 6.	Through Sidney Crane, Esq., collection in Presbyterian church, Columbia, for Assembly's Board Foreign Missions,	55 00
	Collection at Monthly Concert,	45 00—100 00
	Monthly Concert 2d Presbyterian church, Charleston,	35 00
15.	Through Joseph Cumming, Esq., Monthly Concert First Presbyterian Church, Savannah,	10 00
20.	Through Wm. Shear, Esq., as follows:	
	Annual subscription, in part, of the Presbyterian church Augusta,	243 50
	From the Ladies' Missionary Society, Presb. ch. congregation, Augusta, through their Treasurer, Miss Sarah Elbert,	45 00
	Monthly Concert Presbyterian Ch., Augusta, for December 1841	10 50
	Do. for 1842, Feb.,	11 50
	Do. " Mch.,	10 00
	Do. " Apl.,	13 62
	Do. " May,	10 00
	Do. " June,	3 00
	From Mrs. Nesbit, Athens, Ga.,	10 00
		<hr/>
		\$68 62
	Less — discount on uncurrent money,	1 25—67 37—355 87
	Through do. from Mrs. J. P. Force, of Augusta, Ga., for Missionary Chronicle,	1 00—501 87
22.	From Mrs. Leland, Treasurer Ladies' Association of Columbia in aid of Foreign Missions, of which \$30 is to constitute Mrs. Sarah B. Peck a Life Member of the Assembly's Board,	41 25

	Contribution of the Juvenile Association of Presbyterian church,	8 25—	49 50
July	5. Monthly Concert, 2d Presb. ch. Charleston,	37 00	
	Through Joseph Cumming, Esq., Monthly Concert 1st Presbyterian church, Savannah,	10 00	
	11. From D. W. Harrison, on account of collections for Missionary Chronicle,	15 00	
	Through Rev. B. Gildersleeve, collection at Beaver Creek church,	9 00	
	Donation from an individual,	10 00	
	From Rev. S. Donnelly, for 20 copies of Foreign Missionary,	2 00	— 21 00— 83 00
Aug.	8. Monthly Concert, 2d Presb. ch., Charleston,	24 00	
	10. Through Joseph Cumming, Esq. Monthly Concert 1st Presbyterian Church, Savannah,	10 00	
	17. From Juvenile Missionary Society, 2d Presb. ch., Charleston, balance of collection,	34 00	
	From A. Giles, Esq., Lowndesville, S. C., of which \$1 is for one year's subscription in advance to the Missionary Chronicle,	5 00	
	From Rev. John Winn, of Darien, Ga., for Foreign Missions under the Presbyterian Board, \$50; Less—discount on uncurrent money, \$2 37; and a bill of the Bank of Darien, valueless, \$5—\$7 37,	42 63—	115 63
Sept.	23. Through Wm. Aldrich, collection Presbyterian Church, St. Marys, \$40; Less—postage, 38 cents,		39 62
Oct.	3. Through Rev. J. Winn, from Darien Church,	5 00	
	4. Through Joseph Cumming, Esq., Monthly Concert 1st Presbyterian Church, Savannah,	20 00	
	5. Monthly Concert 2d Presbyterian church, Charleston,	60 95	

	31. Through B. King, Esq., from Monthly Concert Rosswell Presbyterian church, Cobb County, Geo., of which \$50 in bills of the Central Bank, Geo.,	56 50—142 45
Nov.	3. Through Wm. Shear, Esq. from Washington, Wilkes County, Georgia,	45 00
	7. Monthly Concert, 2d Presbyterian Church, Charleston,	16 00
	Balance of quarterly collection of Juvenile Missionary Society 2d Presbyterian Church,	42 53—103 53
		<hr/>
		\$2,411 05

1841.

DR.

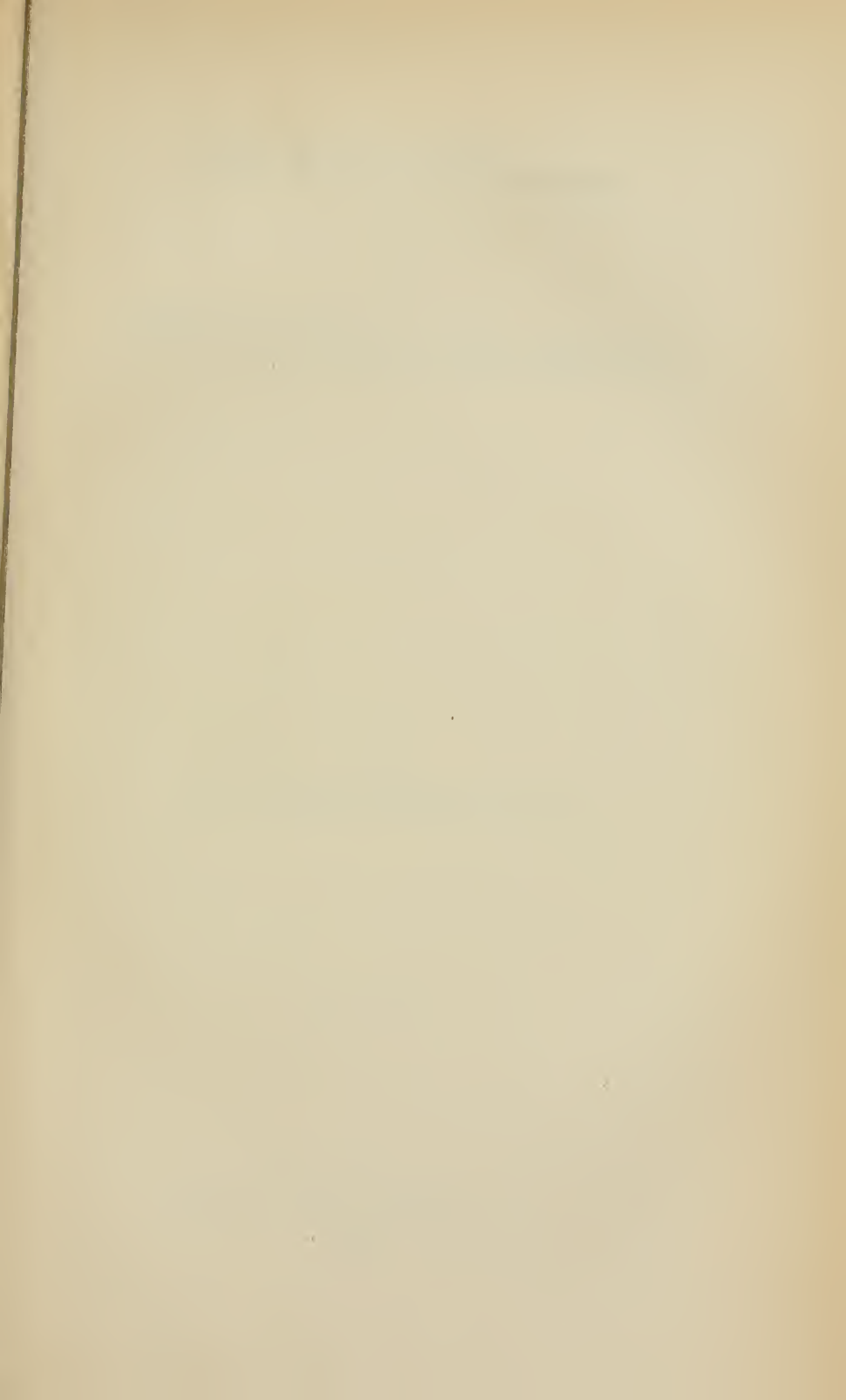
Dec.	1. To paid Executive Committee's order to remit J. B. Adger, Smyrna, the amount contributed to aid his Publications by the young ladies of Augusta, Ga.,	\$50 00
------	--	---------

1842.

Feb.	12. To remitted J. Patton, Treasurer Assembly's Board, by order of Executive Committee, Jas. Adger & Co., draft at sight on Brown, Brothers & Co., New York, \$500, a 1 per cent premium,	505 00
	To paid Executive Committee's order to Rev. Thos. Smyth, for his bill of postage, freight, &c.	6 00
May	22. To paid Executive Committee's order to Rev. B. Gildersleeve, for printing last Report,	12 00
Aug.	22. To remittance to Walter Lowrie, Esq., Secretary to Assembly's Board, per order of Executive Committee, Check of the Bank of Charleston on the State Bank, New York, \$1000, a 1 per cent premium,	1010 00
Oct.	15. To remittance to J. Patton, Treasurer Assembly's Board, by order of the Executive Committee, to pay for 60 copies of the Foreign Missionary, and for the general purposes of the Board, the sum of \$500, in James Adger & Co.'s Draft at sight on Brown, Brothers & Co., New York, for \$500, a 1 per cent premium,	505 00

Nov. 9. To paid order Executive Committee to Rev. T. Smyth, for account of publication, postage, and numbers of Foreign Missionary for the use of the Board,	18 00
To paid order Executive Committee to Trustees of Charleston Depository, for use of Rome,	50 00
To remitted Rev. David Wells, Treasurer Assembly's Board, by order of Executive Committee, in James Adger & Co.'s Bill on Brown, Brothers & Co., New York, for \$203 02, a 1 per cent premium,	205 05
	<hr/>
	\$2,361 05
Balance in hands of the Treasurer, being in Bills of the Central Bank of Georgia,	50 00
	<hr/>
	\$2,411 05

JAMES ADGER, *Treasurer.*



The Rule and Measure
OF
CHRISTIAN CHARITY

BY THE
REV. THOMAS SMYTH, D. D.

CHARLESTON, S. C. :
PRINTED BY B. JENKINS, 100 HAYNE-STREET.
1847.

THE RULE AND MEASURE OF CHRISTIAN CHARITY.

DUTY OF MINISTERS TO PREACH FREQUENTLY ON THIS SUBJECT.

Allow me still further to occupy your attention while I endeavor to expound the rule and measure of christian charity, as it is laid down by the Apostle in 1 Cor., viii. 12. "For if there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not." Such an exposition will, I am aware, seem unreasonable and unnecessary. What, you will say, "are we to be continually lectured upon the duty of giving money to the endless objects for which our charity is demanded?" In reply I would say, that it is the duty of every minister of the gospel not only to preach that gospel to those who are still impenitent, just as certainly to "TEACH" those who have received the gospel, "ALL THINGS WHATSOEVER CHRIST HAS COMMANDED." But the great duty enjoined upon us by Christ, is to employ every means within our power, to extend the knowledge and the means of salvation to every creature at home and abroad; in our own neighborhood; in every part of the country; and in every part of the world. And as this work at once puts into requisition all the available resources of *every* individual believer, it follows, that no duty is more imperative, none more important, and none more necessary to be enforced, than the duty of consecrating our resources, as well as our bodies, souls and spirits, to the cause of Christ. Without such consecration the work of the Lord cannot be carried on in any one department of christian effort, and must therefore be abandoned. And while a cold and partial discharge of this duty characterizes christians, it is as evident that but little good can be accomplished; and that no millennial reign can ever arrive until ALL who love the Lord Jesus Christ are found labouring for Him, and not for themselves, and freely distributing to His cause, ALL their possible means.

As it has been proved that charitable collections are an instituted means of grace, and a part of the public worship of God, and therefore an essential part of christian faith and practice, no one can possibly "fulfill the work of the ministry," who does not endeavor to train up his people in the habit of christian liberality, so that they shall be found *as* "ready to distribute and *as* willing to communicate," *as* to pray, to read the Scriptures, to be humble, to be holy, and to add to their faith every other grace. And as these various graces are to be preserved

and increased by "line upon line, and precept upon precept," so it is also with this grace and duty of christian charity.

Further, the christian minister is to be guided in the selection of his topics of brotherly admonition by "the analogy," or proportion "of faith," and the *relative* importance and practical *necessity* of the various duties enjoined by Christ, and implied in christianity. Now, the fulness and variety of Scripture on the subject of christian charity, is very remarkable. No other duty is more clearly, more frequently, or more solemnly commanded. Such precepts as these—"honor the Lord with thy substance and with the first fruits of all thine increase," "remember the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive'"—are found every where throughout the sacred volume. "As they therefore who must give account unto God" for the manner in which they have taught in his name, ministers must take heed that they give *due* prominence to this matter, "whether men will hear, or whether they will forbear."

But still further, is there any danger to which more than others, his people are exposed, and in consequence of which they are in danger of "making shipwreck" of their everlasting hopes?—is it not, I ask, the duty of every christian teacher. the more carefully, earnestly, and constantly to bring THAT danger to the view of his people, to forewarn them of it, and to endeavor to save them from its dreadful overthrow. But THERE IS SUCH AN EVIL, AND THAT EVIL IS COVETOUSNESS,—the love of money and of property, and the consequent unwillingness to part with it in the exercise of charity, or to give it in that measure of liberality which the word of God enjoins. There is no other crime *so often* referred to and denounced both in the old and new Testament as this is, nor one that is so frequently adverted to, and so terribly condemned, by our blessed Saviour during his personal ministration on earth. Neither does Christ exempt *any* churches from this duty, or from these charges because of their *poverty*. We suppose that we shall be allowed to be perfectly safe in asserting that the churches over which the apostle Paul exercised a superintendence possessed, among their members, far less wealth than most churches in the present day. Opulent men may have been found here and there among them. But when we remember that the christian faith was a discreditable one,—the "sect every where spoke against,"—a fellowship into which "not many mighty, not many noble," were called—we can have no doubt that, as compared with our own time and country, the christians of the apostle's day must have been truly "an afflicted and poor people," whose simple maxim was "Having food and raiment, let us be therewith content."

Yet it was to these poor and despised societies that the apostle NEVER wrote without using the most emphatic warnings against covetousness and motives to charity. And it deserves our particular attention, to observe the rank and order in which he places this "respectable" vice of covetousness. It is always classed by him with the most enormous offences.

1 Cor. v. 11.—"I have written unto you not to keep company, if any man that is called a brother be a fornicator, *or covetous*,—with such an one no not to eat."

Ephes. v. 3.—"But fornication, and all uncleanness, *or covetousness*, let it not be once named among you. For ye know that no unclean person, nor *covetous* man, who is an idolater, hath any inheritance in the kingdom of Christ or of God."

Coloss. iii. 5.—"Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness*, which is idolatry."

Heb. xiii. 5.—"Let your conversation be *without covetousness*, and be content with such things as ye have."

2 Tim. iii. 2.—"In the last days perilous times shall come,—men shall be *covetous*."

That minister, therefore, is "a false prophet," "a lying deceiver," and the *greatest enemy* of his people, who through fear or favour attempts to hide, or to invalidate, or to soften down, the declarations of the most High God, who associates not *misers* merely, but all who are *covetous*, with the vilest of criminals; characterizes them as "idolaters;" threatens them with the direst punishment; and excludes them absolutely from the kingdom of heaven. And hence it is the greatest kindness a minister can possibly exhibit to his people, to bring before them the enormous guilt and danger of covetousness, and the imperative necessity of christian liberality. "The love of money," said Andrew Fuller, "will, in all probability, prove the eternal overthrow of more characters among professing people, than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported." And what evil is more prevalent or alarming at the present day, or more fatal to the progress of true piety than this,—and what is the result? By accumulating wealth beyond the amount necessary for the comfortable support of our family, and dependents, we multiply the attractions of the world; wean our affections from the things that are above; enhance our fondness for the vain, trifling and costly ornaments of life; minister to our taste for pomp and distinction; nurture our love for ease and indolence, encourage pride, arrogance and selfishness; are tempted to esteem ourselves higher and better than others; become wise in our conceits, confident in our own wisdom, dogmatic in our own opinions and overbearing in our tem-

per; and because we are independent of men and of any immediate want, we are insensibly led to feel independent of God, to set up our judgment in opposition to His, to dictate even to THE ETERNAL, and to go into eternity filled with a sense of our own importance. Such are the necessary *tendencies* at least, and in many cases the *actual* results of the possession of resources beyond our necessary and comfortable maintenance. And is not, I ask, this hoarding of property, the wide-spread and all-absorbing passion of the times? And is not the established and universal opinion of society *in favour* of this practice, and in opposition to the teachings of heaven? Most certainly it is. "Men will praise thee when thou doest well for thyself." "The wicked blesseth the covetous man whom the Lord abhorreth." And it was to such persons our Saviour said, "ye are they that justify yourselves before men, but God knoweth your heart, for that which is highly esteemed among men is abomination in the sight of God."

But if, as is universally allowed, covetousness is THE GREAT INIQUITY of our times, shall not the watchman of the Lord warn his people of it, and that so much more as he sees how impossible it is for them to escape from its soul-destroying snares without the most lively sense of their danger, the deepest conviction of its fatality, and the most constant watchfulness and earnest prayer? Certain it is, that every *sincere* christian is anxious to *know*, in order that he may *do*, the will of his master, and the language of his heart is, "I love thy commandments above gold, yea above fine gold, I esteem thy precepts concerning all things to be right, and I hate every false way." Believing therefore these things, and that "making collections for the poor, and other pious purposes" is, as the "Confession of Faith" teaches, an ordinance of the Church, just as much as prayer, singing praises, reading, expounding and preaching the word of God, or administering baptism and the Lord's Supper, and that it has ever been so regarded from the very days of Christ and his apostles, we feel constrained to "put you in remembrance of these things, though ye know them," and though some of you may be "established" in their belief, and are endeavoring faithfully to conform to them your feelings and practice. Every man's own heart, and experience, will tell him that there is no part of christian duty more difficult, or more opposed to our natural propensities than this, and none therefore, to which we require more frequent and faithful urgency. And when it is remembered that ministers feel included among those whom they address, that they put upon others none other burdens than what they are themselves willing and obligated to assume, and that although they may not have large resources, it is at least as difficult for a man with moderate means to give *his due* pro-

portion of these means, as it is for those who possess much to give to the full measure of *their* ability and duty; when, we say, these things are borne in mind no one can impute to any other than kind and conscientious motives their importunate anxiety that their hearers may all escape the guilt and the doom of the covetous, or the unfaithful stewards, and reap the reward of the self-denying and the liberal-hearted.

WHAT CHRISTIAN CHARITY IS.

What then, let me ask, IS CHRISTIAN CHARITY, and what is the rule and measure by which every man is to be guided in his exercise of the grace of liberality, and his stewardship over his property?

As to the first question, the apostle says, that true charity necessarily implies, and springs from, a willing mind. The heart must be ready to give; predisposed, willing, prompt. Charity does not consist in the outward *acts* of benevolence, since these may proceed from improper motives,—from selfishness, from a regard to the expectations and opinions of others, from pride, ostentation, vanity, or self-righteousness. Such acts may, therefore, be constrained, and arise neither from a disinterested nor a willing mind. The apostle, therefore, teaches, that a man may give all his goods to feed the poor, and yet have no charity, and no true piety. It is the will, the motive, the disposition, that gives worth to the oblation, and, as it regards divine acceptance, puts the poorest giver upon the same footing with the richest. A *less* amount may thus be the *greater* charity; and where there is nothing to give, God accepts the will, when, in His judgment, it is sincere. That conduct then, is not true benevolence which arises from the working of mere natural impulses of sympathy, generosity or kindness; or which is drawn from the reluctant giver by the force of external appeals to character, fortune or shame.

To be really virtuous and christian, charity must, in the *first* place, be voluntary. Our character lies in our will, which is endued with authority to command, control and regulate all the other powers both of soul and body. In point of action, therefore, the will, as has been said, is the whole man; and a man is a moral agent, and to be regarded as acting either rightly or wrongly, only as he does, or does not, act by the free and cheerful dictate of his own will.

But in the *second* place, the outward act of giving in order to be truly charitable, must be performed from a principle of duty. An action done for amusement; for the gratification of taste; under the impulse of any of the appetites of our nature; or from a regard to the pride of station and of character; is not *virtuous*, much less *christian*. To become virtuous, an

action must be performed, not only voluntarily, but also because it *ought* to be done. And it is only therefore when principle, that is, a sense of duty, operates on the will, and constrains it to determine to bestow any given amount of money or of goods, that the action is truly virtuous. Then only is such a contribution given on virtuous grounds, and in opposition to all the difficulties and the hostile inclinations that stand in the way;—and then only is the act of giving true charity.

But in the *third place*, there is something still wanting to constitute such an act of liberality, *christian* charity. To be christian charity, our gifts must be set apart not only *willingly* and because we think we *ought* to part with them,—they must be given also from a principle of love to Christ and regard to His will. If our charity is christian, the Scriptures will be our standard, and the measure of giving *there* prescribed, will be our rule of beneficence. The christian is one who realizes that “he is not his own,” that he “is the Lord’s,” that body, soul and spirit have been redeemed by Christ, and are to be consecrated to Him;—and that he is no longer, therefore, to live as his own master or for his own ends, or by his own opinions and rules, but unto “Him who died for him” and by whose blood he has been redeemed. Love to Christ is, therefore, the great animating and governing principle of the christian. And since Christ desires him to live while here below, for His glory, for the furtherance of His cause, and for the salvation and general good of men, the christian endeavours to consecrate his property, his talents and his whole influence unto Him who hath “loved him and given Himself for him.”

If then you possess christian charity, with which all your profession is as “the sounding brass and the tinkling cymbal,” you have “a willing mind.” You have an inward predisposition and desire to “honour the Lord with your substance.” You are determined to set apart all that He requires to His service, and the claims of benevolence. And feeling that your property is His and not your own, and that He has a just claim to all you are and all you possess, you have such a readiness and desire to give, that even if unsolicited, you would be found, like the Macedonians, “praying us with much entreaty to receive the gift.” If actuated by christian charity, you are more afraid of not giving as much as you ought, than of giving too much. You feel, in respect to what you contribute, that you do not so much *give* it as if it were your own, but *deliver it up* to Him whose it is, and whose stewards you are. Your language is not that which is too commonly heard: “well I suppose I *must give you* something” but it will be, as it ought always to be, “I will cheerfully render unto the Lord that which is His due.” You measure your duty not by what others give; not by

appearances; not by what you have given before; not by strongly excited feeling; not by the popularity of the cause; but by the word of God, by your duty to God in Christ, and by your consequent duty to your fellow men. And after you have given all that you can, you consider that you are an "unprofitable servant;"—look to the blood and righteousness of Christ alone for salvation;—and are ashamed that you should give so little in return for the innumerable and incalculable benefits Christ has conferred on you. The language and the spirit of every true christian is that of the late Lady Glenorchy, as found in her Diary, and which she now speaks to us as a voice from the tomb: "O MY gracious Saviour, as I have devoted myself, and all I have unto thee this day upon my knees, and with my heart and tongue, I would now in thy presence confirm it with my hand; and with all sincerity of heart, solemnly give up and commit to thee my soul, body and spirit; my life, reputation, goods, friends, relations, health and outward comforts; my understanding, will, and affections; in short all that I am and have, to be disposed of as shall be most for the glory of thy name, and eternal good of my soul. Guide and comfort me through life; be with me to support me and comfort me in death, and receive at last into thy kingdom and glory, to be ever with thee throughout eternity. And the whole glory and praise shall be ascribed unto the Father, Son, and Holy Ghost, one God for ever and ever."

Have you then, this charity which never faileth? If you have, blessed are ye,—yea "blessed are the merciful, for they shall obtain mercy." But if you are without this charity, then you are "nothing;" your profession will profit you nothing; your benefactions, however large you may think them, will be counted as less than nothing; your "hope will be destroyed;" all your vain confidence will be overthrown; and "when weighed in the balance you will be found wanting."*

THE RULE AND MEASURE OF CHARITY.

What then, you will now ask, is THE RULE AND MEASURE BY WHICH THIS CHARITY IS TO BE GUIDED? The rule by which christian charity is to be measured and guided in its promptings is at the same time merciful and just. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."

This rule is *merciful*, because it does not require impossibilities. It does not enjoin absolutely any given amount, irrespective of our circumstances. It does not *so* connect our giving with God's blessing as that we shall not enjoy God's favour if wholly *unable* to exercise liberality.

*See Note A.

It places charity *essentially* in the heart and the disposition. And if there exists the spirit of charity without the ability to manifest it in deeds, God accepts the will, and hears the prayer, and blesses the merciful desire. The poor and the rich are thus put upon an equality. The poor may gain much acceptance and reward as the rich. If the poor can *give* nothing, they can still be truly charitable in the sight of God, "who looketh upon the heart," and who will treasure up in remembrance all their tears of pity, their sighs and moans, their prayers and aspirations, their counsel and advice, their activity and zeal, their humility and lowliness, their faith and hope. Even their "cup of cold water shall not lose its reward" but shall be gratefully acknowledged before an assembled universe. And if out of their deep poverty the poor can find in their heart to contribute something to the cause of Christ,—if depending upon future resources they are willing to give all they have, though it be but a mite, the gift will not be spurned by God, but will be esteemed by Him greater than the abundance of the rich, and receive at his hands a more munificent reward.

Believer! Hath the Lord increased,
 With bounteous hand thy store?
 And while thy neighbour's wealth hath ceased,
 Doth thine augment the more!
 Then let the poor, the wretched, share
 A portion of thy gain;
 But give in faith, and give with pray'r
 Else all thy gifts are vain.

'Tis writ that once the Saviour stood,
 While crowds the temple sought;
 And with unerring glance review'd
 The varied gifts they brought.
 The rich, the great, swept proudly by,
 And cast their offerings in;
 But oft the haughty step and eye
 Defiled the act with sin.

At length a widow, poor and lone,
 Comes bent with years and woes;
 Two mites are all she calls her own,
 And in those mites she throws.
 Ill can that weak and shrivell'd hand
 The scanty pittance spare;
 But faith and love the gift demand,
 And lo! the gift is there.

And doubtless some that gift beheld
 With wonder and with pain;
 And some the act had fain repell'd
 With ill-conceal'd disdain.
 But Christ the holy motive priz'd,
 And heard the contrite sigh;
 And taught that deeds by men despis'd
 May have their praise on high.

"That widow mark, whose hoary head
 Has long with anguish striven;

Her's is the noblest gift," He said,
 Which has this day been given!
 The rich, the great, whose means o'erflow,
 A fraction here let fall;
 But she from home of want and woe
 Comes forth and gives HER ALL!"

"I want to give the widow's mite," said an old lady worth her thousands, as she handed *ten cents* to give the bread of life to millions perishing in ignorance and sin.

Said a gentleman of a large income, "I suppose I must give my mite," as he very reluctantly handed a *dollar* to one collecting funds to send the gospel to the destitute.

"My husband is very liberal, said the wife of a spruce, thriving young man of business. He never passes the hat at the door. He always carries a ten cent piece with him, though sometimes, if they do not hand the hat, he carries it home again."

It is not common for those who receive the offerings of the people for the Lord's treasury, to hear allusions made to the poor widow whose benevolence is recorded in Mark xii. 41-44. The example is evidently quoted with self-complacency by men and women, and by professors also, as an apology for giving a very small sum, far below the ability God has given. Is it intended as a cloak for their covetousness, or do they really think that the *smaller* the sum, the more acceptable it is to God? It was not, be it remembered, the *smallness* of what the widow gave that drew forth the commendation of the Saviour. It was the greatness—the munificence of her benevolence which he applauded. The rich gave of their abundance a part, and a very small part probably of their surplus; she gave all that she had, yea, all her living.

The measure of benevolence, then, is not the amount *given*, but the amount *left* from which the offering is taken. No person can exceed the poor widow in benevolence. How few come up to her! How many would call it an act of imprudence to imitate her! None can properly claim to imitate her till they give all they have, *yea, all their living*. And to shelter penury giving under the cloak of the poor widow is to add falsity and hypocrisy to covetousness.

How *merciful* then is the rule of christian charity, as God has laid down. How much does it bespeak the goodness of Him who "considers the poor," whose tender mercies are over all His other works, and who while he allots to every one their measure of good and ill, of health and sickness, of wealth and poverty, equalizes to His own children every condition of life, whether prosperous or adverse; leaves no ground for murmuring or discontent; makes every thing to work together for good; and proportions the measure of their present peace and

future blessedness not to their outward circumstances but to their inward faith, and hope, and holy devotedness.

But while the rule of charity here laid down is thus merciful and compassionate to the poor, it is equally JUST in its application to those who have any means which might be employed in the cause of charity. The same God who can discover the spirit and purpose of charity where there is nothing to bestow, can as certainly determine when there *are* means which might be devoted to His cause, were there first a willing and a charitable spirit. And just as certainly as God will accept the will for the deed, where there is no ability to perform it, will He reject the assumption of charity, where there is not the employment of every possible means for embodying that will in the overt act of charity. The secrets of our condition are all known to God, however concealed from man. There is nothing hidden from His all-searching eye. And He will render to every man in exact accordance to what such a man could, and might, and ought to have done. "For," says the apostle, "it is accepted according to what a man hath." There must be a proportion between a man's means and his giving. He that has little must give, though he can give but little. He that has more must give more. He that has much must give much. And he that has large resources must give largely. ALL MUST GIVE, AND ALL MUST GIVE IN EXACT ACCORDANCE WITH THE MEANS WHICH GOD HAS ENTRUSTED TO THEIR STEWARDSHIP.

Nay more, the real charity of the gift and the consequent recompense of which it shall be thought worthy, according to the rule of the divine *mercy* (for in *justice* we can deserve nothing, since we can give nothing but what we have first received,) depends not only on the amount a man actually gives, but also as has been said, upon the *amount in each case retained*. On this principle Christ pronounced the widow to have given more than all the wealthy, for she retained nothing. And so, also, may we be assured, He judges now. And when, in the end, He shall reckon with those who are now entrusted with property as stewards of his bounty, it will be on this principle He will decide in every case. To withhold, from mere love of keeping, when God condescends to ask anything for His work—then to bestow our substance upon vanity, or unnecessary personal indulgence, to the setting aside of His claim, or to the crippling of our ability to answer that claim, is therefore to expose ourselves to great evil. "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house." So to deal with God will certainly be to impoverish ourselves and them that come after us, and to deprive ourselves and them of God's

blessing on what we possess, and of the comfort in now using and enjoying His mercies which that blessing implies. It will be to bring the "moth on our garments"—"the canker on our gold and silver." The very "*rust*" of them—the evidence of their being hidden in a napkin, contrary to God's purpose in committing them to our trust—will "witness against us," and "eat our flesh as it were fire!"

God will not accept our offerings therefore, unless they are willingly and liberally bestowed. Such offerings are not charity. They are not evidences of a truly charitable and willing mind. They are merely given as excuses, to silence conscience, to meet the expectations of the church, to appease the frown of an otherwise dissatisfied community, or to compound with God for the *full measure* of our obligations. God will justly punish the imputation such offerings thrown upon His character. He will reject all such gifts, however great. He will "spue them out of his mouth." He will say to such contributors, as he did of old "To what purpose is the multitude of your sacrifices unto me, saith the Lord. I am full of the burnt offering of rams, and the fat of fed beasts. Bring no more oblations. Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, because ye have robbed me, from the last even unto the greatest of them, every one is given to covetousness."

WHAT EVERY MAN HAS AND WHAT AMOUNT EVERY MAN SHOULD GIVE.

So much then for the rule and measure of charity. Two questions, however, still present themselves, necessary to be answered, before we can fully understand this rule. First, what may a man be said to have, out of which he is required to give? A man, we reply, has all that income which arises from his salary in office,—his wages for service, or his interest on money already accumulated. But further than this, a man has not only what he now possesses, but what, by proper industry and exertion, he might obtain; and also what, by strict economy and self-denial, he might be able to *save*. Many persons, by a little increased exertion, could earn what would enable them to bestow something in charity; and it may be safely affirmed that millions are annually expended without necessity, even by christian families in useless, nay worse than useless, luxuries of dress, equipage and decoration, in feasting and gluttony, and in the thousand ways by which we engender pride, impair health, and minister to the injury and ruin of the soul. Now, for all that we have, for all that we waste, and for all that we *might* obtain, God holds us accountable; and this is what He

will make the standard of our personal responsibility, when we "give our account unto Him." The christian is therefore required to "be diligent in business," "working with his hands the thing which is good, that he may have to give to him that needeth;" and ministers are to "charge them that are rich in the world that they be not high-minded, nor trust in uncertain riches, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life. But they that WILL be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition, for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The other question to be answered is, what is the proportion of that which a man has, which the Lord required to be devoted to christian charity. This amount must, it is plain, be in exact proportion to the means which every individual possesses, or which he may secure by frugality, economy, and simplicity, both in living and of dress. And what that exact proportion is must be decided by such general rules as these: "Honor the Lord with thy substance, and with the first fruits of thine increase." "Take no thought for the morrow." "Freely ye have received, freely give." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "He that soweth liberally shall reap also bountifully." And if you still desire a more definite understanding of the amount implied in these rules of charity we will give you the opinion of one of the wisest christians that have ever lived, I mean the venerable Baxter. "A tenth part of their entire income is," he says, "too much for some, and much too little for others; but for the most part it is, I think, as likely a proportion as it is fit for another to prescribe in particular." And by this he means not a tenth, after deducting our expenses for our families or our persons, but a tenth of our whole income; "for," says he, "after such provision is deducted, it is far more than a tenth, if not all, that must be given." Dr. Fell in his life of Dr. Hammond, says, "the rate and sum of what the doctor devoted, was the tenth of all his income, wherein he was so strictly punctual, that commonly the first thing he did was to compute and separate the poor man' share." And precisely in the same spirit we have heard of an excellent minister of Christ, who having received an unexpected legacy of \$50,000 from a man who happened to enter the church in which he was preaching and derived benefit from his ministry, immediately set apart \$5,000 for the cause of God, and, what was more

remarkable, a friend who knew his habit of devoting a tenth to God, sent him a thousand pounds that his ten might be unbroken, and of this he also devoted £100. Let us be followers of such men, even as they followed Christ, remembering that He gave himself for us.

Certain it is, that with comparatively few opportunities of doing good; with much less enforcement to benevolence; and with no motive at all equal to the ever boundless obligations under which we are laid by the full disclosures of redeeming love; the Jewish people were anciently required to give one tenth of all their income of every kind, besides voluntary offerings, which were manifold.* Many considerations also led to the conclusion that a tenth of all that a man possessed was under patriarchal ages and from the earliest period considered as devoted to the Lord.

My brethren, is not this discussion most timely and most necessary? Does it not concern us all? Does it not enter deeply into our preparation to live holy lives and to die peaceful and happy deaths? Is there not much infidelity, and much practical atheism on this subject? Do we not regard ourselves lords of all we possess? Do we not consider charity as something voluntary and supererogatory; as something not essential to our christian duty, and the omission of which does not invalidate our christian hopes? Is there not a disposition to regard collections for the poor and other pious objects as an intrusion upon the house of God; an addition to God's worship and ordinance; an unwelcome duty; a device of ministers; and a mere worldly and carnal object? Are there none among us who give nothing they can avoid; who are full of excuses; and who love their money better than their souls, and better than their God? Are there not many, who never give on principle and according to the full measure of what God has given to them, and what God requires from them,—who give, therefore, *merely* by impulse, and only when they can give without in *any way* inconveniencing themselves? Are there not many who make their past givings an excuse for their present covetous withholdings, altho' God has been still continuing to bless them? Are there not many who make temporary and partial losses of what they might have gained or might have retained, a ground for refusing to give according to what they *still have* and continue to possess? Are there not many who make the contributions of *other* and *poorer persons*, or persons who are covetous and illiberal, the standard of their benefactions? Are there not many who never deny themselves or their families whatever they desire, who nevertheless, habitually deny the Lord what

*See Note B.

He claims at their hands? Are there not many who feel unhappy, dissatisfied, or even fretted, when any cause of charity is pressed upon their attention? Are there not many who, if absent from church when any object is presented for its support, never think of giving their proportion towards it, even though it be one of the regular seasons of systematic contribution? Are there not some who absent themselves when a collection is expected to be taken up in church? Are there not some who never approve of any one object for which their contributions are solicited and whose charity is actually paralysed by conscientious scruples? And are there not some who with shameless effrontery allege that they have done giving while never known to have begun? And are not our churches altogether in fault when censure or discipline is extended towards other shortcomings and sins of christians, and when christian professors who are known to be covetous and penurious in their charity are allowed to pass and unrebuked?

We confess, Brethren, we have deep feelings and great fears on these points? We sit in judgment upon no individual, but "we have continual heaviness of heart" on account of this very matter. Bear with us, then, if even by general surmise we give pain to any heart conscious of a *right spirit* and a right purpose in this matter. But be assured, the warning is not unnecessary, nor any subject more needful to be frequently, fully, and faithfully examined.

The subject of christian liberality, is a great, a practical and a vitally important matter, and stands intimately connected with your own personal salvation and the salvation of others, with the prosperity of our churches, and with the extension of the kingdom of Christ.

Be ye then, my brethren, instructed and warned. Remember, that the mere approbation of the worth and goodness of any cause—the wishing of its prosperity and advancement—or an inclination to assist it—*is not charity*, because all these may exist, while there is no will to *give*—no recognition of our duty and obligation to *give*—and no conscientious conformity to the rule laid down for our *giving*. The disposition of men's hearts is revealed by those many excuses by which they apologize for their own conscious neglect of this great duty. "It is wonderful to consider," says the celebrated Dr. South, "how a command or call to be liberal either upon a civil or religious account, all of a sudden impoverishes the rich, breaks the merchant, shuts up every private man's exchequer, and makes those men in a minute have nothing at all to give, who at the very same instant want nothing to spend. So that instead of

relieving the poor, such a command strangely increases their number, and transforms rich men into beggars presently." Now if a man really has nothing to give this is a sufficient reason for his not giving both to God and man, but if he has means from which he might give, such an excuse as Dr. South says, "is an intolerable hypocrisy towards both. And do men in good earnest think that God will be put off so? Never then pretend that thou hast a heart to pray, while thou hast no heart to give, since he that serves Mammon with his *estate* cannot possibly serve God with his *heart*; for as in the heathen worship of God a sacrifice without a *heart* was accounted ominous, so, in the christian worship of Him, a heart without a sacrifice is worthless and impertinent. Consider therefore," he adds, "with thyself that there is a God, who is not to be flammed off with lies, who knows exactly what thou canst do and what thou canst not; and consider in the next place, that it is not the best husbandry in the world to be damned in order to save" the expenses of christian charity.

Assuredly times are coming which will try men's principles. "Merchandize and hire SHALL BE holiness to the Lord." "Beyond their power" men will again "communicate, and pray with much entreaty for a reception of the gift." Sordid excuses and reservations will be no longer made. Superfluity and luxury will be ashamed of their indulgence. Inconvenience and self-denial will pour in their offerings. And "the gold and silver will be found to be the Lord's," not only in fact, but by the actual and willing consecration of its possessors. "To whom much is given from them much is required." And the question therefore, for each of us to decide in the presence of conscience and an omniscient God, is "AM I DOING ALL I CAN AND ALL I OUGHT, AND AM I DETERMINED, ACCORDING TO MY ABILITY, TO HONOUR THE LORD BY A REGULAR, SYSTEMATIC, AND CHEERFUL APPROPRIATION OF MY MEANS, AS GOD HATH PROSPERED ME?" May God enable us on the one hand to rejoice in the *mercifulness* of His rule, and on the other to acknowledge its *justice*, to behold the goodness of God to them that love him, and His severity towards them who are disobedient. And are any thinking seriously about their souls and their duty publicly to devote themselves to Christ and His cause? To such let us say, that when a certain young man came to Christ in order to know what good thing he was to do in order to obtain eternal life, the whole discourse of Christ consisted in this advice—"Go sell all that thou hast, and give to the poor, and then come and follow me." And if any man is now unwilling to give up his property and to hold it in trust for Christ and His cause, then

it is as true of him now, as it was of the young man, that "he is none of Christ's." "He is not worthy of Him."

Merciful God, in whose hands our hearts are, incline them to do Thy will, and to spend and be spent in Thy service.

NOTES.

THE PARSIMONY OF PROFESSING CHRISTIANS.

NOTE A.

In my opinion, there is nothing which lays the Church more open to infidel attack and contempt, than its parsimony to the cause of Christ. Professors of religion, in general, give nothing in comparison to what they ought to give. Some *literally* give nothing, or somewhere in that immediate neighbourhood. I shall not inquire whether such persons are really christian men. One might almost question whether they are *human*.

I have used the word *give*; I must correct my language. *Deliver up*, I ought to say, when speaking of christians who have so often acknowledged themselves as not their own, but *themselves* and *their's* to be the Lord's. Not a farthing, or not much more, will some of these deliver up, of all that their Lord has given them in trust. What stewards we christian are! We act as if we were undisputed owners and sovereign proprietors of all; when we know, and, if pressed, acknowledge, it is no such thing. The infidels know that we profess to be but stewards, and in our devotional hours, we write on everything we have, "This is the Lord's;" and they naturally expect to see some correspondence between our profession and practice; and when they perceive it is but bare profession, and that we do not mean anything by it, they are very apt to conclude that this is true of our religion generally. Moreover, these shrewd characters see common humanity constraining men of the world to greater liberality than the love of Christ constrains his reputed disciples to exercise; and that, though they hear christians continually saying that there is no principle which has such power to carry men out to deeds and sacrifices of benevolence as the love of Christ. What must they conclude from this? Either that there is no such principle, or that christians do not feel the force of it.

Again: Infidels hear us speak of giving, as *lending* to the Lord. Now, they don't believe any such thing; but since we do, they are astonished that we do not lend more liberally to such a paymaster, and on such security. *They* are in the habit of lending liberally, and they wonder christians do not. They hear us also repeating and admiring that sentiment, "It is more blessed to give than to receive." Must they not think us insincere in our commendations of this sentiment, or else that we have very faint aspirations after the more blessed part, when

they look on, and see with how much more complacency and good humour we receive a great deal, than give a little.

But about the parsimony of christians. I do not hesitate to say, having well considered the import of my words, that men are not so *mean* (I must use the word) to any cause, as christians, in general, are to Christ's cause. They give more sparingly to it than to any other.

Many persons never give until they have done everything else; and when any pressure occurs, it is the first thing they stop doing. They go on spending, not only for necessaries and comforts, but even for luxuries, never minding the pressure. They only stop giving; commencing retrenchment with their donations, and generally ending it with them. They are liberal still for everything but charity. You could never suppose, to look at their dress, equipage, furniture, table, &c., that the times were any way hard. No; they forget that, till they are called on to give; then they feel the pressure of the times.

The manner in which some persons give is worthy of no very commendatory notice. They say, when applied to, "well, I suppose I must give you something." Mark the word *must*, where *will* ought to be; and *give* where *contribute*, or strictly speaking, *yield up*, should have been; and you—*give you*. It is no such thing. The man is no beggar. He is not asking any thing for himself. He has himself given to the same object; and more than money—his time and thought, his cares and efforts;—nay, perhaps, has given his own person to the service which he asks others to aid by their pecuniary contributions. Christians, so called, talk of giving to the support of missionaries, as if they laid the missionaries under some obligations to them. Preposterous! How it sounds to hear a real christian indulge such a remark in reference to the richly gifted, and profoundly learned *Martyn*, who, when he might have shone at home, went into the sickly East, to hold up the light of life in those dark places! To call men who give themselves to the work of the Lord, and to labour and die for their fellow-men, the protégés, beneficiaries, and obligated dependants of us who live and luxuriate at home, is really too bad; men, who, when the alternative is to go or send, consent to the weightier branch of the alternative, and go; that they should be looked upon as inferior to us, who choose the lighter part of the alternative, and only send! I say it is too bad. "I must give you something!" Really!

I do not wonder, for my part, that God does not give "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," to the present generation of saints. Their souls are not sufficiently expanded to receive it. It will require

a race of christians of *great heart* to take possession of the world in the name of Jesus—christians who shall be constrained by his love, and who shall feel the full force of the consideration presented in 2 Cor. viii. 9.

Many christians now think they feel it; but is it feeling the force of that consideration, for a man who has an income of some thousands, to give a few surplus dollars annually to support missions, or to circulate the Bible? I do not say that, because Christ impoverished himself, therefore all his followers ought literally to do the same; but I say they ought to come nearer to it than they do. If, being rich, they should not become poor, as he did, yet surely they ought to be more free with their riches. If the Master gave his whole *principal*, certainly the disciples might give their *interest*. That would not be too closely imitating him. If He *emptied* himself, they at least might forego further accumulation. They need not become poor; but why should they be so solicitous to become more rich? That is being as unlike the model as possible.

THE CHARITIES REQUIRED BY THE JEWISH LAW.

NOTE B.

The Jews were required to give one tenth—a tithe—of all their income to the Lord.

There are probably many who are in the habit of regarding the *tithe system*, or dedication of one-tenth to religious uses, as a part of the Mosaic or Jewish economy, and only intended, like many other of their laws, to serve a temporary purpose, and abrogated on the dissolution of that economy. It will be perceived, however, by reference to the 14th chapter of the book of Genesis, that this principle was admitted and this practice maintained before the era of the Jewish Institute. For, on his return from the slaughter of the kings, and before the change of his name, Abram was met by Melchizedek priest of the most High God; and having received his benediction, the patriarch gave him *tithes of all*.

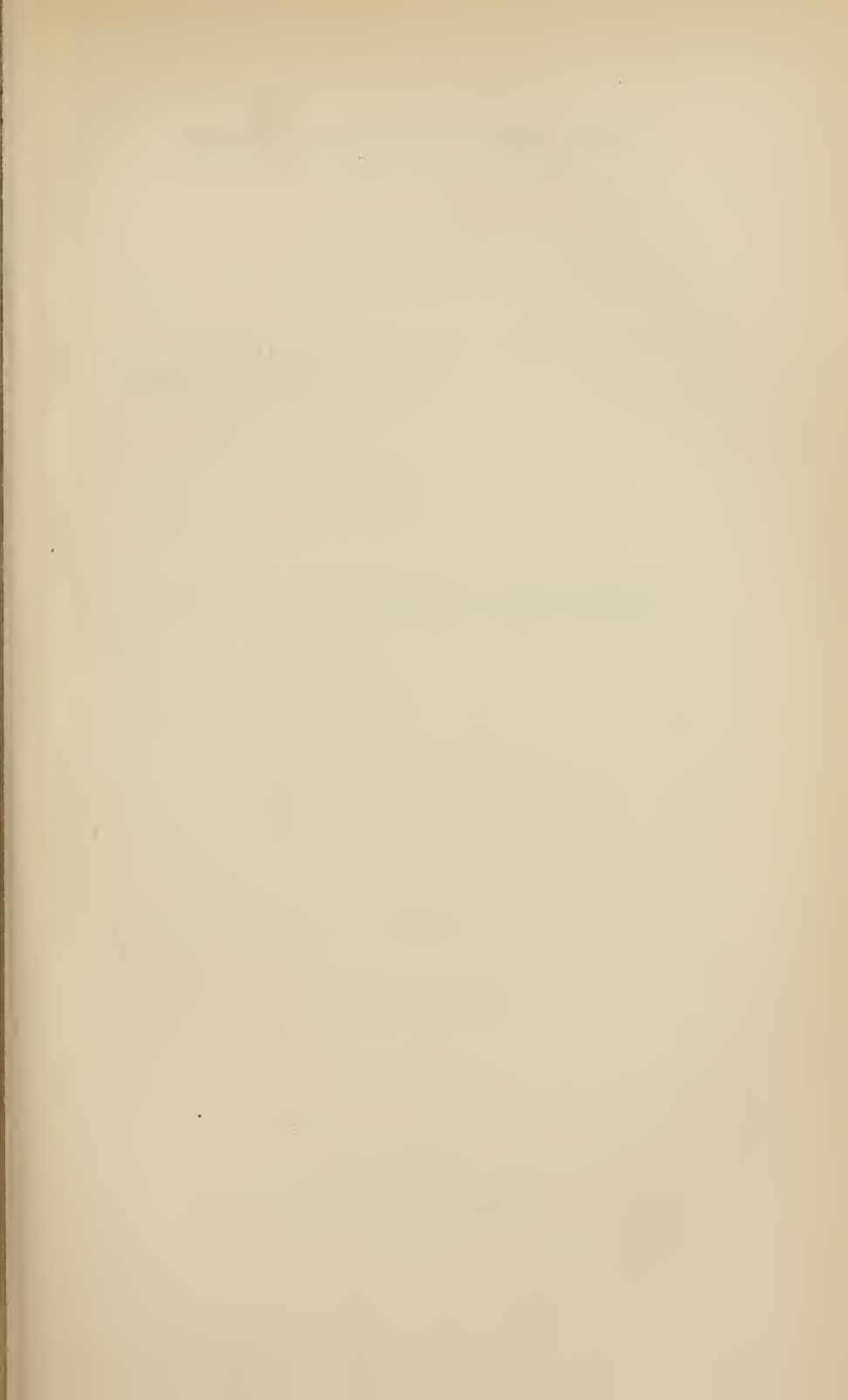
Again, we have another illustration in the case of the patriarch Jacob, recorded in the 28th chapter of Genesis. After the vision of the ladder which he had at Bethel, (or Luz,) "Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God: and this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the *tenth* unto thee."

Grotius argues very justly, that those virtues required by God under the ancient economy, ought to be fulfilled by christians now, in a greater degree, from their superior knowledge and higher motives, and because the promises of heaven are more clear. And he instances in the law of the Sabbath, and of tithes."*

But their tithes were far from being all the charity required of the Jews. They never came before the Lord in public worship without an offering of some sort. They had laws of compulsory giving and laws of voluntary giving—the one necessary and the other left to the liberality of the donor. There were two chests in every synagogue, and regular weekly collections, besides special collections, when each member was solicited individually to give.

The real amount the Jews gave in charity could not, therefore, have been less than one third of all their income.

*On War, vol. 1., p. 39.



COLLECTIONS FOR CHARITABLE AND RELIGIOUS PURPOSES,

A PART OF THE

Service of God, a Means of Grace,

AND THEREFORE

AN ESSENTIAL PART OF CHRISTIANITY.

BY

REV. THOMAS SMYTH, D. D.

THIRD EDITION.

Charleston:
James, Williams & Gitsinger.
Steam Book Presses, 3 Broad-St..
MDCCCLV.

WHAT OUR STANDARDS TEACH.

“Saints by profession are bound to maintain an holy FELLOWSHIP and COMMUNION in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which COMMUNION, as God offereth opportunity, is to be extended unto all those who, in every place call upon the name of the Lord Jesus.”

[*Confession of Faith*, c. 26, s. 2.

“The Ordinances established by Christ, the Head, in a particular church, which is regularly constituted with its proper officers, are prayer, singing praises, reading, expounding and preaching the word of God; administering baptism and the Lord’s supper; public solemn fasting and thanksgiving, catechising, *making collections for the poor and other pious purposes*, exercising discipline, and blessing the people.”

[*Form of Government*, c. 7.

“The sermon being ended, the minister is to pray and return thanks to Almighty God; then let a psalm be sung; a COLLECTION RAISED for the poor, or other purposes of the church, and the assembly dismissed with the Apostolic Benediction.”

[*Directions for Worship*, c. 6.

The duties required in the eighth commandment GIVING AND LENDING FREELY ACCORDING TO OUR ABILITIES AND THE NECESSITIES OF OTHERS, &c.

The sins forbidden on the eighth commandment *besides the neglect of the duties required are* and all other unjust or sinful ways of taking or withholding, from our neighbor what belongs to him, or of enriching ourselves, COVETOUSNESS, inordinate prizing and affecting wordly goods, distrustful and distracting cares and studies in getting, keeping, and using them, &c.—*Larger Catechism*, Q. 141, 142.

PREFACE.

ANOTHER edition of this pamphlet being required, it is enlarged by a prefatory chapter, and some corrections and additions. It was first printed about eight years since, and has met with very general circulation and concurrence of opinion. What power it may have had in stimulating the universal inquiry into the subject of church and systematic collections, as means of grace, and acts of pious and acceptable worship, I know not; but that our Church will ere long come so to regard and esteem them, is my earnest prayer.

The views which have long been here set forth are embodied in the resolutions of the General Assembly in 1854, which are as follows:

1. *Resolved*, That this Assembly hereby enjoin upon the pastors of our churches to give greater prominence in the ministration of the word, to the doctrine of the Scripture, as interpreted and set forth in our Standards, (more particularly in chap. xxvi. sec. 2 of the Confession of Faith: in Question 141 of the Larger Catechism: in chap. vii. of the Form of Government, and in chap. vi. sec. 5 of the Directory for Worship,) viz: that "Saints, by profession, are bound to maintain an holy fellowship and communion in relieving each other in outward things, according to their several abilities and necessities, which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the Lord Jesus," "giving and lending freely according to their abilities;" and in conformity to this doctrine, recognizing, as one of the ordinances established by Christ, in connection with the sermon, prayer and praise, a "collection raised for the poor and other purposes of the church."

2. *Resolved*, That the Presbyteries which have not anticipated the provisions of this action of the Assembly, are most earnestly and affectionately enjoined, 1st. At their meetings following the rising of this Assembly, to take order that the ministers and church-sessions in their bounds shall be directed to adopt some practicable method by which an opportunity shall be afforded, and an invitation given, to all the members of their congregations to contribute regularly to the objects of christian benevolence recognized by the Assembly in the organizations of the Boards of the Church, and to such other institutions as to them may seem right. 2d. And at every spring-meeting to institute a proper inquiry into the diligence

of ministers and church sessions in executing the provisions of such method.

3. *Resolved*, That the Presbyteries are farther enjoined to enter on record, and report to the next Assembly, their action on the first part of the foregoing resolution; and also to record at their next and all subsequent spring-meetings, the result of the inquiry prescribed, and report the same to the General Assembly with the usual Annual Presbyterial Report, stating the delinquencies and diligence of pastors and church sessions.

The views put forward in this pamphlet will also be found very strongly presented and enforced in an "Address to the Ministers, Elders, and People connected with the Presbytery of Baltimore, upon the subject of Systematic Beneficence," issued during the past year.

As this letter was fully endorsed and approved by our late General Assembly in the report of the Committee on Systematic Benevolence, by Dr. Thornwell,* and even recommended to be published, the views of this pamphlet may now be considered to be *in theory* those of the Presbyterian Church.

*See at end.

INTRODUCTORY REMARKS.

MONEY, though it may be prodigally expended on personal and family indulgence, is the most universal object of man's heartfelt devotion. Covetousness is fallen man's invariable spirit, and covetousness God denounces as "idolatry." The pursuit of wealth is therefore attended with manifold dangers to the everlasting welfare of the soul: For says the apostle, "they that will be rich, fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition." "For the love of money is the root of all evil which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

Our Saviour, also, has very solemnly warned men against that pride, independence, unbelief, worldliness, ambition, flattery, and all that is implied in "the lusts of the flesh, the lust of the eyes, and the pride of life"—which are the natural results or concomitants of wealth. "Then said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—"When his disciples heard *it*, they were exceedingly amazed, saying, who then can be saved?"

The greatness of that peril to which all men are exposed of "making shipwreck of faith and of a good conscience," and of hope for eternity, will be evident when we remember that money is made necessary for our very maintenance and comfort in life,—“for if any man, who is able, will not work neither shall he eat,”—that we are required to be “diligent in business,” and that all the “honors that come from man” are based very much upon the amount of man's possessions. With covetousness in the heart, therefore, and the love of pleasure, popularity, and self-indulgence abounding in the soul, we may well ask, “*who* then can be saved?” How self-evident is it that “except a man be born again”—so as that while “diligent in business” he shall at the same time be “fervent in spirit serving the Lord”—“he cannot enter the kingdom of God.” “This is the victory that overcometh the world even faith. Thanks be to God who giveth us the victory through our Lord Jesus Christ.”

How evident also is it, that such being the natural covetous disposition of the human heart, and such the necessity for to which christians are exposed in "providing things honest for themselves and families," and that they may "have to give to them that need it," and be willing to communicate and ready to distribute "to every good work,"—how certainly may we divine grace to overcome it, and such the continued temptations expect that God will be found to have adapted the institutions of the gospel, the ministrations of the sanctuary, the means of grace, the arrangements of his providence, and the instrumentalities of his kingdom here on earth, so as most effectually to draw forth the self-denial, devotedness, activity, and liberality of his people.

This God has done by leaving the poor, the widow, the fatherless, the aged, the infirm, the sick, the dying, the ignorant, the impenitent, "always with us,"—by identifying Himself with them*—by making us His stewards for the distribution of our means among them freely, cheerfully, and according as He has prospered us;—and by making such charitable collection and disbursements an integral part of His worship, an ordinance of His Church, an acceptable sacrifice, a means of grace and edification, and an essential part of christianity, and of personal piety.

This I shall now endeavour to prove, and urge upon the consideration of my readers, and as the subject is one of paramount importance to every christian, to every Church, and to every christian enterprise, I charge you, my dear readers, before Him to whom you are to give account of thy stewardship, and from whom thou art to receive plentifully or sparingly, or nothing but condemnation, accordingly as thou hast in this life sown plentifully, sparingly, or with grudging penuriousness—to read carefully what I have to bring forward from that "Word of God which is to judge you at the last day."

Resent not, dear reader, this bold assumption of authority over your conscience and your property. I speak to you only in God's name and as thy best friend. Thou art free to read or to shut this tract, but thou canst not shut the book of life. Thou mayst be rich and increased in goods which thou callest thine own, but "thy gold and silver are the Lord's." These are part of the talents given to thee, and for which thou must account to Him "who regardeth not the rich more than the poor, for they are all the work of His hands." Thou mayest be high and in honor, and accustomed to command and not to obey, nevertheless, He to whom thou art subject has required his ministers to "charge them that are rich, and them who

*Matt. xxv. 31-46.

are hasting and lusting to become rich, that they do good; that they be rich in good works, ready to distribute, willing to communicate."†

THAT GOD who has given thee the power, the privilege, and the opportunity of making money, gives thee also His command how to use it when made, and while it is being made. He takes account of it more accurately than thou dost thyself, and knowest altogether what thou hast done, and what thou art doing, with it. He regards giving not as a favor, but a right, "a due benevolence." Your money is as much His in those sealed bags and iron chests, and bonds and titles, and notes of hand, as when it was originally in the bowels of the earth, and thou wert not existing, and as it will be when thou shalt go hence and be no more. God, therefore, solemnly charges you so to consider and so to use it, as ever thou wouldst secure to thyself a good foundation against the time to come; lay hold on everlasting life, and make to thyself friends by this mammon of unrighteousness, who shall receive thee unto everlasting habitations.

Oh, how needful is this "charging" and fearful warning on the subject of money, property, and giving. Oh, how mean and despicable does the love of money make even those who are found "in the front in the uppermost seats, where they look like capital letters in the beginning of a book, with a mighty flourish raised about it." How much of dishonesty, deceit, double dealing, lying, anger, discourteousness and unmannerly conduct, pitiful sneaking pretences, silly excuses, and perversions of scripture, and disgust with religion, does "the love of money" occasion even among christians. "Honor the Lord with thy substance," is the most unpopular and "hard to be understood" command in the Bible. At the very mention of it many, like sensitive plants, shrink into themselves, lose all their amiableness and become silent, selfish and morose. Commiserate them on being poor and being hard-pressed for money, and they can speak freely of their means and their abundance, and of their having all things needful to enjoy. But present to such persons a call for charity, and then suddenly their whole condition changes, and with it their tone and manner of speaking, and to get money out of them is like squeezing water out of a stone, or gathering fruit off a barren rock.

Men will go to any lengths in desiring and professing religion, and in approving of close and pungent preaching until it invades the sacred precincts of their property, and they are told that a man may, and will, rob God by not bringing all

†Tim. vi. 17-19.

God's required gifts to His altar. In their estimation "pure and undefiled religion before God," becomes contaminated by contact with the beggarly elements of earthly property, although it is on this very subject God has made such frequent declaration; although there never has been a dispensation of religion which did not make sacrifice and giving an inherent part of God's acceptable service; although Christ has so often and so fearfully illustrated the connection between our property and our piety; although it is made a part of the stated ministry of the word to charge men on this subject; although it is the evidence and fruit of PURE AND UNDEFILED RELIGION; and although the whole teaching of the New Testament forces to the conviction that "a *godly covetous* man is just such a monster as a *religious sot*, and a very pious whoremonger," and as likely to get to heaven.

CHAPTER I.

COLLECTIONS FOR CHARITABLE AND RELIGIOUS PURPOSES, PROVED TO HAVE BEEN A REGULAR PART OF THE SERVICE OF GOD IN THE APOSTOLIC CHURCHES.

I AM now, therefore, to prove to you, that in order to help you against the covetous disposition of your own heart, and against the many snares and hurtful lusts to which even in the necessary pursuits of your lawful worldly business, you are exposed, and by which so many souls are drowned in perdition, God has ordained charitable collections as a regular part of the service of the sanctuary.

I will begin with the beginning of the Christian Church, and will shew that such collections formed a part of the regular religious services of the Apostolic churches, and that too, by apostolic, and therefore by inspired, requirement.

The earliest and most specific account of the apostolic worship is given in Acts ii. 42, where it is said that they (the primitive believers) "continued steadfastly in the Apostle's doctrine and fellowship, and breaking bread, and in prayers." Having recorded the amazing increase of the members of the visible church, the sacred writer proceeds to notice their manner of conducting their religious affairs. And in this passage we have, therefore, an enumeration of all the different branches of divine worship used by the apostles in the mother, and model, church of Jerusalem. The word translated "continued steadfastly," implies first, their perseverance in the christian profession, which they had so openly and boldly made; secondly, that this was manifested in a firm and energetic determination; and, thirdly, that they were constantly engaged in, and devoted to their religious duties. These duties, as far as they regarded their social and public services, the Evangelist proceeds to specify, and informs us of the wonderful effect which their observance produced upon the public mind, "and fear came upon every soul, and all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people, and the Lord added to the church daily such as should be saved."

Such is the account given of the conduct of the christian church, which, at this time, consisted of the three thousand

“converted on the day of Pentecost,” besides the “five hundred brethren” who had witnessed the ascension of our Saviour. As it is expressly stated that they met in different apartments, or congregations, the record in our text must refer to the method in which these assemblies were conducted, and must, therefore, be regarded as describing the manner in which the churches at Jerusalem employed themselves when they met together,—as Pliny says in his letter to Trajan—“to worship Christ as God.” In verse 44, it is declared expressly that they “were together.” Now, “this Greek word” says Lightfoot, “is of frequent and of various use in the Septuagint. It sometimes betokeneth the meeting of persons in the same company; so of beasts; sometimes their concurring in the same action, though not in the same company or place; sometimes their concurring in the same condition; and sometimes their knitting together, though in several companies;—as Joab’s and Abner’s men, though they sat at a distance, and the pool of Gideon between them, yet are they said to have met together. And in this sense is the word to be understood in this story: for it is past all imagination or conceiving, that all those thousands of believers, that were now in Jerusalem, should keep all of one company and knot, and not part asunder; for what house would hold them? But they kept in several companies or congregations, according as their languages, nations, or other references, did knit them together. And this joining together, because it was apart from those that believed not, and because it was in the same profession and practice of the duties of religion; therefore, it is said to be *ἐπι το αὐτο* (*that is in the same place,*) though it were in several companies and congregations.”*

In the first place, then, when thus assembled, one or other of the apostles delivered a sermon, or doctrinal discourse, for the instruction and edification of the people present. The people continued steadfast in attendance upon the word which the apostles thus preached, and resolutely adhered to their doctrine. The twelve apostles, having continued for several years at Jerusalem, there were probably twelve different societies over each of which one of the apostles presided, and to which he preached the gospel,† teaching them “all things whatsoever Christ had commanded.”

*See Hind’s History of the Rise and Progress of Christ.—Vol. 1, p. 208. “The apostles themselves might either have belonged to some one privileged congregation such as the original one hundred and twenty, or have been divided. The latter is the more probable. Peter and John are said to have returned after their release from prison *εἰς τοὺς ἰδίους*, and perhaps their preaching together may have arisen from this very circumstance, that they were attached to the same congregation.”

†See Lightfoot’s Works, vol. viii., pp. 60, 61, and especially pp. 384, 385.

But in addition to a discourse, there was, in the second place, the celebration of the Lord's Supper. As long as christians continued to meet daily, they daily celebrated the Lord's Supper, which was accompanied with the Agape or common meal. Afterwards the administration of the communion was made a part of the worship of each Sabbath; until gradually the seasons for the observance of the sacrament were made more infrequent. The words, "breaking of bread" in this place must certainly refer to the sacrament, since they form a part of the very language employed by our Lord in its original institution; are rarely if ever used in the Old Testament or Jewish authors for common eating; and are undoubtedly employed to designate this ordinance by the apostle Paul (1 Cor. x. 16, and xx. 7.†) And that such was the understanding of the passage when it was first written appears indubitable, since the Syriac version renders the words "breaking of bread" by "the eucharist." At the beginning, therefore, of christianity, every one who professed to believe in Christ, came to the communion. This constituted the outward badge and token of their discipleship, and of their love and devotedness to the Saviour.

But, in the third place, another part of the service and worship of this christian church, was prayer, including under this term all the devotional services, such as singing, reading, praying and dismissing with benediction or blessing. Philo, who wrote A. D. 40, says: "they sung hymns in praise of God, either composed recently by themselves, else long ago by some of their ancient prophets who have left to them many verses and songs." And Pliny, the governor of Bithynia, in A. D. 187, says in the letter already referred to, "they are wont to meet together on a stated day before it is light, and sing among themselves alternately a hymn to Christ as God."

The fourth remaining part of the religious worship of the early christians was that which is translated "fellowship."—The Greek word *κοινωνια* (that is, *Koinonia*), and has in scripture two significations. It sometimes means participation, communion or fellowship, as when it is applied to the Lord's Supper; to the Holy Spirit; and to the right hand given as a pledge of communion, fellowship and charity. In other passages it as undoubtedly means communication, collection, and distribution of charity. Thus in Romans xv. 26, it is said, "it hath pleased them of Macedonia and Achaia to make a certain *κοινωνια* (*Koinonia*) for the poor saints which are at Jerusalem," where the term is very properly and necessarily translated "contribution" or "collection." So also in 2 Cor. ix. 13, the apostle in urging the Corinthian christians to a liberal contribution, says, in effect, that it would "abound to the glory of

God through the thanksgiving of many, who by the experience of their generous contribution would glorify God on account of that subjection to the gospel of Christ which they professed, and for their liberal *κοινωνια* (*Koinonia*, that is, contribution,) unto them and towards all others who were in necessity." Here, also, the word must mean liberality or charitable contribution.

Another place, in which the word is used, is in Hebrews xiii. 15, 16. This passage contains a practical conclusion from the great and glorious truth that Christ had by his own blood purged away the sins of his people, and consecrated them unto God. The apostle here shows in what way the church should continually manifest its gratitude for the inestimable gift of Jesus Christ, and for his mediation and sacrifice; and how the followers of the Saviour may best maintain the character of sincere believers. He teaches, therefore, that while they have now no occasion to offer any more sacrifices for sin—Christ's sacrifice once offered having perfectly completed the work of atonement—christians, nevertheless, are still under obligation to offer unto God *such* sacrifices as would be acceptable through the merits and intercession of Christ. The great end of Christ's mediation was to redeem sinners from guilt and condemnation, and to restore them to the service and enjoyment of God. And the principal object for which the Church and its ordinances were appointed, was that thro' them we might continually express our faith and trust in the blood and righteousness of the Redeemer; and secure to God that revenue of glory, which he has made it our solemn duty and our most reasonable service, gratefully and liberally to pay. Now THESE SACRIFICES OF GRATITUDE AND PRAISE, the apostle enumerates, partly here, and partly elsewhere.—In one passage he tells us, that whereas under the Jewish economy believers showed their devotion by multitude and expensiveness of their animal and other sacrifices, christians are to offer up the living sacrifice of body, soul and spirit, consecrated in active and devoted self-denial to God's service. And in like manner, here (in Hebrews xiii. 15, 16)—and we cannot but think in express allusion to Acts ii. 42, and to the habit it implies,—he tells us that praise and thanksgiving, and well doing, and liberal contribution to the cause of Christ, (*κοινωνια Koinonia*) are those sacrifices which are adapted to the christian church, and with which God is now well pleased. Having in verse 15 prescribed the great obligation of divine worship, and of that entire consecration to God which comprises all the duties we owe to the Father, Son and Holy Ghost, the apostle goes on to join the performance of those duties which we owe to our fellow-men. "Moreover," he says in the 15th verse, "unto the duties just mentioned add

this also." And inasmuch as men are naturally prone to selfishness, and covetousness, and to neglect, or very partially discharge the duties of liberality and charity, christians are enjoined not to omit or neglect the imperative duties of "well-doing and of *κοινωνια*" (*Koinonia*.) By "well-doing" the apostle means, says Owen, 1st. A gracious propensity and readiness of mind to do good unto all men as we have opportunity. (Gal. vi. 10). 2dly. The carrying out of this inclination in all ways and things spiritual and temporal, whereby we may be useful and helpful unto mankind; and 3dly. The embracing of all occasions and opportunities for the exercise of pity, compassion, and loving-kindness in the earth." And by "*κοινωνια*," (*Koinonia*) the apostle means that christians are not to forget in coming together for the worship of God, to offer Him not only the sacrifices of prayer and praise, but also the equally necessary and acceptable sacrifice of a contribution to his cause according as God hath prospered him. "This, (says Owen) is an important evangelical duty which the Scripture everywhere gives us in charge as that wherein the glory of God, the salvation of our own souls, with the honour of our profession, are highly concerned." To be negligent herein, he adds, "is to despise the wisdom of God in the disposal of the lots and conditions of his own children in the world, in so great variety as he has done always, and will always continue to do. He doeth this for the exercise of those graces in them which their several conditions call for; such as patience, submission and trust in the poor; and thankfulness, praise, and charity in the rich. Good men are scarce ever more sensible of God than in giving and receiving, in a due manner. He that gives aright, finds the power of divine grace in his heart; he that receives is sensible of divine care and love in supplies; and God is nigh to both. Therefore to be negligent herein, is to despise the wisdom of God, in His holy disposal of the various outward conditions of His children in the world. No man is rich or poor merely for himself, but to fill up that public order of things which God hath designed unto his own glory."*

Such, then, are the sacrifices which are now to be offered to God in all the assemblies of his people. They are called SACRIFICES, because every sacrifice involves loss and expense to the offerer. We are not, therefore, to offer that which costs nothing, but are to transfer part of our present means to God, and thus give to Him and to His cause, our ease and our substance, as a tribute to His glory, and an evidence of our love and devotion.

*See Owen on the Hebrews on the verses, and also McLean's Commentary on the same passage.

In further proof of this meaning of *κοινωνια*, (*Koinonia*) I will refer to that solemn charge given to Timothy as to the teaching he should impart, and the duties he should enjoin, while acting as an evangelist to the churches of Asia Minor, and which is found in Timothy vi. 17. "Charge them," says the apostle, speaking with divine authority and laying down the duty of ministers of every age, "charge them that are rich in this world, (that is do not flatter them, or fear them, or spare them, but charge them as they would escape the dangers of their situation,)—"that they be not high-minded," (proud and self-conceited,) "nor trust in uncertain riches, but in the living God who" it is that "giveth richly all things to enjoy." Charge them, therefore, as all they have is from God, and entrusted to them for His glory, "that they do good, that they be rich in good works, ready to distribute" to the necessities of His church and cause what providence has placed in their hands; and charge them, also, adds the apostle, that they be *κοινωνικους*, that is, willing and ready to do their part according to the full measure of their ability, in all the public collections of the church. That is, says Archbishop Sharp, "make them know that it is their solemn duty to do good, not only now and then, in some scanty proportion, but frequently, constantly and abundantly; not only with their time, labour and interest, but by distributing of their substance too, and this as freely as if it was a common stock to which all had a right."*

Another application of the word *κοινωνια* (*Koinonia*) in the same sense is found in St. Paul's epistle to Philemon, v. 6. He here commends the faith and love of Philemon which were manifested towards the Lord Jesus Christ and towards all Saints, and of which he gave proof in opening his house as a church for the worship of God, and a hospitable home for all the ministers and people of God, and by his liberality, (*κοινωνια*) in giving freely towards all the collections which were made for the support and propagation of the gospel and for the relief of its poor members. By these means and the generosity and free-will with which his charities were tendered, "the bowels of the Saints were refreshed by him," and the apostle had "great joy and consolation."

I am also inclined to adopt this meaning in the application made of the term in the Epistle to the Philippians where the apostle thanks God for their *κοινωνια*, (*Koinonia*), their liberality, towards the support of the gospel and the assistance of its ministers and poor saints. They thus gave proof not only

*Sermons, vol. p. 36.

that they themselves were partakers of all the blessings of the gospel, but were instrumental to the salvation of the souls of many others.

The word *Koinonia* comes from the term *Koinos*, signifying what is *common*.† The verb *Koinoneo* to which it is related occurs in eight passages, in four of which it refers to contributions of money, and in the others in its secondary sense to spiritual contribution, participation and communion. The adjective *Koinonikos*, formed from it, is used *once* in the New Testament, viz: in 1 Tim. vi. 18, when it is rendered “willing to distribute,” that is, to give in the way of charity. The term *Koinonia* itself occurs in the New Testament *nineteen* times. In all these passages the word means a communication of that which pertains to one, to others—a communication of what one has to others on the ground that it equally concerns, or belongs to, or is adapted to do good to, them; and in several of these this communion relates to money, to the giving and receiving of money in the name, and for the sake of, Christ. The question therefore is, which is the original and primary use of the word, and which the secondary. For if the primary reference, as it is also in the word *Koinonas*, be to a *fellowship*, *communion*, *partnership*, or contribution, of “earthly things,” (as most unquestionably it must have been) then unless it perverts the obvious meaning of the passage, we are justified in employing it in this description of the apostolic church. This meaning of the word *Koinonia*, translated *fellowship*, that is, fellowship in each other’s resources, is sanctioned by classical usage,* and is maintained by the fathers, by the best lexicographers, and by the whole weight of modern criticism. Thus Schleusner, in his *Lexicon*, gives as the first meaning of the word, “communication of benefits, beneficence, liberality, and by metonymy the efficient cause for the effect; the benefit itself, charity, a collection of money.” Suicer also, in his *Thesaurus*‡ gives as the *primary* meaning of the term, “beneficence, alms, and acts of charity,” and collection for the poor “and needy.” “The apostle,” says Theophylact, “calls the collection and giving of charity *κοινωνια*, because there is a common gain to the giver and the receiver.” Œcumenius refers the word to the spiritual benefit which is imparted to those who are truly liberal. And Theodoret remarks, that well-doing is very properly called *κοινωνια*, because in communicating of our money to the good of others we also enjoy a remuneration. For while the one gives of money the other

†As in Acts ii. 44; Acts iv. 32; Titus i. 4; Jude iii.

*See Robinson’s *Greek Lexicon*, Wetstein on New Testament.

‡Tom. ii. p. 125.

returns his blessing.”* “Some do think,” says Calvin “that *κοινωνια* doth signify the celebrating of the Holy Supper. But *κοινωνια*, unless it have somewhat added unto it, is never found in this sense; therefore, I do rather refer it unto mutual society and fellowship, unto alms and unto the other duties of brotherly fellowship.” “Wherefore,” adds Calvin,† “Luke doth not in vain reckon up these four things when he describes thus the well-ordered state of the church, and we must endeavor to keep and observe this order, if we will be truly judged to be the church before God and angels, and not make boast of the mere empty name of a church among men.” “Indeed,” says Bloomfield in his Critical Digest, “I would accede to the opinion of those (alluding to Mosheim, Heinrichs, Hansen and others) who explain *κοινωνια*, of the communication of goods and liberality towards the poor. Nor is it any hindrance to this interruption that verses 44th, &c., treat of beneficence, nay, it is rather a confirmation of it, since Luke there means more fully to explain what he had expressed in few and obscure words here.”‡ “This word,” says Brewster in his Lectures on the Acts, “means not communion, but communication, a generous and unaffected liberality towards all their brethren.”§ The same view is adopted by Kuinoel, Koppe, Clarius, Hammond, and many other learned commentators.

This explanation is confirmed by the fact that SUCH COLLECTIONS WERE TAKEN UP IN ALL THE APOSTOLIC CHURCHES. “The apostolic exhortation, therefore, being finished,” says Mosheim, “the brethren who were present it seems came forward with gifts and offerings, which they consecrated to God for the relief of the poor, and such as we were in need. The custom of bringing with them to their solemn assemblies, gifts or offerings for the use of the community in general, but more especially the poor, and publicly presenting them previously to the celebration of the Lord’s Supper, is of the highest antiquity amongst the christians, and one which uniformly prevailed in all the churches; and that this usage was founded on the practice of the original church at Jerusalem, will not admit of a doubt.” This learned writer then goes on to show, at length, that it was on one of these occasions Ananias “made a tender of his offering to the apostles publicly in the face of the whole assembled church.”** “A common chest,” says Neander, “was

*See in Suiceri Thesaurus as above, where, other fathers are quoted.

†Commentary on Acts ii. 43.

‡Crit. Digest, vol iv. p. 94.

§Lond. 1807, p. 122, vol. i. Comment, vol. iv. p. 104.

**Commentary on the affairs of the christians, Vol. I. p. 194—196. The same view is taken in Neander in his History of the First Plant. of the christian Church. Vol. I. p. 31. Eng. ed.

established, from which the necessities of the poorer members of the church were supplied, and perhaps certain expenses incurred by the whole church, such as the celebration of the Agapæ, were defrayed; and in order to increase their contributions many persons parted with their estates. Probably a union of this kind existed among the persons who attended the Saviour, and administered to his necessities; and a fund for similar purposes was afterwards formed by public collections in the apostolic churches."† Of this we have repeated mention in the various epistles of the apostles. The general rule on this subject is laid down by the apostle Paul, in 1 Cor. 16, 1 &c.: "Now concerning the collection for the poor saints, as I have given ORDER," that is, a general direction under divine inspiration and authority, "to the churches of Galatia, so ALSO DO YE." This is not a rule for the present, or temporary observance at one time, in any one church, or for any one object. It is the universal canon for the guidance of christians and christian churches in all ages, in every country, and for all charitable and religious purposes. The apostolic canon for the regulation of charitable contributions is that which was laid down by the apostles, which has ever been observed in the mother church of Jerusalem. When you hold your christian assemblies "on the first day of the week," which is the christian Sabbath, the Lord's day, as on it is commemorated his resurrection from the dead, "let every one of you lay by him in proportion to the degree in which" by the divine blessing, he hath prospered in his affairs, "and let him bring it with him to the place where you meet for your public worship, and there treasure it up in the common stock that so it may be ready in one sum, and there be no necessity of making any special collections when I come."

Such is the paraphrase given of that apostolic canon on the subject of charitable collections by Dr. Dodridge, who goes on to show the advantages of the plan. Upon the words rendered in our version, "let every one lay by him in store" he remarks, the following words show that it was to be put in a common stock.

According therefore to divine appointment, charitable collections were to be regarded by every christian as a part of their religion—to be provided for by private weekly, conscientious, grateful, and holy consecrations of our means,—that the amount thus laid by and devoted, must be in proportion to our ability and means,—that this is to be done on the Sabbath as a holy service, an acceptable sacrifice and a means of grace,—and that a part of the public worship of God on the Sabbath should be the receiving of such collections by proper officers

†Hist. of the First Plant. of the christ. Church. Vol. I. p. 31.

of the church, in the sanctuary, or wherever such worship is held.

Allusion is made to such collections in 2d Cor. 8, 1-4, where it is said, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia. How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to *their* power I bear record, yea, and beyond *their* power, *they were* willing of themselves: Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints."

The apostle also frequently became the bearer and dispenser of these collections, as he tells us in Romans, 15, 25-28: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain." And again in Acts 24, 17-18: "Now, after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult."

CHAPTER II.

COLLECTIONS FOR CHARITABLE AND RELIGIOUS PURPOSES,
PROVED TO HAVE BEEN A REGULAR PART OF THE SERVICE OF
GOD IN THE OLD TESTAMENT AS WELL AS IN THE CHRISTIAN
CHURCHES.

In the previous chapter we have endeavored to prove that in the apostolic churches charitable collections constituted a part of the divine worship, and on the Sabbath day, as well as at other times. This we think has been made indubitable and beyond controversy, being introduced by apostolic instruction, under apostolic example and advice, with apostolic co-operation and agency. And since the canon enjoining this upon them has been perpetuated to the end of the world as an "order," a divinely inspired and authoritative rule, such collections are made obligatory upon all to whom the Scriptures are given, since "all Scripture" all that namely, "which God has been pleased to preserve for our instruction, 'is given by inspiration,' and is profitable for doctrine, for reproof, for correction, that the man of God may be thoroughly furnished unto every good word and work."

The practice thus introduced into the apostolic churches was not new. It was already found existing in the Jewish Synagogue, to whose government, order and discipline those of the christian church have been in a great measure adapted. These therefore, are substantially in accordance with the institutions of divine worship from the beginning of the world, and the first introduction of a scheme of salvation, and the doctrine and worship of a divine Saviour.

Among the Jews the relief afforded to the poor and destitute was partly, *compulsory*, as the tenths, gleanings, &c., which could be taken against the owner's will, and partly *voluntary*, which was not determined by law, but left to the benevolence of each individual. There were, accordingly, in every synagogue, two chests for the reception of these alms, into which they were put; and on sabbath evening what had been collected was apportioned for the ensuing week. Sometimes, also, after the usual collection in the synagogue, there was an extraordinary one made by the Chazan for some particular purpose. "Whenever," says Leo, of Modena, "it is necessary to exercise any extraordinary offices of charity . . . then the heads of the synagogue order the Chazan to go to each member of the congregation, and to get their names for alms in this form, "May the Lord bless N., who will expend so much in alms, for this or

that purpose." As this was usually done on the Sabbath day (when the Jews do not handle money) each person by word of mouth bound himself to the ministers of the synagogue for a certain sum, which he paid the following week."* And to the present time, this is the plan followed, as we have seen it done in the Jewish synagogue.

Now as the christian churches were, undoubtedly, founded on the model of the Jewish synagogue, and adopted generally its ecclesiastical polity, so do we find them following the plan for raising funds for charitable and other purposes, which was acted on in the synagogue. Justin Martyr, who wrote A. D. 139, or a little later, in his Apology to the Christians, after fully stating their doctrine as to the sacraments, says, "On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the writings of the apostles, or of the prophets are read as long as the time permits. Then when the reader hath ceased, the president or pastor delivers a discourse in which he instructs the people, and exhorts to carry into practice such lovely precepts. At the conclusion of the discourse we all rise up together and pray. Then when prayer is ended, as we have already said, bread is brought, and wine and water, and the president as before offers up prayers and thanksgiving with all the fervency he is able, and the people express their assent by saying, Amen. The consecrated elements are then distributed and received by every one, and a portion is sent by the deacons to those who are absent. Each of those who have abundance, and are willing, for every one is at liberty, contributes what he thinks fit, and what is collected is deposited with the president, who succors the fatherless and the widows, and those who are in necessity from disease or any other cause; such as are in bonds, and strangers that come from far; and in a word he is the guardian and almoner of the indigent."†

Tertullian in an Apology which he addressed to the governors of proconsular Africa, about the year A. D. 200, or less, gives the following statement of the christian services, "We are a body," he says, "united in the profession of religion, in the same rites of worship, and in the bond of a common hope. We meet in one place, and form an assembly, that we may, as it were, come before God in one united body, and so address him in prayer. This is a violence which is well pleasing to God. . . . Another object for which we thus meet together is the reading of the Holy Scriptures, as the circumstances of

*See Bernard's *Synagogue and Church*, p. 15, 76.

†Section 87 in Reeves' *Apologies*. Vol. I. pp. 125, 126. Chevalier's *Translations, &c.*, pp. 275, 276.

the times require, that our faith may be confirmed, either by their forewarnings of what we are to expect, or by bringing to our minds the predictions already fulfilled. And certainly our spiritual life is wonderfully nourished with reading the Holy Scriptures, our hopes being thereby elevated, our assurance confirmed, and our attachment to its precepts strengthened even under persecution. However, besides the bare reading of the Scriptures we continue to preach and press the duties of the gospel with all the power and argument we are able. In these assemblies we exhort, reprove, and press the divne censure, or sentence of excommunication. For our judgments are given with great solemnity, as among men who are conscious that they are in the sight of God, and the censures here pronounced are looked upon as an anticipation of the judgment to come, if any one who offends is thereby banished from all communion of prayer, from our public assemblies, and from all holy intercourse."

"There preside over us," adds Tertullian "certain approved presbyters (seniores) who have obtained that honorable office, not by purchase, but by the appointment of the body, since no office of God is to be procured by money. We have also, it is true, a public chest, which is not filled, however, with dishonorable contributions, given for the purpose of purchasing piety. Every one, on the contrary, makes a small contribution; most commonly on a certain fixed day of the month or whenever he chooses, provided only he is able and willing; for no one is compelled; all is voluntary. And all these collections are deposited in a common stock, for charitable uses, not for the support of merry meetings, for drinking and gormandizing, but in feeding and burying the poor; in supporting children of either sex, who have neither parents nor means of subsistence, and old men now confined to their houses, and incapable of work; in relieving those also who have been ship-wrecked, and if there are any in the mines, or in the islands, or in prison, provided they suffer for the cause of God's religion, these may be said to live upon their professions, and are fed with the collections of the church."*

The collections of the church, Tertullian here divides into ordinary and extraordinary. The words *ut vestra capturae est*, relate to those of the ordinary kind, the term signifying income, ability, or gains. The custom was, says Mosheim, for every christian to contribute towards the common stock, in a certain degree, proportionate to his means or ability. But in addition to these ordinary offerings, we find distinct men-

*See Reeves' Apologies, Vol. I. p. 330, &c. Chevalier's Translations, and Tertullian's Apology c. xxxix.

tion made of certain extraordinary ones, which were called for in cases of emergency. To defray such expenses, the free and voluntary oblations, as they were termed, were found unequal. Whenever, therefore such a call was made upon the church, the pastor addressed his flock, requiring every one to contribute not only according to his means, but in a degree commensurate to the magnitude and pressure of the occasion, so that the necessity might be fully answered; and to this call it was customary for all to pay obedience, with the utmost alacrity. The meaning, therefore, of Tertullian's words is this: "I will not speak of the very great readiness of christians, in making the ordinary contributions required of them by the pastor; for I know that no one, as to this, acts from compulsion, but each one gives according to what his circumstances or ability permit, but not unfrequently, unlooked for emergencies arise, which demand pecuniary relief to a certain extent, and require that the ratio of contribution should be laid down by the pastor; nor does any christian, in such case, ever hesitate in paying obedience to his commands."*

From these very interesting accounts of the worship and order of the christian church, in the earliest and purest ages, one of them within a few years, and the other within one hundred years of the death of the last apostle, we learn how manifestly it was moulded in accordance with the representation given in Acts ii. 41, and the usages of the Synagogue to which that passage refers. From the very beginning of christianity there was a collection made in the church, AND AS A PART OF THE RELIGIOUS SERVICE, for the purpose of aiding and extending the cause of Christ. These collections were stated and regular. At first an opportunity was given for the contributing at *every* meeting of christians both on the week day and on the Sabbath. When the churches, however, had become better organized, these collections were made according to the rule prescribed by the apostles, which is every Lord's day, for in 1st Cor. 16. 1 and 2, the apostle Paul states THE GENERAL RULE which he had enjoined on the churches of Galatia, and now prescribed for the church of Corinth, namely, that weekly collections should be made, every one laying by him in store as God had prospered him. Such, we have seen, continued to be the practice of the church in the time of Justin Martyr, that is, till about the middle of the second century. But in the time of Tertullian, that is about half a century later, the *stated* collections of the church were made every *month*, though an opportunity was still offered every *Sabbath* for any one to give, and in addition to both,

*Comment on the affairs of christians, Vol. ii. pp. 102, 103. See also Riddle's Eccl. Chron. p. 33. Lond. 1840.

extraordinary collections were made as circumstances required. These collections were also made as a general rule, IN THE CHURCH, DURING SERVICE AS A PART OF ITS WORSHIP, AND BY ITS APPOINTED OFFICERS. Mosheim, therefore, very ingeniously supposes that the young men who were near the apostles when Ananias and Sapphira offered their gift, were not merely young men of the ordinary class, but officers of the church through whom the apostolic mandates were communicated, and to whom it belonged to make all the necessary arrangements for public worship, and to receive the contributions of the people.*

At first, too, the apostles superintended the distribution of these funds; but for several reasons alluded to in the sixth chapter of Acts, they abandoned this practice and instituted the appointment of a regular class of officers, DEACONS, who should in all future time, act for the people, in the general arrangement of the funds of the church. By these it was collected, and after consultation had been held with the pastor and the representatives of the people, in a common council, it was by them conveyed to its proper objects. This was exactly the arrangement of the Synagogue, where the distribution of alms belonged to the council in consultation with the president.

Collections for the support and spread of the gospel, and for other pious purposes, constituted, therefore, a part of the service of God, in all the apostolic and primitive churches. It formed a part of their religion, an act of faith and love, and an expression of their obedience to God, and love to their fellow men. They were not satisfied merely with receiving; they felt it their duty to make a return to God not by way of compensation, but of grateful obedience, and as they had "*freely* received, so they *freely* gave." They knew that as Christ, the true type of all ancient sacrifices, had now been sacrificed, and had purchased eternal redemption for us, it was no longer necessary to offer sacrifices, in order to take away sin, or gain admission to the presence of God. But voluntary, free-will, and thanksgiving sacrifices, which were promotive of the glory of God and the good of men were still, as they were taught, acceptable and necessary, and these, therefore, they offered up to God continually, not only in the private exercise of charity, but also in the public collections of the church. Nor was this a custom introduced by man, or after the church had become corrupted, but by the inspired founders of the church; and in all churches organized and guided by these apostles themselves. And even after the appointment of deacons, and the establishment of regular collections, we find the apostles and presbyters

*Bernard's Synagogue and the Church. p. 77.

still taking the control and management of these funds, and themselves becoming agents both in the collection and distribution of such funds, whenever it became necessary to bring the churches up to the full measure of their duty, and to secure the objects in view. Nor was this any innovation or late observance in the worship of God. Giving to the Lord, sacrifice, self-denial, the offering up to God of valuable property, and of money; honoring the Lord with our substance and with the first fruits of all our increase; "paying tithes of all that we possess, even to the mint, anise and cummin, and free will offerings as the expression of praise, thanksgiving, and gratitude;—collections for the poor, for the service of God, and for the maintenance of the ministers and the sanctuary of God;—these have, from the beginning," constituted an acceptable part of the public worship of God, a means of grace, and an essential part of true religion.

No sooner had man fallen, and God had appointed a place and a way of acceptable worship for sinful and guilty man, through the great deliverer, our Lord Jesus Christ, than we find the institution of sacrifices and the presentation of gifts a part of the worship required and accepted, of man. It became a universal and invariable principle not to "offer to God that which cost nothing," and that the sacrifice became acceptable and "excellent" in proportion as it was offered in faith and love.

It was in this way Abel, Noah, Abraham, Job, Jacob, and the patriarchs worshipped God, cultivated their own piety, cherished faith, mortified covetousness, and secured the divine favor. This constituted the very sum and substance of the Jewish form of worship and piety. Whatever was necessary in the wilderness and in the promised land, to the tabernacle, the temple, or service of God, was, by God's own appointment, thrown upon the liberality of the people, and received by his appointed ministers, in his own presence, in the holy place, and as an act of religious homage and acceptable praise. The giving of money, or that which was equivalent to money, entered, therefore, into every act of Jewish worship—so that without money there was, in fact, no religion, no worship, no homage, no piety.

In proportion, also as the spirit of piety prevailed in Israel, the exercise of charity abounded, as may be seen in the history of David.* This David expresses when he prays—"Do good in thy good pleasure unto Zion. Then shall they offer bullocks upon thine altar." And this God pointedly enforces, when he says—"Bring ye all the tithes into the storehouse, and prove me now herewith, if I will not open the windows of heaven,

*1 Chron. 29. Exod. 35—36.

and pour you out a blessing." And when the people grudging the expense, and offered the lame and the blind, God spurned a worship that withheld the required cost; and he said—"I have no pleasure in you, nor will I accept your offering."

Yea, so fixed was the principle which identified religion with gifts, that the Old Testament requires men to show fruits meet for repentance by them. "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." In the delineations of the character of a truly religious man given in the Old Testament, it is said, "He showeth mercy, and lendeth. He hath dispersed abroad, he hath given to the poor; his righteousness endureth for ever." "He that hath a bountiful eye shall be blessed." The acts of worship connected with fasting are made acceptable by acts of beneficence. The fast which God has chosen, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" Thus, in every way, the Old Testament makes religion and beneficence to be so much one thing, that they cannot be separated.

These collections and contributions have, in all ages and under all dispensations of the church, been conducted very much on the same *principle* and in the same manner. His people have ever been regarded by God as His agents and stewards, and honored by being made instrumental as coworkers. And as covetousness is the dominant principle of sinful, selfish man, God has made sacrifice, liberality and charity prominent manifestations of the faith, love and sincerity of the heart. It is only as such they are acceptable. But when thus given willingly, and in proportion to ability, and accompanied with thanksgiving and prayer, they become acts of religious homage and worship, and have at all times been rendered publicly, in God's presence, in God's temple, and with all due solemnity and praise.

The *rule* by which such offerings have been measured and regulated, has ever been the same; "none shall appear before ME empty" (Exod. xxiii. 15). "They shall not appear before the Lord empty" (Deut. xvi. 16). "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee" (Deut. xvi. 17). This rule, which is identical with that of the present dispensation as given by the apostle, makes giving as an act of worship and devotion, the duty of all, and alike possible and profitable, and acceptable, to all.

These offerings have always been brought to the ministers and officers of God, and to the place of public worship, and there presented as an act of public worship. "Every man that offered, offered his offering (whenever it might be) unto the

Lord." These they "brought into the house of the Lord," and "brought it unto the Lord." This was the regular custom. On occasions of special liberality, the keepers of the door gathered of the people the money which was brought into the house of the Lord" (2 Kings xxii. 4). At other times, "the priests and the Levites," or a single individual, as Ezra and Nehemiah, were employed as agents to go through the whole land and collect the necessary funds. Thus Josiah "gathered together. And let them deliver it into the hands of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work, which *is* in the house of the Lord, to repair the breaches of the house" (2 Kings xxii. 5*). And as in the Synagogue and in the early christian churches there was a chest into which the contributions were put, either by the individual publicly, or by the proper officer, so we are informed that "Jehoiada, the priest, took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord: and the priests that kept the door put therein all the money *that was* brought into the house of the Lord. And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money *that was* found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord" (2 Kings xii. 9-11).

And that the duty of giving to the Lord was ever recognised to be a divine obligation, and an act of divine homage, and worship, and that the disposition to give willingly and liberally was ever considered the result of divine grace—in itself a source of joy and a means of grace, and a blessing well deserving of praise—is beautifully illustrated in the prayer of David on occasion of a general contribution by the people. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the King also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed *be* thou, Lord God of Israel, our father, for ever and ever. Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory and the majesty: for all *that is* in the heaven and in the earth *is* *thine*; thine is the kingdom, O Lord, and thou are exalted as head above all. Both riches and honor *come* of thee, and thou reignest over all; and in thine hand *is* power and might, and in thine hand *it is* to make great, and to

*See Ezra vi. 16—18.

give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. O Lord our God, all this store that we have prepared to build thee an house for thy holy name *cometh* of thine hand, and *is* all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart, I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."—2 Chron. xxix. 9—18.

Collections for the cause of Christ constitute, therefore, a necessary part of Christian worship, one part of that acceptable service which God requires at our hands, and which he prescribed to believers in every age. They are therefore to be considered as a means of grace. And so they are represented in the Presbyterian standards, for among the ordinances established by Christ, the Head of the Church, in every particular congregation, "collections for the poor and other pious purposes" are enumerated as equally obligatory with prayer, singing, preaching, and the sacraments.* For it may be laid down as indisputable, that whatever God prescribes as a duty, he accompanies with a *promised blessing*, so that in the very "keeping of his commandments there is great reward," and "an hundred fold" of spiritual and true benefit is received in return for every sacrifice made for his cause, "both in the life which now is, and in that also which is to come." Why, then, has God instituted the church, its worship, and its ordinances? Not that He who is a spirit, and can be worshipped aright only in spirit and in truth, can take any delight in such services or forms in themselves considered. Oh no! these are dear to God, because they are essential to his blood bought people; and they are acceptable to Him only when they are the expressions of the heart-felt faith, and love and joy, and obedience of his dear children. The various parts of divine worship, and the various duties of the christian life, are all prescribed for our good and profiting, for victory over sin, selfishness and covetousness, the lusts of the flesh, the lusts of the eyes, and the pride of life, and for our present consolation and joy, that by them God may work in us to know and to do his will here below, and make us

*Form of Government, Ch. vii.

meet for an inheritance among the saints in light, where charity and love and holy obedience shall be all in all.

Such then is the duty of liberality and charity. It is a duty equally commanded by reason, conscience, and revelation. It is perhaps more plainly urged than any other moral duty in the word of God; was expressly and frequently enjoined by Christ; and was constituted by him a regular and necessary part of his own worship and service. And Christ has done this that, like every other part of that service, and like every other required duty, it might secure to our souls his divine and gracious blessings, and while it advanced his cause, and glorified his name in our manifest devotion to his service, might also work out for us a far more exceeding and eternal weight of glory. But this point we will reserve for another chapter.

Unity, communion and fellowship is the fundamental principle of practical christianity. One fall and misery, one restoration and redemption, one faith and hope, one experience, liability to the same misfortunes, and need of the same sympathy and assistance, these bind together all christian hearts in community of sympathy, charity and kind offices. When this fellowship of love is wanting, piety is wanting. And this love is wanting where it exists only in profession, in words, in sentiment, or feeling. It is then dead. If alive and real it will be active, communicative, it will give and act.

This *Koinonia*—this communion in giving and receiving, is therefore associated in the Episcopal church, and in our own, not only with the ordinary worship of God, but also with that most solemn and holy service of the Lord's Supper. God is thus glorified by the recognition of the communion of all his people, in faith and hope, in heart and sympathy, in their possessions and their claims, and in their common obligations to use the gifts of God's providence and grace for the common benefit of all the objects of his prescribed bounty.

Such collections are therefore far more than mere gifts in money. They are expressions of christian gratitude and sympathy. They are tokens of christian fellowship and love. They are active signs of the mind and heart of the people of God, both towards each other as partakers of common trials and a common hope, and towards Him who is the comforter of their trials, and the foundation of their hope. They are therefore acts of sacred worship, and we solemnly ask our gracious God to receive and accept them as such.*

Making collections for the poor and other pious purposes, is therefore a part of divine worship, as truly as the sermon, prayer or praise. It is as truly an expression of our dependence

*See Tyng's Fellowship with Christ.

upon God, of His right in us and over us, and over all that we are, have, and can do, of our obligation to love, honor, serve and obey Him; and thus to glorify him with our bodies, our souls, "our substance," and our "whole heart." These feelings of love, honor and reverence, this conviction of dependence and duty, these desires and determinations of allegiance, activity and devotion—these are manifested as truly and as surely, in our giving our money, and consecrating it unto the Lord, as giving our prayers and praises unto Him. "Contributions to the poor and to the general purposes of the Church," possess, says the address referred to, "the essential elements of worship. They express our dependence upon God, our thankfulness for His temporal mercies, (Comp. Luke xi. 41, with 1 Tim. iv. 4, 5,) and His universal and perfect propriety in us and in all that belongs to us; that we are not our own, that none of us liveth to himself, that we are stewards of His goodness and as such are bound to be faithful. Farther, as has been shown of other parts of worship, so it may be affirmed of this, that there is an eminent propriety in our thus recognizing God as our sovereign Lord and Benefactor; but, that there is no profit to the Almighty in our so doing. He has no need of our money: the silver and the gold are His, and the cattle on a thousand hills. If he were hungry, He would not tell us, for the world is His and the fulness thereof. It is for our good that He commands us 'to offer unto Him thanksgiving,' 'to do good and to communicate:' assuring us, 'that with such sacrifices He is well pleased.'" (Comp. Ps. 1. 7-15, with Heb. xiii. 15 and 16, and the provisions of the law of Moses touching 'free-will offerings.'). A cheerful giving to the Lord, is the instrument of instruction and of growth in grace, like the visible symbols, the elements and actions, of the Lord's Supper. It appears then that there is a very complete analogy between contributions to pious uses and the ordinary parts of worship."

Such is the plain teaching of Christ. For "in the sixth chapter of Matthew, which is a part of the Sermon on the Mount, our Saviour, after having vindicated the *second* table of the law mainly, from the perverse constructions of the Scribes and Pharisees (see chap. v.) proceeds to rebuke some practices which were in violation of the *first* table, and to point out the manner in which God should be worshiped in the three particulars of 'almsgiving,' 'prayer,' and 'fasting.' It seems evident that almsgiving is associated with the exercises of prayer and fasting in this place, not by fortuitous juxta-position, but upon the ground of its possessing the same general nature and design. And it is worthy of notice, that

in many manuscripts, the reading 'righteousness' occurs in the first verse instead of 'alms,' and is placed in the margin by our translators. According to this reading, the first verse might be considered as a general direction in regard to the manner of worshipping God, and then, the general direction is illustrated by the specification of three particulars, 'almsgiving,' 'prayer,' and 'fasting:' 'almsgiving' being put first, perhaps, in consequence of its natural connection with the close of the last chapter."

CHAPTER III.

COLLECTIONS FOR CHARITABLE AND RELIGIOUS PURPOSES,
PROVED TO BE A MEANS OF GRACE, AND OF CHRISTIAN EDIFI-
CATION.

In the preceding chapters, I entered into a full explanation of the meaning of the passage in Acts iii. 42. It contains, as I there showed, an account of the order in which the first christian church, which was formed at Jerusalem under the direction and supervision of the twelve apostles, conducted the public worship of God. There were, at that time, nearly four thousand disciples at Jerusalem, and this number was shortly afterwards increased to eight thousand. The apostles therefore, must have settled some form and order of public worship for the several congregations into which this immense multitude would be necessarily divided. We say *necessarily*, for it is to be remembered that in any one congregation there would be at least twice as many *hearers* or observers, as actual *members*, which would increase the number to be accommodated and regulated, to about twenty-four thousand; and thus make a very large congregation for each of the twelve apostles.

In this passage, therefore, and the context, we learn what constituted the service of these congregations in their united acts of worship. In the first place, there was, as now, the reading of the Scriptures, with discourse explanatory of their meaning, and enforcing their various precepts. There was, secondly, as now, the singing of psalms and hymns and the offering up of prayers. There was, thirdly, as at present, the celebration of the Lord's Supper, and the participation of it by every member, and by every one who professed to believe in Christ, and to love him and his cause. And there was also, in the fourth place, *κοινωνια*, or what is translated *fellowship*; but what should be rendered, as it is in other passages of scripture, a *public collection* for the general purposes of the church, and the cause of Christ.

That such is the real meaning of the word *Koinonia*, we showed by several other distinct and unquestionable applications of it in this issue in the New Testament, by the authority of the best lexicographers, and the most eminent commentators, both ancient and modern; from the fact that such collections were made in all the apostolic churches, and distinctly enjoined by apostolic authority; from the additional fact that in the earliest accounts given to us of the worship of the primitive christians, by Justin Martyr and Tertullian, such collec-

tions are most distinctly enumerated among the things done by them on these occasions; and finally, from the additional fact that such collections formed a regular part of the service of the synagogue, which undoubtedly constituted the model of the christian church in its primitive purity and simplicity, and of the worship of God in every age from the very beginning of the world.

But if any one choose to say that the term *κοινωνια* (*Koinonia*) in this passage, means a general union and communion in all things pertaining to the privileges and duties of the church, it will of course include these charitable collections, and will leave the inference derived from the indubitable meaning of the term elsewhere, and from all the other facts mentioned, unaffected. The conclusion, therefore, is most certain, that in the apostolic and primitive churches, and that too, under divine direction and requirement, collections for the promotion of the various objects of christian charity, formed a regular and inherent part of the worship of God on the Sabbath day.

We proceed, however, still further to impress upon you the truth, that the exercise of charity not only individually and in our private capacity, but also publicly and in our social capacity as churches, is a means of grace and of spiritual improvement. No fact is more frequently mentioned in the epistle than contributions made and required, not only for the support of local churches and their ministers, but also for the support of the gospel in distant countries and among strangers. Paul's laboring on one occasion with his own hands was an exception to the general rule which was, that the apostles and first preachers, generally, were supported by the churches in all their missionary labors, and that even *their converts* also received assistance in case of emergency and necessity. And nothing therefore can be more certain than that the gospel was at first propagated throughout the Roman empire, in Britain and in Ireland, not only by the self-denial and self-sacrifice of those who went as missionaries, but also by the self-denying liberality of the churches at home. And most certain it is, that had the measure of charity now common among christians been adopted then, Britain would still have been occupied by its savage barbarians, and America left to the undisturbed possession of its aboriginal idolaters. But the primitive christians, under apostolic example, and inspired guidance, interpreted their duty by the very nature of the church of Christ, and as Christ instituted his church as a grand missionary society, all that was considered necessary to make every christian then feel that no church and no christian had

any right to consider themselves, or to assume the profession of such, except as they made "THE PREACHING OF THE GOSPEL TO EVERY CREATURE" a primary object of their labours, was what the Duke of Wellington told an anti-missionary sceptic of the present day to do, "look to your commission, THERE ARE YOUR ORDERS, SIR." And since that gospel was to be "preached to the poor," and preached freely and everywhere, it was at once felt that this must be done by EVERY CHRISTIAN ACCORDING TO HIS ABILITY, GIVING AND LABORING AND PRAYING FOR THE MAINTENANCE AND PROPOGATION OF THE GOSPEL.

This is undoubtedly the case. Christ requires the consecration of heart and life, of property and purse, of houses and lands, yea, and of life itself. A piety which has nothing to do with money, and which leaves a man's business and property to a man's personal and family aggrandizement, Christ rejects as counterfeit, however associated with what is personally lovely, and outwardly devout. Its possessors, like the young ruler, may call him Lord, Lord, ever so loudly, but of them He will say as He did of him, "I never knew you, for where thy treasure is, there will your heart be also." "Give alms of such things AS YE HAVE, (in full proportion to your means) and all things shall be clean to you," this being the best evidence of sincere penitence and faith in ME. Love of money, of property, and of personal and family aggrandizements, and love of Christ are incompatible, since it is easier for a camel to go through a needle's eye, than for "one who thus trusts in riches," and withholds them from God "to enter the kingdom of heaven." A sentence which it has been said "is the doom of those, whether rich or poor, whose property is without the circle of their religion," and who, while they can profess much, give little and only out of their abundance. He, on the contrary, who holds houses and lands and substance as a steward for Christ, and at the service of His cause, shall receive "an hundred fold in this present life, and in the world to come, life everlasting." And thus it was that when Christ saw the people making their contributions at the temple as an act of worship to God, He commends the service, stamps it with his divine approval, and commends the poor widow who "gave all that she had" as an example to future ages. "Sell" says He, "that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not."

Baptized with this spirit, and in the full affluence of the Pentecostal joy, we find the primitive christians bringing themselves and ALL THAT THEY HAD, and consecrating them to Christ and his cause, and thus also, as we have seen, was the making of charitable collections for the poor, for the spread

of the gospel, and for every good work, embodied by the apostles as a part of christian worship, work and character.

It also will be apparent to every reader of the New Testament that, the apostles enjoined this duty of charitable contributions, not on the principles of *mere benevolence*, but as a peculiar duty, which christians were under obligations to perform by their very character and relations, as redeemed and regenerated by the blood of the Lamb. Our Lord had, with peculiar emphasis, told his disciples, that he gave them one "new commandment," which Archbishop Leighton called *the eleventh commandment*, and that was, to love one another. This was the very first duty enjoined upon christians, as a separate society. And this commandment was new because the objects to which it was directed were new, and because the circumstances out of which the obligation arose, were new. And every christian *then* judged, that if Christ died for all, then were all dead, and that he died for all that they who are made alive through his Spirit, should not henceforth live unto themselves but unto Christ, and to the promotion of his cause and glory in the world. The law of charity or benevolence is therefore higher than that of equity. It is the law of humanity, of kindness, of God. It regards the needy as brethren of the same family, and having on this account a claim to a portion of those good things given by a common Father, that through our mercy they may receive mercy. Equity determines what we have a RIGHT to give, but charity, that perfect law of liberty, the objects, the amount, and the order of what we give. The proclamation, therefore, which was made to every inquirer after Jesus was: "if any man will be Christ's disciple, he must deny himself, and take up his cross and follow him; and that if any man love father or mother, wife or husband, children or friends, houses or land, property or business, more than Him and his cause they are not worthy of Him." "It is more blessed," said our Saviour to every disciple, "to give than to receive. A new commandment I give unto you, that ye love one another. As I have loved you, that ye also love one another. By this shall men know that ye are my disciples if ye love another." We are therefore, taught that if any man hath not this love, to Christ's people and to his cause, the love of God cannot dwell in him, and that man's religion is vain. And the single circumstance of an undue regard to his property was made the ground of rejecting, as we have seen, the young ruler, because it proved that his heart was not right with God, and of inflicting on Ananias and Sapphira a dreadful death. Neither is there any one sin, against which our Saviour and his apostles utter such withering

and awful denunciations, as that degree of love and regard for earthly property which prevents men from consecrating it to the cause of Christ according to the full measure of their ability.

The apostle, therefore, in speaking of these contributions calls them "the experiment or test," by means of which christians glorify God, by exhibiting in this way their entire subjection to the gospel of Christ. (2 Cor. ix. 13.) In the view of the apostle, therefore, just as in the view of Christ,—who declared that if any man love houses and lands more than Him he is unworthy of Him, that we cannot truly love Him, or be fit for his kingdom unless we are prepared to give up all for him and as he requires it,—the sacrifice of our property for the cause of Christ is one of the safest tests of our conversion and true discipleship. It is a very fair proof, or experiment, of the reality of our faith in the authority and promises of Christ, and the existence and value of invisible and eternal realities; of the depth and sincerity of our love and devotion to the Saviour; of our being delivered from that carnal-mindedness which is death, and our possession of that spiritual mindedness which is life and peace: of our freedom from that covetousness which is idolatry, and from that love of the world and of mammon which cannot co-exist with the love of God.

The same wisdom, therefore, which permits doubts, and difficulties, and temptations manifold, to try our character; and which tells that even heresies must arise, that they who are approved may be made manifest, has also left the cause of the Redeemer to be sustained in all its claims by the liberality of his people. This matter God could easily have arranged in a very different manner, and thus have proved that he could carry on his own work just as certainly as he could originate it, by his divine and omnipotent energy and illimitable resources. But this God would not do, just because he would not deprive his people of this test of obedience; this means of expressing their returning gratitude; this powerful check of selfishness and covetousness; and this opportunity of leading the world around them to glorify God and acknowledge the divinity of his gospel by such an irresistible proof of the reality of a principle more potent than any earthly influence. "It is a disgrace to us," said the apostate heathen emperor Julian, "that the Jews do not beg; that the impious Galileans not only support their own poor but assist ours; and that our poor are neglected by those that should support them." "The christians give themselves up," he adds, "to humanity and charity."

“Our zeal” in this matter is thus intended to “provoke many” to the same charity, that they, like us, may be, “ready to distribute and willing to communicate.” (2 Cor. ix. 1, 2. 2 Cor. vii. 2, and ix. 11, 13. Rom. xv. 16.) “As every man hath received” from God “even so is he to minister the same to others as a good steward of the manifold grace of God. Upon the first day of the week let every one of you lay by him in store as God hath prospered him. Freely you have received, freely give.” Such is the duty. And “God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound in every good work. God shall supply all your need, according to his riches in glory, by Christ Jesus. For God is not unrighteous to forget your work and labor of love, which ye have showed towards his name in that ye have ministered to the saints and do minister.” Such is the promise, the encouragement, and the recompense of great reward. “Bring ye all the tithes into the store-house,” that is the church, “that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it.” (Mal. iii. 10.)

COLLECTIONS FOR THE CAUSE OF CHRIST ARE, therefore, A MEANS OF GRACE. They not only *test* our graces, but increase strength, and confirm them. They not only exercise the grace we have;—they add new grace, by which we may be enlarged and blessed in our inner man. They form an illustration of that rule of the kingdom of grace that, “to him that hath shall be given, and he shall have more abundantly, while from him that hath not, shall be taken away even that which he seemeth to have. For there is that scattereth and yet increaseth, and there is that withholdeth more than is right and it tendeth to poverty. He that soweth sparingly, shall reap also sparingly, while he that soweth abundantly shall reap also bountifully.”

If, then, collections for the cause of Christ are a part of the divinely instituted worship of God, and a means of promoting the grace and holiness of his people, it follows in the first place; that any church which does not have such stated and frequent collections, must be regarded as defective, and as not acting in accordance with the christian profession. This is not one of the *circumstantials* of religion, but one of its *essential elements*. It is not a thing which we *may* do, but a thing which we *must* do. It is not, it is true, a part of christian *faith*, or among the things to be believed; but it is a part of christian *practice*, and among the things to be performed. It does not enter into the work by which atonement has been made for our sins, or justification can be secured in the sight of God. It can avail nothing

towards making a propitiation for our sins. It cannot redeem our souls, or give to God any ransom for them. We cannot buy God's favor, or purchase pardon. We attach no merit to such acts of liberality, for when we have done all we can, we have only done what it was our duty to do, and are still unprofitable servants. We might even "bestow all our goods to feed the poor" and have not true charity, so that it would all "profit us nothing." But, nevertheless, it is equally certain, on the other hand, that true and living "faith works by love," excites to gratitude, enkindles devotion, leads the heart to devise liberal things, and makes the hand "willing to communicate and ready to distribute." And while, therefore, it is true that there may be great apparent liberality and outward charity, while the heart is devoid of any saving faith or true piety, it is as true on the other hand, that there cannot possibly be true piety in the heart where there is not liberality in the conduct. There may be a *professed* subjection to Christ, and yet a penurious and niggardly withholdment of the full measure of the required support to the cause of Christ. But such a profession, however loudly it may be sounded, and however long it may be maintained, is but "the form of godliness without its power," "the sounding brass and tinkling cymbal which will profit nothing."

This view of the subject is also strongly presented by the apostle in the case to Philemon (v. 6.) and to the Philippians, (Phil. i. 5.) In the former case the apostle attributes the exercise of this *Koinonia*, or liberality, to faith, as one of the most evident gifts of the spirit and fruits of piety, for which he thanked God who had wrought it in Philemon by his grace, and made him "willing to communicate and ready to distribute;" and he prays that the influence of Philemon's self-denying and cheerful liberality towards all the objects of christian charity, might be so powerful that all should be constrained to see in "the good that was in him" the powerful working of the grace of our Lord Jesus Christ even as it had refreshed the bowels of the saints and afforded much consolation and joy to the apostle himself. And in the latter case the apostle refers to this as the most evident and certain proof that the Philippians had received the gospel, not only in name but in reality, not only in the form but in the power, and that as he was led always to thank God for the conviction that they had been born again by the Spirit, so he hoped and prayed that He who had begun a good work in them would perform it until the day of Jesus Christ.

Such is the undoubted determination of God's word. And while it warns us that men are disinclined to this duty of charity, and ever ready to frame excuses, it commands chris-

tians not to forget, or for any reason to neglect, "to do good and to make contributions," (Heb. xiii. 16.) "since with such sacrifices God is well pleased;" and it also declares that such frequent and public collections, by which a demand is made upon the liberality of any people is a fair and scriptural "experiment or test" by which the sincerity or insincerity, the reality or hypocrisy of their *professed* subjection to Christ is to be tried (2 Cor. ix. 13.) And that church, therefore, which has not such stated and frequent collections, is plainly violating God's command; openly neglecting a necessary part of public worship, and an important means of christian improvement, and excluding itself from the enjoyment of God's promised blessing. Nor is this doctrine taught in the word of God only, but is declared to be so taught, and therefore to be imperatively binding, by the standards of the Presbyterian Church—for in form of government, chap. iii. it is declared, to quote fully what I already adverted to, that "the ordinances established by Christ, the Head, in a particular church, which is regularly constituted by its proper officers, are prayer, singing praises, reading, expounding and preaching the word of God, administering baptism and the Lord's supper; public solemn fasting and thanksgiving, catechising, MAKING COLLECTIONS FOR THE POOR AND OTHER PIOUS PURPOSES, exercising discipline, and blessing the people."

CHAPTER IV.

COLLECTIONS FOR CHARITABLE AND RELIGIOUS PURPOSES,
PROVED TO BE ESSENTIAL TO EVERY CHRISTIAN CHURCH.

THAT such collections formed a part of the worship of God, in every age, and as instituted by Christ and his apostles, and are also a means of grace, has now been proved. It was also shown that such collections are a necessary ordinance in every church, and are so represented in the Presbyterian standards.

Collections for the cause of Christ frequently and at stated times, are thus proved to be an ordinance established by Christ the Head, in every particular church. And hence we might as reasonably conclude that any pastor, elders, or people might agree to dispense with singing, preaching, praying or any other of the divine ordinances, and yet still be regarded as discharging their duties, as to consider any pastor, elders or people as living in the observance of Christ's ordinances, while they practically neglect, or very imperfectly attend to, the ordinance of "making collections for pious purposes. For, if "he that offends in one point is guilty of all," and if "he that breaks one of the least of the commandments of Christ and teaches men so," "shall be farthest from the kingdom of Heaven," that is, shall not attain it at all,* (Math. v. 19,) then it assuredly follows, that any pastor, elders, or people, who break this commandment of Christ, to take up regular and frequent collections for pious purposes, even though they might be disposed to estimate it as one of the very least of the ordinances established by Christ; and even though they may diligently observe all the other ordinances enumerated above; come under this terrible denunciation of Him, "one jot or tittle of whose word cannot fail, until it be all accomplished," and Who, as he is faithful to his promises, is also dreadful in his vengeance.

Again, if collections for the cause of Christ are a part of christian worship, and a means of grace, then it follows that such collections ought to be, in fact, taken up during the divine service, and as an avowed part of it. Either this is an ordinance of Christ, or it is not. If it is not, then it should not be observed at all, but if it is, then it should take its place among the other ordinances which He has established in His church, and like them be attended to publicly, solemnly, and in a spirit of prayer and praise. And if this duty is designed and adapted to glorify God, to impress impenitent and worldly-minded men, and to promote the grace and holiness of believers, then

*See Bloomfield's Greek Test. in loco.

it ought to be performed in that way which will make it most effectual to these purposes. Now this way we may be very sure, is the method Christ himself has appointed, which his inspired apostles instituted, which the churches founded by the apostles followed; and which all the early churches continued to maintain. It should, therefore, form a component part of our religious service; an act of common and united worship; and a holy, humble, and grateful sacrifice offered up at the altar of God, and which, when accompanied with proper motives, and perfumed with the incense of prayer and praise,—is, we are assured, acceptable to God. To displace this ordinance, therefore, from its proper position; to thrust it aside; to degrade it to the condition of a mere beggar at the door of the Sanctuary, while all the other ordinances are honored as guests or children of the family; is to stamp upon this duty the character of carnality, worldliness, and a mere monied transaction; is to throw scorn and infamy, and disrespect upon the ordinance of God, and to bring down upon ourselves his sore displeasure. For, even were this a matter which was not determined by positive precept and example, our own reason and the apostolic precept to “do everything decently and in order,” would tell us that in order that this duty may be discharged in a becoming spirit, accompanied with right feelings, and followed by a divine blessing, it ought to be made, as it unquestionably is, a part of that worship and service which we render to that God who so loved us as to give his only-begotten Son for us.

But if this is the unavoidable inference, or rather if this duty is the evident appointment of Christ, then it follows also, that any feelings we may have which are opposed to such a plan, are wrong, and ought, therefore, to be resisted and condemned. Such opposition to the taking up of our collections by the officers of the church, during divine service and as a part thereof, *may* arise from the fact that it has not been customary, and from the consequent prejudice against any innovation. Now this might be a very good reason for hesitating to adopt a plan suggested merely by human wisdom, but is no reason at all when the fact is made evident, that the previous custom has arisen from neglect of a divine ordinance, and that the plan proposed is nothing more nor less than a restoration of a divine ordinance to its original and appointed place. And although this plan may not have been customary in this, or other sister churches, it was undoubtedly customary in all the apostolic churches, in all the reformed churches, in the Presbyterian Church of Scotland, and is at this moment the custom in the largest part of Protestant Christendom.

But if such opposition arises from low and unworthy views of the ordinance itself, or from a selfish and covetous spirit, which is unwilling to be brought to such "an experiment and test" of genuine christian charity and liberality, as the apostle terms such collections, then it is in its very nature deeply criminal and unchristian, and to be regarded as the evidence that Mammon, and not God, is our master, the love of money and not the love of Christ, our supreme affection, and a regard to self, and not to the salvation of souls, our characteristic principle. And therefore we must conclude that since the duty is plain and positive, any feelings opposed to its adoption, though they may even seem to argue for the glory of God, must be, and they are wrong.

It is therefore alike sinful to omit this ordinance of Christ, or to thrust it aside and politely show it to the door, because it is a stumbling block and an objection to worldly and impenitent men; and this is probably a chief objection to the plan. Grant that such persons object to what they call, and what too many christians encourage them to call, our frequent "begging and scolding." Shall we, on this account, obliterate from the order of God's worship one ordinance of his own appointment, and a means of grace which he has accompanied with such special promises of blessing? What were this but to allow sinful and impenitent men to determine what shall, or shall not, be the worship "acceptable" to God. And if God has said that such collections are not to be forgotten or neglected, and that when rightly made and offered they are a sacrifice acceptable to him,—Heb. xiii. 19,—then to omit them merely because ungodly men object to them, were to do the greatest injury we could to ourselves, to christianity, to the whole cause of christian benevolence and enterprize, and to these very men themselves, by conniving at their worldly, selfish, covetous and penurious spirit. Besides, if the objections of such men are to direct and control the church, what is there to which they would not, and do not object? They can see, for instance, great wisdom in national celebrations, but none in the celebration of christian sacraments. They can luxuriate in evening parties for the regalement of their reason or their social affections, but they utterly condemn evening assemblies for the cultivation and enjoyment of piety. They would never dream of the possibility of a man being a lover of his country who refused to become a citizen, or a friend to any institution of which he declined becoming a member, or an advocate of any opinions whose power depended on THE UNION of their advocates while he kept aloof from such ASSOCIATIONS; and yet they can see no necessity why a man who wishes christianity to flourish and

increase should become a member of the christian body. And if, therefore, the disinclination or objection of impenitent men are to be our rule, I am afraid we shall have to abandon christian worship altogether; for it is becoming daily more manifest that if the influence of such men can prevail we shall have no longer a christian Sabbath observed among us, since it is clear that even now great commercial companies have decided either that there is no Sabbath instituted, or that in the command which enjoins it there is an exception made in favor of railroads and steamboats, and the farmer would say of wagons, and the merchant of the post-office and the unposted day-book, and the mechanic of his unfinished work, and the literary man of his studies; and that, while formerly it was a sin against God and against their souls to require our servants and employed assistants to work on the Sabbath, that now it is for the good of their morals and the benefit of stockholders that they should work on the Sabbaths even as on other days. To the views of such earthly-wise and money-making economists, there is no wisdom in the divine philosophy, though all history has attested its truth, that "righteousness exalteth a nation, and that sin is a reproach to any people."

The truth is, there is a great want of genuine faith and confidence in the divine character of christianity among its professed disciples. There is among us an alarming prevalence of cowardice and unmanly timidity, and this arises from the fact that we do not ourselves really believe what we profess, and do not, therefore, practically act upon the principle that this world is not our home, that this world's goods are not our riches, and that we are really stewards for God, as it regards all the influence and property he has put within our power. The gospel, my brethren, is infinitely precious and valuable, beyond all comparison great, and beyond all other riches priceless. Its claims are plain, manifest and indubitable, and the alternative it presents to every man is salvation or perdition. To every human being, therefore, an interest in Christ and his salvation is worth more than worlds, and its loss irreparable throughout eternity. God, therefore, is under no obligation to accommodate the terms of salvation to any man's whims, caprices and objections, AND HE WILL NOT DO IT. He has provided salvation, and he has offered it on those conditions he thought conducive to his own glory and to our best interests. Any man, therefore, who is not prepared to recognize the claims of God to his body, soul and spirit, to his time, influence and talents, and to his money also, cannot be his disciple, and even though he may be a professor, IS NOT A TRUE DISCIPLE. To lower, therefore, this divine standard, to require less than

Christ makes essential, or to encourage any man to believe that on any other conditions he can enter the kingdom of heaven were to give him a forged title-deed to an inheritance from which he will be inevitably ejected, to place in his hand a lying hope, and to allow him, blindfold,—to go down to perdition. Nay, it is not only thus to bring damage to such individuals, but to involve ourselves in the same condemnation, for “if any man will take away from” what God has said or enjoined “God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” The conclusion therefore, of the matter is, that whoever has been led by the Spirit of God to see his guilt, ruin and misery, and the unspeakable value of his gracious redemption, will at once perceive that all he is and has is the Lord’s; that it is his glorious privilege to be consecrated to his service; and that until this change does take place, any attempt to conform the gospel to the tastes and desires of men only corrupts *it* and deludes *them*, while it leaves them still “dead in trespasses and sins.”

Oh, if we could only boldly proclaim God’s truths and carry out God’s requirements, then would there be found among us “the spirit of power.” It would be seen that “God is with us of a truth.” We would gain favor with all the people, while fear would take possession of the enemies of the gospel. Our own hearts would be exceedingly joyful, and we would enter upon all the services of the christian sanctuary with gladness of heart, while the gospel would sound out from our midst into all the region round about us.

Let us then abide by God’s plan of benevolence. It is plain, simple and easy. It is *just*, because it requires every man to give according to his means, and stamps as covetous hypocrisy and an unjust stewardship any amount less than his means would justify; and most assuredly no ground can be found in reason or Scripture for giving less than one tenth of our whole income. This plan is at the same time *merciful*, because it does not require of any man beyond what he is able, and stamps as high a worthiness upon the *tenth part* of that man’s income, who may not have more than a few hundred dollars, as upon the tithe of that man whose income is as many thousands. This plan is also wise and holy, because it deals with every man alone and singly. It does not say how much any church should collect, and therefore, how much each individual ought to give, but it comes home to the bosom of every individual, and says to him, “God loveth a cheerful giver.” “Freely thou hast received, freely give.” “According, therefore, to the means God has given you, and the income you receive, offer to him a sacrifice

which shall be acceptable to him." It thus "speaks to every man's conscience in the sight of God," and charges him to remember that God, and his cause, have a claim prior and superior to that of husband or wife, or sons or daughters, or food or raiment, or dress and equipage, or fashion and indulgence, and that it is therefore, our duty, first to lay by for God's use what belongs to him, and then use the remainder in meeting our other wants; and not first to meet every wish for our family, or table, or increase of wealth, and then allow the claims of God to scramble for some pitiful remainder wrung from our selfish and covetous grasp.

By this plan, too, every man is made to feel that verily God looks upon his heart, knows his situation, can discover all his hidden ways of dishonesty or artifice, and will, as in the case of Ananias and Sapphira, render judgment and not reward to every man, HOWEVER MUCH HE MAY HAVE GIVEN, who has not given *as much as he ought*, and in that spirit of cheerful liberality and faith, and prayer and gratitude, in which he ought to offer it.

To conclude. Does any man think that the continued impotency with which we urge this subject requires apology? Then, I will give it in the words of Chrysostom to his congregation, at Antioch, some fourteen hundred years ago: "I am aware," says he, "that many in this congregation will again find fault with me, when I treat of these subjects, and will say, 'Be not, I beseech you, be not harsh and disagreeable to your audience. Make some allowance for their disposition; give some way to the mind of your hearers. For, in this case, you really do put us to shame; you make us blush.' But I may not endure such words; for, since neither was Paul ashamed to be continually troublesome on such points as these, and to speak words such as mendicants use, . . . wherefore, also, I am bold to speak out. For, what shame is it to say, 'Give unto thy Lord in his hunger; put raiment on him going about naked: receive him, being a stranger?' Thy Lord is not ashamed, before the whole world, to speak thus: 'I was an hungered, and ye gave me no meat.' He who is void of all want, requires nothing. And am I to be ashamed, and hesitate? Away with this. The shame is of the snare of the devil. I will not, then, be ashamed, but will say, and that boldly, 'Give to the needy.' I will say it with a louder voice than the needy themselves." And, if this is not sufficient, then let me bring before my reader the commission under which we act as ministers of the Gospel; and the solemn charge by which we are held bound to give answer for our faithfulness, at the bar of God. That commission enjoins us to "teach all things whatsoever Christ has commanded;" and

how frequently he has enjoined this duty you have heard. And that solemn charge is found in 1 Tim. vi. 17-19; "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us all things richly 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 the time to come, that they may lay hold on eternal life."

SYSTEMATIC BENEVOLENCE.

REPORT ON SYSTEMATIC BENEVOLENCE, BY THE REV. DR.
THORNWELL, ADOPTED BY THE GENERAL ASSEMBLY.

THIS being the first time that a Committee on Systematic Benevolence has entered as an element into the organization of the Assembly, there seems to be a propriety in prefacing its first report with a brief statement of the principle which lies at the basis of the whole scheme.

It is not to be presumed that God's people are niggardly from meanness, or parsimonious from covetousness, and yet their contributions to the treasury of the Lord are amazingly disproportioned to their blessings and resources. This can only be resolved into ignorance of duty, or a failure to apprehend the real relation of liberality in almsgiving to their christian profession; and as "whatsoever is not of faith is sin," so, whatever does not appeal to their faith cannot permanently affect their hearts. It cannot be denied that our churches have been too much accustomed to look upon giving as purely a matter of christian liberty—a thing which might or might not be done, according to the impulses which happen to prevail at the moment, without, in either case, involving the integrity of christian character; what has been given has been regarded as a bounty, and those who solicit it represented as beggars. This has been a feeling implicitly recognized when it has not been explicitly enounced.

Appeals in behalf of the dearest interests of Christ's kingdom have been, in many cases, coldly received; in others, formally repulsed on the plea of repugnance to so much begging.

It was not that the people were penurious or mean, but that they did not understand the nature of the case; and the way to remove the difficulty is not by denunciation or invective, but by familiar exposition of the scriptural principle upon which these appeals are made. The law of the Lord, when clearly comprehended, can never fail to tell upon the hearts and consciences of the children of God. That law, in relation to the question before us, is, that liberality is a grace of the Spirit, almsgiving an office of christian worship, and collections for the poor and the spread of the gospel an ordinance of God.

Giving, in the scriptures, is put upon substantially the same basis as prayer—the one is the sacrifice of the lips, and the other of the substance; and the acceptance of our gifts is a greater proof of the Divine condescension, than the acceptance

of our petitions. God needs none of our offerings; "the cattle upon a thousand hills are his," and "if he were hungry he would not tell us." But, though needing nothing at our hands, he has condescended, for the purpose of uniting our hearts to him in profounder sympathy, to assume a position, in which he appeals to us as really and tenderly as if he needed all things. Though our alms and our righteousness extend not directly to him, yet the Saviour is comforted and refreshed with the humblest ministrations to his saints upon the earth; it is he who receives the cup of cold water administered to his disciples. The believer, accordingly, who enters into the spirit of the christian doctrine, must feel it almost hardly less a grievance to be debarred from the throne of grace, than to be prevented from casting his mite into the treasury of the Lord; and would as soon think of turning Christ from his doors, or leaving him unvisited in sickness and in prison, as think of slighting the appeals of Christ's earthly kingdom to his contributions and his sympathies. It is Christ whom we honor in the interests of his kingdom, or rather it is Christ who honors us in thus permitting us to honor him, and as all christian duties are at the same time privileges, and every precept stands upon a promise, so the child of God habitually experiences that "it is more blessed to give than to receive." He is the beggar who solicits the favor of having his gifts accepted, and he feels it to be a distinction that he can glorify God with the fruits of his substance: having given himself to the Lord, all that he possesses is equally devoted, and what he uses for himself is rather by permission than by right of property. It is this principle which makes almsgiving a species of thanksgiving, and gifts a part of our spiritual worship that underlies the whole subject of systematic benevolence.

The recognition of this principle in its fulness and energy is all that is wanted to infuse new life into the Church, and to make our offerings commensurate with our resources.

To keep this principle steadily before the Church is one important end of the appointment of this Committee.

Almsgiving being at once a duty and a privilege, an ordinance of God and a means of grace, it is manifestly incumbent upon the courts of the Church to impart this, as well as every other blessing of the gospel, to the christian people. Any believer has a right to complain that his soul is neglected, and the fulness of his christian inheritance impaired, if he has not the opportunity of presenting his gifts, as well as of hearing the word. The General Assembly, accordingly, has done no more than it was bound to do in enjoining upon the Presbyteries "to adopt some practicable method by which an opportunity shall

be afforded, and an invitation given, to all the members of their congregations to contribute regularly to the objects of christian benevolence, recognized by the Assembly in the organization of the Boards of the Church, and to such other institutions as to them may seem right."

But it is not enough that the Assembly should command in the name of Christ; it must also see that its injunctions are obeyed; and hence it has required an annual report from every Presbytery in its bounds, of the diligence of ministers and church sessions in complying with its requisitions.

Your Committee has been specially appointed to receive and examine these reports. We are sorry to say that very few of our Presbyteries—only twenty-six—have made any report at all; but these give a gratifying proof that the blessing of God is not wanting to their efforts to comply with his commands. Your Committee cannot forbear to take particular notice of the Presbytery of Baltimore, which has co-operated most heartily with the ends and aims of the Assembly, by sending a pastoral letter to its churches, in which the doctrine of Scripture is ably and affectionately enforced. That letter deserves the commendation of the Assembly, and a much wider circulation, and gives a favorable omen of the prospects of religion in that city.

The doctrine of Systematic benevolence, however, must be more fully understood, before a general attention to the duty can be expected.

Your Committee do not think it wise, in the meagre state of the reports from the Presbyteries, to suggest the details of any plan;—this matter had better be left to the Presbyteries, sessions, and ministers. The Committee, however, cannot forbear to add, that an important feature in any and every plan should be the training of the young in habits of liberality. Let us not overlook the lambs of the flock.

We unanimously recommend that the Assembly reaffirm the resolutions of last year upon the subject, and that they be presented as a part of this Report.



THE DUTY OF INTERESTING CHILDREN
IN THE
MISSIONARY CAUSE.

BY REV. THOMAS SMYTH, D. D.

CHARLESTON, S. C.
PRINTED BY B. JENKINS, 100 HAYNE STREET.
1846.

THE DUTY OF INTERESTING CHILDREN IN THE MISSIONARY CAUSE.

CHAPTER I.

THE DUTY—THE TEACHING OF SCRIPTURE.

WE read in Matthew xxi. 15, 16, that "when the chief priests and scribes saw the wonderful things that Jesus did, and the children crying in the temple, and saying, Hosannah to the Son of David; they were sore displeased, And said unto him, Hearst thou what these say? And Jesus said unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Again, in the book of Acts, ii. 17, 18, it is declared that "it shall come to pass in the last days, (saith God,) I will pour out of 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 hand-maidens, I will pour out in those days of my Spirit: and they shall prophesy." Both these passages are descriptive of the nature, extent, and enlargement of the christian church. In its nature it is spiritual; in its extent it includes both Gentile and Jew; and for its enlargement there is to be the co-operation and the consecrated efforts of both young and old, and females, as well as males.

The christian dispensation, however, looks with peculiar interest and earnest expectation to the young. "Of such is the kingdom of heaven," "Out of their mouths God now perfects praise," and in the christian temple, their voices swell the general anthem of "Hosanna to the Son of David." "On our sons and our daughters the Spirit of God is to be yet poured out," so "that our young men and maidens may" unite in proclaiming the glad tidings of salvation, and while "the Spirit and the Bride say, come," echo their free and universal invitation to all the guilty and the perishing, and by every means in their power say unto them, "come." And hence it is that partly as a fulfilment of this promise and also as a pledge of its permanent vitality we hear the apostle John saying, "I write unto you little children, because your sins are forgiven you for his name's sake. I write unto you young men, because ye are strong, and the word of God abideth in you; and ye have overcome the wicked one. And now little children abide in him; that when he shall appear ye may have confidence, and not be ashamed before him at his coming."

HOW CHILDREN ARE TO BE BROUGHT UP.

It is thus evident that parents are laid under obligation not only to "train their children in the way that they should go, that when they are old they may not depart from it," but also to "bring them up in the nurture and admonition of the Lord," that is, (as the words certainly mean, and should be rendered in order to make them more intelligible,) "bring them up in the education and discipline of christians," that is, of those who "are the Lord's." We are thus taught that our children by their baptism are devoted to the Lord, and become members of his church and kingdom, and that we are under obligation to bring them up as such, not merely by instructing them, and thoroughly imbuing their minds with christian truth, but also by accustoming them to, and interesting them in, every part of christian activity, devotedness, and zeal.

It follows, therefore, as an undeniable inference, that it is incumbent upon every christian parent, teacher, and church, to see to it that the children of their charge are brought up as the Lord's,—as christians,—as members of his visible church,—and therefore not only as those who ought to believe in him, and to know the doctrines that are of God, but as those who are bound also to love him, to serve him, to honour him, and to co-operate, according to their measure of ability and their sphere of influence, in the promotion of his glory, and the advancement of his cause. And as the term "Missionary" is employed to designate the work of making known "the glorious gospel of the blessed God" to those that know it not,—which is the great work and duty of the church, and of every christian—it is therefore our manifest duty to bring up our children in a missionary spirit, and in a missionary practice. A missionary is one who is sent to preach the gospel to those that are "sitting in darkness and in the shadow of death," whether abroad, or in our own country. To have a missionary spirit, is to be anxiously desirous that such missionaries should be sent, and the gospel made known to all that are "perishing for lack of knowledge." And a missionary practice or habit, is the habit of carrying out this desire, first, by praying that such missionaries may be raised up "and sent forth by the Lord of the harvest, into every part of his vineyard; secondly, by contributing as far as we can towards meeting the necessary expense of sending and supporting these missionaries, and supplying what is necessary to establish schools and print bibles, and other needful books; and, thirdly, by uniting with zeal in such efforts as will promote this spirit, and secure this habit.

CHILDREN CAN DO ALL THAT IS REQUIRED.

NOW all this, CHILDREN CAN DO. They can imbibe this spirit by learning to imitate Christ, who was the first and great missionary, who came as he was sent of the Father, "to seek and to save the lost," and who while on earth, "went about doing good." By loving Christ children will learn to love their fellow men, for whom Christ, "made a propitiation" as well as for them. And as Christ "became poor," and gave up everything for the sake of securing to us everlasting life, children can easily be taught that in order to be like Christ "they also must deny themselves" that they "may have to give to those that need," and that as all their blessings flow from the gospel, they ought therefore to send that "godliness which hath the promise of the life that now is, as well as that which is to come," to all their fellow men. Now, having this spirit, children can be taught what they should really mean when they pray, "thy kingdom come, thy will be done in earth as it is done in heaven," and that it is their duty by every means in their power to hasten the full and perfect accomplishment of these petitions, which, while they constitute the essence of all christian prayer, are, at the same time, an infallible prophecy of the future and universal triumph of the gospel.

WHAT CHILDREN CAN DO THEY OUGHT TO DO.

AND ALL THIS CHILDREN NOT ONLY CAN DO, BUT OUGHT TO DO. They ought to have this spirit. They ought to "love God with all their heart, and their neighbour as themselves." They ought to do unto the perishing heathen as they would think it right and proper that, if conditions were changed, the heathen (who would then possess the gospel) should do unto them. They ought to "remember their creator in the days of their youth," and devote to Christ "their bodies, souls and spirits," that they may serve him even while young. What children can do they are as much under obligation to do as are those who are grown to years of maturity. Children ought therefore to pray, and give and labour as much and as earnestly as they can. If they do not, they are as surely guilty as if they lied, and stole, and took the name of the Lord in vain; since all these duties rest equally upon the authority and command of God, and arise with equal clearness out of the relations in which they stand to God and to their fellow men. Every child, therefore, should be made to know that Christ and his church, have a right to ask from him all that he can give, and all that he can do, for missions, and that as he is always getting from Christ, he should be always giving in grateful return. Many of these heathen, WHO ARE OUR NEIGHBORS ACCORDING TO THE TEACHING OF CHRIST, are

daily perishing, and if our children as well as we ourselves are not doing what we can do to save them, how can we meet them when we and they shall both appear before the judgment seat of Christ? Besides if they are not doing this, what are children doing? Their hearts are hardening and becoming utterly insensible, through selfishness, worldliness, and indifference, to the miseries, especially the spiritual miseries, of their fellow men. They are daily becoming more averse to holiness, and more inclined to sin. They are becoming confirmed in the opinion that it is right for them to live for themselves, unto themselves, and in the gratification of their own desires. They are led to believe, and to act upon the belief, that this world is all-important, and the future world of comparatively little interest; and that there is no danger to be dreaded from what a man believes, and not much from what a man does. But is this the instruction or discipline of Christ? Is such a child brought up for God? No, he is given over to the world, the flesh and the Devil as their lawful prey. He is allowed to grow up an unbeliever, and to live as a young "atheist in the world."*

CHILDREN TO BE TAUGHT TO WORK AS WELL AS BELIEVE.

CHILDREN, THEN, CANNOT TOO SOON BE TAUGHT THE PRACTICE AS WELL AS THE DOCTRINE OF CHRIST. They cannot be taught too soon to do what they can, as well as to think and to feel as they can. They begin to speak, to walk, to read and to learn as soon as they can, and why should they not also begin to think, and to work, to talk, to pray, and to give for Christ as soon as they can? A grown up person would be ashamed to go to school and learn his letters, and much more ought a man to be ashamed to have put off learning in the school of Christ till he is old, and much more ashamed and self-condemned ought every parent to be who has permitted his child to grow up in such a state of unchristian ignorance. No attention to doctrine will excuse the neglect of christian duty and practice. Example is, in all cases, better than precept, and practice better than theory. One of the first lessons (not the first, but one of the first) which is taught in the school of Christ is this, that it is as much the part of his friends to give as to receive, yea that "it is more blessed to give than to receive." Children, then, must learn this lesson soon. The sooner children begin to learn it, the better will they know it. The sooner children begin to work for Christ, the longer they will work for him. The sooner children begin the work of christian activity, the more easy and the more happy it will be. The longer children delay the work of the Lord, the more hard and irksome they will find

*This is the literal rendering of the words, "without God in the World."

it. It is not often that a man begins to give his money heartily to God when he is old. It pains him then to give it up. To give what he ought is to such a man like cutting off his hand, or plucking out his eye. But as "God loveth only the cheerful giver," it is evident that children to become cheerful givers children must begin to give when young. "In the morning sow thy seed." The time of youth, "the morning of life," is the seed time of children, and if they "sow bountifully," they will "reap bountifully." If the farmer put off sowing till the harvest, he will have nothing to reap—and so may you, my young friends, expect it will be the same with you, if you do nothing for Christ while you are young. You know that a day well begun is most likely to be well ended; and so a life begun in doing good is well begun, and a life well begun is likely to be well ended. It is well ended with those of whom it can be said, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

CHILDREN IN DOING GOOD GET GOOD.

But again, CHILDREN CANNOT BUT GET GOOD IN DOING GOOD. The man who is doing evil to others is always doing evil to himself; and so he that does good to others does good to himself. Children who do good to others, not only do good, but prevent evil to themselves; there is no way in which they can better make the love of self weak, and the love of others strong. The child who keeps his hand and his heart employed in what is good, who is learning what needs to be done for the heathen at home and abroad, and is giving his money or his prayers that they may be brought to Christ, is preventing much evil to himself. He is destroying the evil of selfishness in his own heart, or, rather, God is destroying it, by working in him the desire of doing good to others. God will do good to those children who are seeking to do good to others. "He that watereth shall be watered also himself." His heart will be like a garden, which must either be filled with weeds, or with sweet flowers and fruit. A child so employed leaves but little room for the weeds to grow in his garden. He gives no space for thorns and briars. The sweet smell of his flowers, and the sweet taste of his fruit are felt by all who come near, and God says to him, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots like Lebanon; they that dwell under his shadow shall return; they shall revive as the corn and grow as the vine—the scent thereof shall be as the wine of Lebanon."

THE CONCLUSION.

IT IS, THEREFORE, I think, manifest that it is AS CERTAINLY SINFUL to neglect to bring up children in a missionary spirit,

and a missionary habit, as it is to bring them up without any knowledge of God or of his law, or of any moral duty; that a parent who does so is as truly, if not as heinously, guilty, as the parent who allows his child to grow up in habits of swearing, stealing, or drinking;—and that the child himself, who does so grow up, is as truly, if not as heinously, guilty in the sight of God as the child that does not seek God early and remember his creator in the days of his youth. The duty of praying, labouring, and giving for the spread of the gospel and the salvation of souls, arises as much as any of the other duties mentioned, out of the relations in which we stand to God, to Christ, and to our fellow-men, and is as plainly and absolutely commanded by heaven. And the neglect thrown upon these christian obligations, and the habit of allowing them to be forgotten while mere moral duties are sedulously inculcated, is only a proof and an exemplification of that ungodliness and carnal-mindedness which leads us “to forget God” and his claims, and “to love and serve the creature,” and mere earthly interests, “more than the Creator, who is God over all and blessed for ever,” and thus to neglect those interests which are spiritual and everlasting, and which involve everlasting destinies.

CHAPTER II.

HOW CHILDREN ARE TO BE INTERESTED IN THE MISSIONARY CAUSE.

In the previous discussion of this subject I have shown, that it is our plain and manifest duty to interest children in the Missionary work, by imbuing them with a Missionary spirit, and training them up in a Missionary practice, and that neglect this is as much a sin as to neglect their moral training.

THE INEFFICIENCY AND DEFECTS OF THE PRESENT GENERATION AND ITS DUTY TO THE NEXT.

WHAT THEN, I proceed to ask, CAN BE DONE, AND HOW CAN OUR CHILDREN BE EDUCATED AND BROUGHT UP IN A MISSIONARY SPIRIT AND A MISSIONARY PRACTICE? No one can for a moment deny that something more than is now done, ought to be, and must be, done, in order that our children may “come up to the help of the Lord with all their might,” when we and their fathers have gone to their account. It is equally plain that every thing that is done must be based on reason and knowledge, since, if we would lead our children to act, we must first lead them to think and to feel. They must be made to feel that there is a necessity for their prayers and efforts, and that they

are under christian obligation to do all that they can. And one thing is very plain, that all our hope for the progress of the gospel is in the young. The present generation must pass away before a race shall rise adequate for the work of the world's evangelization. For it is impossible for those who have passed from an old to a new order of things altogether to escape from the habits which belong to the former, and to acquire the life and energy which may be called for under the latter. There is, blessed be God, an inward expansion of the Missionary spirit going forward in the bosom of the christian church, and many are the fervent breathings and pious prayers which are poured out continually for the coming of the kingdom. But it must be owned that these do not find a full, free vent in the actings of the church; the outward expression and the inward feeling do not correspond. The heart, now warned by a growing love of souls, finds itself straitened and confined by the crust of old habits, and its ardent desires after a self-denying life, reined in and fettered by the restraints which the customs of society impose. Christians of the present age were not prepared for the many calls which have arisen, and they did not lay their account with them. Hence they are found to exhibit two very different states of feeling. At one moment, being tempted by a generous impulse to throw themselves and their all into their Master's service, and at the next coldly to calculate what they can afford to give without seriously diminishing their comforts on the one hand, or forfeiting their christian character on the other.

I believe that this is the position of the great majority of christians at present, and I must add, that I despair of seeing them, as a body, dislodged from it; and upon this ground, first of all, I rest the obligation of training up our children in the knowledge and the exercise of Missionary duties.

You may transplant a barren, stunted tree to a better soil, and under the influences of a genial sky it may bud and bear fruit, but it will never acquire the stately growth and luxuriant foliage of a native of the clime. The stunted trunk and the twisted arms are beyond the power of change; and though the boughs may freshen and grow green, they will yield no grateful shadow, nor will the scanty fruit ripen into sweetness; but the tender sapling which springs at its root, and is supported by its stem, may grow into a graceful tree, which shall at once veil its parent's deformity, and yield leaves and fruits for the healing of the nations.

In like manner, while there seems to be a physical impossibility in the way of an adequate enlargement of zeal and liberality on the part of christians of this generation, may we not

expect that the next generation, if early imbued with Missionary principles, shall infinitely surpass their predecessors in the Missionary spirit, and in the scale of their Missionary operations?

And surely we owe it to our children that we shall not place them in the same unhappy position which we now occupy—pressed by the consciousness of duty from within, and from without by the calls of a wakening world, yet bound, and checked, and forcibly held back from those courses which we are persuaded we ought to follow. I say we owe it to our children to deliver them from this low and miserable state, by training them directly for those duties which we know they shall have one day to discharge, and by forming them to habits of self-denial.

And there can be no doubt that, multiplied as the claims upon us are, they will increase rapidly upon our children; so that we shall not only be missing a most blessed opportunity of doing their souls good, but we shall be chargeable with a very gross act of negligence if we do not seek to impress upon them in their youth the character which it is essential they shall afterwards assume."

THE EXAMPLE OF PARENTS.

HOW, THEN, IS THIS TO BE DONE? It is to be done, first, by their seeing that you, their parents, are truly and heartily interested in this work themselves, and that they are really anxious that their children also should be interested in it. You are to your children, christian parents, while young, "in the place of God," so that as you are, they are, and as they should be, you are bound to be. Children are not always ready to do what their parents say, but they are very ready to do what their parents do. If you, then, who are parents, enter heartily into this work, so will your children; but if you are practically, really, and at home, indifferent to it, so will they be. LIKE PARENT, LIKE CHILDREN!!! On you, therefore, rests a most solemn responsibility. The missionary spirit of a family, and through it of the church, (which is composed of families,) is the great moral power, under God, by which the gospel is to be diffused; and missionary funds are the instrument with which that power works, in order to accomplish this holy end. This spirit, christian parents, you are, therefore, bound to cultivate, and these missionary funds you are bound to encourage and enable your children to secure. If a child be led to part with the smallest sum of money for the cause of missions, knowing to what end he sets apart his gift, he is performing the highest act of which a creature is capable—an act of charity and well-doing to his fellow-men—an act of grateful worship to his God.

He is presenting "an incense of a sweet smell, a sacrifice acceptable, well-pleasing to God." You are, therefore, seeking the highest personal welfare of your children in training them daily to think, and feel, and speak about missions—to spare, and give, and beg, and pray for missions.

Is this view of the matter new to any parent? That parent should be entreated to ponder it. Surely his children have been entrusted to his care that he may train them up in the service of their God—that he may bend their minds toward heavenly objects when they are most easily inclined; and that he may prompt them to those acts, by which christian feelings are exercised and strengthened. If there be not something good, there must be something evil to occupy the minds of children, to exercise their powers, to hold fast their affections. For their own sake, then christian parent, for their comfort and spiritual welfare, for your sake, for the sake of God's church and a dying world, set their affections upon this great cause—a cause that will ever employ their minds for good, and not for evil.

Children, even more than men, must DO what is good as well as be TOLD it, in order to enjoy it. Tell them about loving the souls of perishing men, and of giving and doing something for their salvation, and you leave them in that darkness of natural selfishness which they love. Let them practise what they are taught, and they learn from their own experience more than could be taught them in an hundred mere descriptions. They must of course be taught what they are bound to do for a perishing world. On this subject they will require line upon line and precept upon precept, here a little and there a little and with constant regularity. Into this truth they must be indoctrinated and in this mould of the gospel they must be fashioned. But while this is done their parents must also furnish them with the means of acquiring and exercising the Missionary spirit. While their judgments and their hearts must be spoken to, their hands and labours must at the same time be called into activity.

Is it any wonder then that the children of our churches are so little interested in this work, when their parents have never taught them to feel such an interest,—have never constrained them to believe by observing the example, reading, conversation, prayers, and conduct of their parents, that they themselves were truly interested in the work;—have never put into their hands missionary reading; have never accompanied them to the missionary meeting, nor led them to regard this great subject as of any importance whatever. Brethren, there is much guilt resting upon us on this account, and you may be very sure that if you allow your children to grow up indifferent to God and his cause, God will return evil into your own heart and make these

very children a sword to pierce your own soul with many sorrows. Let parents then be aroused to a sense of their duty and their danger. Let those who are elders or officers in the church especially remember that they are "to be examples to the flock" by "ruling their children well;" and making them as far as possible patterns for the rest. And let all lay this matter to heart, seeing that God requires that we "shall bring up our children in the nurture and admonition of the Lord."

THE RESPONSIBILITY AND POWER OF TEACHERS.

And this obligation, let me proceed to remark, rests in a secondary but very responsible manner upon teachers well as upon parents. If, my dear friends, the Lord has called you to feel the obligation and the privilege of "feeding his lambs" then you must also realize the imperative duty of inculcating, both by example and precept, a missionary spirit and a missionary practice. This, therefore, ought to form a distinct and important branch of Sabbath school instruction, and of Sabbath school routine. As every family ought to be a missionary school and society, so ought it to be with every Sabbath school. Here missionary information should be given; motives to missionary zeal be enforced; and an opportunity for missionary benevolence be regularly afforded. Every teacher should, like every parent, be a missionary agent and a missionary preceptor; and thus both by precept and example "bring up his children in the instruction and also in the practice" which will fit and prepare them "to be the Lord's." Every teacher might take charge of a missionary card or box. He might appoint one or more collectors in his class, who were willing to collect at home. He might receive the contributions every Sabbath, and act as Treasurer. He might take frequent opportunity to illustrate the nature, necessity, grandeur and importance of the work. And while thus "blessing others," he would find that "both he and they would be blessed," and that in no other way could he more effectually impress the hearts of his children, and produce a deep and abiding conviction of their own need of salvation, and of their own duty to the Saviour. How could this fail to be the case, as the faithful and beloved teacher depicted to his listening auditors the miseries of the heathen, and their own distinguishing privileges, and corresponding obligations; as he showed how God commands us to send the gospel to all men, and how certainly therefore, that they as well as the heathen are guilty and lost;—as he pointed out the inexcusableness and just condemnation of the heathen, and the still greater condemnation of those who neglect a salvation actually offered to them;—as he narrated examples of the willingness of many heathen chil-

dren to believe and rejoice in Christ, and their happiness even in a dying hour;—and as he brought before their minds the many other aspects in which this all-embracing and sublime subject presents itself. Indeed, there is not a scriptural lesson which would not afford ground for leading the minds of children to see their duty to themselves and to the heathen also, while missionary facts would afford endless sources of interest and improvement. Would Sabbath school teachers do this, and could there then be a quarterly meeting at some time when they and the scholars and the parents could be present, or as a special exercise of the school, and when collections should be handed in, and addresses made, who can question whether the result would not prove that in thus labouring for God, God would abundantly bless us, and pour out his spirit upon us and upon our children, and cause his work to be revived among us.

HOW BOTH PARENTS AND TEACHERS ARE TO INSTRUCT AND INTEREST CHILDREN IN MISSIONS.

DO YOU ASK ME THEN, HOW CHILDREN ARE TO BE TAUGHT THE REASONABLENESS, NECESSITY AND ADVANTAGE OF THE WORK OF MISSIONS? I answer. If we would imitate God's method of instruction, we must set facts before the minds of our children—facts that will take hold of their fancy and their hearts, as well as their reason, and that will display the present state of the world, the power of the gospel, and the present duty of the church.

There is almost no class of facts in which the minds of children can be more easily interested and instructed. The number of books which have been prepared during the last few years for the special use of children forms one of the most notable signs of the times; and men who wisely study these sing "to know what Israel ought to do," are finding every day more pressing need to fill the hearts and the hands of the young with the things of the kingdom of heaven, "lest Satan should get an advantage of us." Such works you will find prepared by the Sunday School Union,* the American Tract Society, by our own Board of Publication, and by the similar institutions of other denominations in this country and in England. There is also a Youth's Magazine published by the Sunday School Union and The Foreign Missionary, a paper published by our own Board of Missions and several children's papers which ought to be put into the hands of all our children, and which

*Let me persuade every parent and Sabbath school teacher to procure "The Great Aim of the Sunday School Teacher," and Dr. Scudder's Letters to Sabbath School children, issued by this Society. The Great Aim urges the duty of Sabbath school teachers to Christ and the world with great force and beauty.

might if necessary, be to some extent supplied out of the funds collected, and be regarded as one object in such collections. The information thus communicated in reference to the condition and treatment of children in all heathen countries would be sure to awaken gratitude, excite sympathy and piety, and lead to prayer and effort.

But as another means of effecting this object CHILDREN SHOULD BE TAUGHT ALSO TO PRAY FOR THE HEATHEN. This is as binding on them, as on those who are grown up. The glory of God in the extension of his church and kingdom is the great burden of the prayers of scripture, and occupies three petitions and the doxology in the Lord's Prayer, which is essentially a MISSIONARY PRAYER, and which we all feel bound to teach to our children in their earliest years. They must be made to understand what is meant by "God's name being hallowed, his kingdom coming, and his will being done on earth even as it is done in heaven." Every child, as well as every grown up christian ought to be taught that in this prayer he is daily expressing to God his earnest desire on behalf of those ten hundred millions of fellow-creatures, who along with himself are passing on to eternity, "without God, and without hope in the world." Yes, my young friends, you must pray, as well as employ other means, that sinful and depressed men may be born again. You must never forget, that not one soul can be saved but by the Spirit of God. The world will continue a waste "until the Spirit be poured upon us from on high." Then only the wilderness will become a fruitful field. God's providence must be heard "like the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." It is now very near three hundred years since a missionary, anxious to enter China, and residing near it, used to turn toward its rugged coast and say, "O rock, O rock, when wilt thou open?" Thus also did Carey and the early missionaries to India in looking aghast upon its superhuman idolatry cry out: Be thou removed and cast into the sea! Nor did they pray and labour in vain. The rock has been split and is fast opening its yawning sides and the mountain is melting like wax before the sun of righteousness. This is the Lord's doing and it is marvellous in our eyes. The power of God alone can open the way for the missionaries of the cross, and the grace of God alone can give them success; and hence, the need of beginning, and continuing, and ending this work with prayer:

"Thy kingdom come." O Lord, impart
 Thy grace to guide my wayward heart;
 Control my thoughts; subdue my will;
 Guard me from every ill;
 And make me, while a child, begin
 To love thy laws, and turn from sin.

"Thy kingdom come." Oh may the time
 Draw near, when men of every clime
 Shall gladly own thy gentle sway,
 Thy pure commands obey;
 Wide as the world thy throne extend,
 And nations to thy sceptre bend.

"Thy kingdom come." And while I pray,
 Oh let me strive from day to day,
 By self-denying acts, to lend
 My feeble aid, and send
 The gospel to each heathen shore,
 That idols may be known no more.

"Thy kingdom come." Faith looks above,
 And longs to reach the land of love;
 That land where sounds of discord cease,
 And all is perfect peace;
 Where bright and happy spirits sing
 The praises of their heavenly King.

I proceed to remark, that CHILDREN SHOULD BE ALSO INFORMED WHAT CHILDREN HAVE DONE FOR THIS WORK, WHAT THEY CAN DO, AND WHAT THEY ARE THEREFORE BOUND TO DO. It is inconceivable how many ways children can devise to raise means to aid in Missionary cause and thus at once foster a spirit of self-denial, effort, and charity, and in "watering others water their own hearts." The amount of money raised by children now in England cannot be less than \$40,000 per annum,* and the amount raised in the congregation of the church over which the writer is pastor during the last 25 years, notwithstanding the indifference and coldness of many parents, and the imperfection of our organization, has been not less than \$5,000. I am confident, therefore, that children can be intelligently interested in this work; be led to give with self-denial; to labour with effort; and to pray with earnestness; and that in thus training them we take the most certain way of leading them to the enjoyment of personal piety. The PERSONAL SALVATION OF OUR CHILDREN OUGHT OF COURSE TO BE OUR FIRST AND GREAT OBJECT. Without this both they and we have failed in the "one thing needful." In order to enable children to take a heartfelt interest in christian missions they must unquestionably be taught that it is their first duty to become true christians themselves. None else have that "faith without which it is impossible to please God," or that love to Christ and the souls of men which will "constrain them to live and labour and pray, not for themselves, but for Him who died for them and rose again," and for all the perishing and the guilty, for whose sins as well as their own Christ gave his life as a propitiation. None but true christians will glorify God by seeking his honour, respecting his law, and doing what is well pleasing in his sight; by considering themselves as stewards of all that they possess;

*See Appendix.

and as under obligation not only to "glorify God in their own bodies and spirits, which are his," but to lead others also thus to serve and glorify their Creator and Redeemer.

If children, therefore, do not take Christ as their own Saviour, will they ever care much that others should receive him?—or, will they pity very tenderly the condition of those who have never heard of his precious name? If they have no love to Christ themselves, and no love to his Father, can they be rightly affected with the guilt and misery of those, who are without Christ, and without God in the world? And if they have no concern to glorify God in their own souls and bodies which are his, how shall they be affected with the wide-spread rebellion of this guilty and unhappy world, or be concerned to be instruments in subjecting that world to God and his Son?

"Oh! if some little heathen child
 On whom the gospel just had smiled,
 Who just had learned to know the Lord,
 And read and love his holy word,—
 If such a child came o'er the sea,
 Our happy christian homes to see,
 And listen while we join to sing,
 Or bow before our heavenly King;—
 Would not that child expect to find
 That we were holy, gentle, kind—
 And at the Saviour's sweet command,
 Were journeying to a better land?
 And is it so? Let conscience tell—
 She the dark story knoweth well;
 No secret sins from her may hide,
 No angry words, or thoughts of pride!
 Lord! we *have* sinned—though gospel light
 Hath shone around us, fair and bright;
 Oh! help us to repent to-day,
 Nor grieve thy Spirit quite away.
 We would not cease our earnest prayer,
 That heathen lands thy love may share;
 May they and we—alike forgiven—
 Be thine on earth, and thine in heaven!"

It must, therefore, be our first and great object to lead our children to Christ. We must pray to God to draw them unto Christ. And we must persuade them without delay to receive Christ, to give themselves to Christ, to be saved by him, and to serve him.

But to accomplish this result we must use all the means appointed; present all the motives addressed to them in the gospel; and direct their minds to all the ends aimed at in early consecration to God. And while we give neither God, nor them, nor our own souls rest till "Christ is formed in them the hope of glory," and until we can rejoice in the belief that they are safely garnered as lambs within his fold, let us also remember that one great end to be attained in their conversion is and should be, that they may glorify God by an example,—“a walk

and conversation—according to godliness;” by their holy and self-denying efforts to spread the knowledge of salvation, and to “save souls from death;” and that we are most likely, therefore, to attain this great object of our hopes and our prayers, by bringing up our children in a missionary spirit, and in a missionary practice.

This will best prepare them to do the will of God, whatever may be their future location or employment.

For it is utterly impossible to have a missionary spirit, unless the heart is full of love and devotion to the cause of Christ; unless we can with pleasure give up every thing however much it might add to our present comfort or happiness if it interferes with our duty; and unless we can bear all sorts of privations and trials that we may meet with in that narrow path. In short, to be able in all things to give up self, and think only how we can best serve God, promote his glory, and do his will, this alone is a real Missionary spirit. But this is the very spirit which must be shown, if we would see God’s glory promoted, in every situation of life in which it may please him to place us. And hence we have seen some people who never went ten miles from home, do as much good in winning souls to Christ, as if they had left their country and travelled thousands of miles to reach the heathen. Missionaries, therefore, in the true sense of the word, but above all, a Missionary spirit, are needed every where! and in every condition of life.

Shall we not, then, all unite in promoting this spirit among the children of our respective churches? May we not confidently ask the co-operation of those who are the elders or officers of the church, of all who are parents, and of all who are teachers in our Sabbath Schools. Let “holiness to the Lord” be written upon all our prayers, and plans, and instructions, and efforts for the welfare of our children, that they may “arise a generation to serve God” when we their fathers lie slumbering in the dust, and the places that now know us shall know us no more for ever.

LITTLE children, when you pray
To God to keep you through the day;
When you ask that He would take
Your sins away for Jesus’ sake;
When you thank Him for your friends
And the comforts that He sends;
Don’t forget to breathe a prayer
For those who know not of His care.

Many little ones there are
O’er the sea, so very far,
Who never heard of God above,
Who do not know of Jesus’ love:
Children who have never heard
From christian friends this blessed word,

BACK VIEW.

And ye fathers bring up your children in the nurture and admonition of the Lord—*Eph. vi. 4.*

Train up a child in the way he should go; and when he is old he will not depart from it—*Prov. xxii. 6.*

Out of the mouth of babes and sucklings thou hast perfected praise—*Matt. xxi. 16.*

Go ye into all the world, and preach the Gospel to every creature, and lo! (in so doing) I am with you alway, even to the end of the world—*Jesus Christ.*

But whoso hath this world's goods, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?—*1 John iii. 17.*

Freely ye have received, freely give—*Jesus Christ.*

The Heathen are perishing for lack of that knowledge which bringeth eternal life. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—*Paul in Rom. x. 14, 15.*

Little children, let no man deceive you; he that doeth righteousness is righteous even as he (Christ) is righteous—*1 John iii. 7.* Now Christ "went about doing good;" he gave himself, and his apostles, and his gospel, not for the Jews merely, but for every nation, tribe and people. If, therefore, any man, let him be a Minister, an Elder, or a professing christian, has not this spirit of Christ, he is none of his.

As we have therefore opportunity, let us do good unto all men—*Gal. vi. 10.*

It is a saying of one of the Chinese sages, that the whole world is one family.

In the Gospel, the word neighbour comprises every individual descended from our first parents, without any distinction of nation, manners, customs, religion, or race—*Dr. Bloomfield from Grotius.*

We glory in the truth, that man is the guardian of man—*Thos. S. Grimké.*

Let us imitate the zeal of the infidels of France (and of America), in the dissemination of their doctrines—*Burke.*

Like Christ, the soul thus kindled from above,
Spreads wide her arms of universal love;
And still enlarged as she receives the grace,
Includes creation in her close embrace.

Cowper.

Let such cards be printed for each school, out of the fund collected. Let an address be made by the Superintendent or pastor to the school explanatory of the whole object. Let each teacher then appoint (and let the appointment be a mark of honor and reward, and changed from time to time) one of his scholars as a collector for the class. On every Sabbath let the teacher give this collector an opportunity for receiving any contributions the scholars may be willing to give. No one ought to be constrained to give from any other motive than love to God,

to Christ, and to his fellow-men, and in the spirit of a free, willing, and cheerful self-denial. This the teacher can, from time to time, explain and enforce, and suggest various plans by which the children could earn and save what they give.

Let any sum, from a cent up, be cheerfully received.

Besides, the collector for the class, let any of the other scholars who are willing, be induced to take a card and make efforts at home and among their friends.

Let little missionary works such as are printed by the London Tract Society and by Ward & Co., of London, and which can be imported for two or three cents a piece, be purchased and distributed at the Quarterly meeting, at which, besides singing, prayer, and addresses from the ministers, there may be addresses from the Teachers, and even from the more forward scholars, and an exhibition of missionary maps, curiosities, and idols when they can be procured.

CHAPTER III.

THE DESTINED EFFICIENCY OF JUVENILE MISSIONARY EFFORT.

This, I think, is most explicitly taught by our Divine Redeemer in the discourse recorded in Matth. xxi. 12-16: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

This whole narrative is strictly historical, and cannot therefore be interpreted as merely figurative. These children were in the temple, most probably for the purpose of worship, and when our Saviour entered, they were led to apply to Him as the Son of David, that language which the occasion required them to offer unto the Lord Jehovah. This worship our Lord Jesus Christ not only permitted, but approved, and in opposition to the scorn and contumely of the "chief priests and scribes," justified by an express quotation of scripture.

The reference made in these words is to the eighth psalm, which celebrates the praises of God for our redemption by that

Divine Redeemer who was made "a little," or "for a little while," "lower than the angels," and who "having put all things under his feet, was crowned with glory and honor."

This Psalm is applied directly to Christ by the apostle Paul in three different passages. (Heb. ii. 7. 1 Cor. xv. 7. Eph. i. 22.) It is introduced by the following glowing language. "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens." But by whom is this excellency declared? Not by "the wise and prudent," but by "babes;" not by the great, the mighty, and the learned, but by those who are in comparison as children, and, in some good measure, even by children themselves.

Such precisely is the meaning attached to the Psalm in the application made of it in the passage of the New Testament now under consideration. The doctrine which it unfolds and presses upon our attention is therefore twofold,—general and particular. It announces a general law in the spiritual government of God's kingdom, and a particular illustration of that general law. The general truth here promulgated, is that God employs means, in themselves feeble, for the accomplishment of His purposes. And the particular illustration of this doctrine is, that children are designed to constitute an important agency in the furtherance of God's glory, and the extension of His kingdom.

In the first place, then, there is in this passage an announcement of a general law in God's moral administration, and that is, that in the accomplishment of His purposes, God employs feeble and inefficient means. For in the estimation of the world, the ministry of the word, the means of grace, and the influence, example and agency of individual christians, are as weak and inefficient as are "babes and sucklings." And yet by this instrumentality, God secures the grandest results, even the salvation of all that believe, the completion of His own designs, the glorious triumphs of the Redeemer, and the everlasting blessedness of heaven.

This is God's general plan of working, both in the kingdoms of nature, of providence, and of grace.

I have thus endeavoured in my previous remarks to illustrate the general law of God's kingdom of grace as laid down in many passages of Scripture, and of which the whole history of this law, the whole history of the church is a constant and standing illustration. "IT IS NOT BY MIGHT NOR BY POWER, BUT MY SPIRIT SAITH THE LORD"—this is the unvarying lesson enforced by every page of the Church's history, and by every fact in her experience.

But the particular illustration of this general law presented in these passages is that to which I invite special consideration, and that is, that the agency of the young is designed to be an efficient and powerful instrumentality in the conversion of the world. Through them praise will redound to the glory of God, and out of their weak and feeble instrumentality "God will perfect strength" for securing the accomplishment of the glorious things He has spoken of the future universal triumph of the gospel.

We are thus taught that it is in accordance with God's wisdom to employ the instrumentality of the young in the great work of the world's conversion; and that it is an exemplification of that tender mercy which leads the "High and lofty one" to "dwell with those who are of a humble and contrite heart," to work even in the hearts of children "to will and to do of His good pleasure."

We are further taught as an undoubted fact, that children are a constituent part of Christ's Church, for "of such is the kingdom of heaven;" and that being so, they must be intended for some useful purpose, since there are no drones in God's hive, no idlers in His camp, no sitters at ease in His family, no unemployed workmen in His vineyard, and no supernumerary or sinecure offices in His household.

All the circumstances of the narrative are literal and historical; while the very design of the quotation from the Old Testament was to prove that children might lawfully, and could acceptably, and were most assuredly intended to, co-operate in promoting the glory and in advancing the cause of the Redeemer. And such also is the evident import of other facts and passages in the Old and New Testaments.

THE INFLUENCE OF CHILDREN STILL UNDERVALUED AND OPPOSED BY MANY, AND WHY.

It is true that the agency of children is still despised by many. Our philosophy has gone little further even now than to increase our regard for the *prospective* interests and influence of children. We hear much of the familiar truth that "the child is the father of the man" but we hear little of the more important truth, that as it regards all spiritual and everlasting interests, and the formation of unalterable character and habits, the child is already a man—for in this view what is man but a child, and what is life but a childhood.

We are as yet labouring only for future and prospective results in our religious training of the children.

Very few even at this day *expect* present conversion of their children.

Very few attach any great value to the *present* services and active exertion of children.

Many—even professors of religion, and in some cases ministers of the gospel—oppose all *direct* efforts to train up children to active co-operation in christian efforts for the salvation of men.

The spirit generated by such efforts to train up children is regarded by some as self-righteous, and by others as promoting forwardness and rudeness of manner.

Now that the training of the young to christian *duty*, as well as to christian *knowledge*, may be followed in some cases, and to some extent, by such evil results is true;—but that such evils are in themselves necessary and unavoidable is not true. They need not follow. In multiplied cases they have not followed. And in all cases they may, by God's blessing, be prevented as it regards christian practice just as surely as it regards christian doctrine, for the human heart wrests and abuses the truths it receives just as much as it does the duties it performs. Such evils are incident to every "good word and work" and may and do spring luxuriantly in the hot-bed of man's evil heart from the preaching of the truth, from the administration of sacraments, and from every other christian privilege and duty. The only question then which can decide our obligation in the present case is—are the young to be so trained and brought up and exercised? But it is most manifest that this is not a question of expediency. It is not a debatable matter. It is a plain and positive duty on the part of God's Church, as it is the plain and positive appointment of God in the institution of that church. Of children the kingdom of heaven is to be in a good measure composed. They are to be disciplined, and taught all things whatsoever Christ has commanded. They are to be trained for God, and just in that way which God will require them to pursue when old; they are to be brought up in the nurture and admonition of the Lord; and out of their mouths God has ordained strength and perfect praise.

The language of our Saviour implies at once a command, a prophecy, and a promise. Children must and will be brought up to active co-operation in the cause of christian missions. The agency of children will yet be found "mighty through God." And when the church realizes this truth, and acts upon it, and calculates and relies upon the efforts of the young, then will she find herself strong enough to fulfil her great commission to preach the gospel to every creature, and then shall every knee bow and every tongue confess that Christ is Lord to the glory of God the Father.

In our view, one of the most hopeful signs of the times is the attention paid to children, and the increasing efforts made to educate them in a missionary spirit and for missionary effort. The truth contained in the passages of Scripture already quoted, and which has so long been buried in neglect, is now forcing itself upon the consideration of christians of every denomination; and it will, we trust, be ere long acknowledged that the great aim of every christian, the great aim of every Sabbath-school teacher, and the great aim of every christian church is, to educate children for Christ, and to train them up for the conversion of the world.

That children—even very young children, are capable of becoming intelligently pious, who would now dare to question?

A mother, says a Missionary, who had brought up a large family, all of whom had become hopefully pious, was asked what means she had used for their conversion. She replied, "I have felt that if not converted before seven or eight years of age, they would probably be lost; and when they have approached that age, have been in agony lest they should pass it impenitent; and have gone to the Lord with my anguish. He has not turned away my prayers nor his mercy from me." Let all pray for this: "Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thy hands towards him, for the life of thy young children." Hope for the early bestowment of divine grace from such promises as this: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, and as rivers by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand and shall surname himself by the name of Israel."

The late Mrs. Huntington, writing to her son, says her biographer, "speaks of having a distinct remembrance of a solemn consultation in her mind, when about three years old, whether it was best to be a christian then, or not, and of having come to the decision that it was not." The biographies of Janeway, and numerous others, forbid the idea that religion in a young heart is a miracle, and show that parents have reason to be anxious lest their young children die without hope, as well as to be encouraged to seek their early conversion.

The first great demand which the reconciled God makes of all, young and old, is, "Give me thy heart!" or "Love me!" and the second is like unto it, "Love thy neighbour as thyself." The obligation to support missionary societies, apart altogether from the positive commission of our Saviour, naturally flows from obedience to those divine commands which even the lambs

of the flock may understand. A child may give God its heart, and a man can do no more. A child may obey the precept, "love thy neighbour" as purely, though not in the same measure or degree as the man of hoary hairs.

That children ought therefore at once, *and as children*, to give their hearts and their hands, their voices and their labours to the cause of Christ is equally plain and evident.

AN OBJECTION ANSWERED.

But it is said that before any one, old or young, can contribute aright to missions, or co-operate in promoting them, the love of the Saviour must first be felt and experienced to some extent in that person's own soul. Now if it is meant that, as the *converted* alone can judge aright, or act aright, in the matter of missions, that the *duty* of supporting them should be urged only upon them, and not upon *every* person, then is such reasoning inconclusive. It may no doubt be asked, what good thing can any one, young or old, do before conversion? I answer not one. Is it therefore not their *duty* before this vital and momentous change takes place, to do anything good? to live to God's glory? to honour his ordinances? to advance his cause on the earth? Is it wrong in ministers or in Sabbath-school teachers, before this great era in a person's life, to invite and urge that person to do what is good? to obey God's commandments? I maintain that it is not. If it be said that they are unable till conversion to do anything which is good. I answer, "true, but still God's command, and not our ability, is the measure of our duty." Sinners, young or old, must be told their *duty*, and be allowed an opportunity of performing it. If this be denied, observe to what dreadful consequences it would lead. The unconverted, it might be said, cannot read the Bible aright, that is in faith, "and whatsoever is not of faith is sin," therefore the *duty* of reading it is not to be urged upon them; nor do they commit sin in failing to do it. The unconverted cannot praise God aright in his house or elsewhere—nor pray to him aright—nor hear the gospel preached aright. Such persons therefore should not be exhorted, nor have the opportunity to praise God, or pray to him, or listen to the gospel! Such are the consequences of admitting that man's *inability*, (which is sinful and voluntary,) is to form an excuse for the non-performance of his duty, or for not exhorting him to the performance of it. But we must sternly resist such an admission. The opinion of the pious and judicious Boston on this point deserves consideration. "If," says that excellent writer, "we be under an utter inability to do any good, how can God require us to do it?" And he answers, "God making man upright, (Eccles. vii. 29,) gave him a power to do everything

that he should require of him. This power man lost by his own fault. We were bound to serve God, and do whatever he commanded us, as being his creatures; and also, we were under the superadded tie of a covenant for that purpose. Now we, having by our own fault disabled ourselves, shall God lose his right of requiring our task because we have thrown away the strength he gave us whereby to perform it? Has the creditor no right to require payment of his money because the debtor has squandered it away, and is not able to pay him?" The same author says, "Do what you can, and it may be while you are doing what you can for yourselves, God will do for you what you cannot. 'Understandest thou what thou readeſt?' ſaid Philip to the eunuch. 'How can I,' ſaid he, 'except ſome man ſhould guide me,' Acts viii. 30, 31. He could not underſtand the Scripture he read; yet he could read it. He did what he could—he read; and while he was reading, God ſent him an interpreter."

The mere fact, then, of the majority of our children, or even the whole of them, being unconverted, is not a ſufficient reaſon to excuſe *even them* from the performance of any commanded duty, far leſs thoſe of them who are really the children of God; and conſequently cannot juſtify their teachers or parents in failing to give all an opportunity of ſupporting miſſions, or in reſuſing to exhort and entreat all, in the full-eſt and moſt unqualified terms, to love God, and to keep his commandments, under pain of being numbered at laſt among "the wicked, who ſhall be turned into hell, and all the nations that forget God."

Either therefore, children are incapable of praying, or they are capable of acting. Either they ought not to be taught to pray or they ought to be taught to act. The coming of God's kingdom is to be in return to labours, and not merely in answer to prayer. You are not to ſay thy kingdom come, and then look up, as if you expected God to ſend down angels and bibles from heaven to aid in the propagation of the goſpel. You muſt remember, that while it is God's work to *bleſs* the goſpel, it is man's work to *preach* the goſpel; while it is God's work to *proſper* the preachers of the goſpel, it is men's work to *ſend* the preachers of the goſpel—for "how ſhall the heathen call on Him in whom they have not believed? and how ſhall they believe on Him of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they preach except they be ſent?"

Underſtand, then, dear readers, young and old, what you really mean when you pray that God's kingdom may come. If you pray for the coming of God's kingdom, and do nothing for its coming, *you are praying for your own deſtruction.*

Every one of you is either a helper or an obſtacle to the advancement of Chriſt's cauſe, and, meanwhile, you are either

learning how to help or how to hinder the gospel. Christ says, "He that is not with me is against me." In the eyes of Christ, then, every one of you, who is not an auxiliary, is an obstacle to the coming of His kingdom; and every prayer for its coming, is a prayer for the destruction of obstacles. Beware, then, lest, when you offer up this prayer, you be found praying for your own removal out of the way, that your place may be filled by some one more dutiful than you. Remember, that your only safety consists in being sincerely on the side of Christ. For though you should cease to pray others will not. While a single christian lives, these prayers will still be going up to heaven, and sooner or later they will all be fully answered. Satan's kingdom will be destroyed—and the kingdoms of this world become the kingdoms of our God and of his Christ.

WHAT CHILDREN HAVE DONE, AND ARE NOW DOING, FOR MISSIONS.

God is, we believe, preparing the earth as a scene of mighty action for the rising generation. "Out of their mouths He will perfect praise" and through their efforts "He will ordain strength—yea strength which "shall still the enemy and the avenger."

A few years ago, and the idea of enlisting the young in foreign missionary enterprise was unknown, and the success of the scheme doubtful, because untried. Its propriety, however, is now as universally admitted, as its prosperity has been the subject of praise and gratitude to God. Everywhere throughout the British Christian Church has the experiment been made, and almost every attempt has been crowned with the best results. A few of those instances may be mentioned. The London Missionary Society intimated their intention of purchasing a new and improved Missionary ship to convey their Missionaries from England to the South Seas, and then to be employed in that mighty ocean in carrying them about from island to island. The sum required was very large—upwards of \$150,000; but they were sanguine of success. They appealed to the Sabbath scholars of England, and that amount was collected by them before the lapse of many weeks. The name she received was "The John Williams," in memory of a devoted Missionary who, a few years since, fell a martyr in these very islands. She was of 296 tons burden, 103 feet long, and 24 feet broad, and is still employed in her missionary voyages, a living monument of "the mighty power of littles."

In addition to the exertions of the London Missionary Society, those of various other societies might be named. In connection with the Church of England, a juvenile Missionary society has been established, and a considerable amount is

annually received. The Wesleyan Methodists have in this way, as in all other Missionary enterprises, exhibited a noble example. During the last year, their juvenile contributions amounted to about £4,000 (\$20,000;) and for the last four years, their total juvenile offerings have reached no less a sum than £15,000 (\$70,000). The Primitive Methodists, also, have embarked in the cause. A Missionary, entirely supported by Sabbath scholars, has, we believe, been lately sent out to Australia—the Missionary as well as his youthful contributors, being connected with that denomination. Among the Baptists, likewise, juvenile exertion has been largely displayed. A Missionary ship, named "The Dove," has been built by the contributions of the young—and not satisfied with this, they, last year, collected the sum of \$2,500 for the expenses of the vessel, and at the same time, promised to collect for a similar purpose during the present year. The United Secession Church and the Free Church of Scotland also derive considerable revenue from the same source.

These cheering accounts augur well for the prosperity of Missions in future years. Beginning with the young, the Church at large is now securing, so far as human means can do, the perpetuation and increase of a Missionary spirit among all ranks and classes of the people. The attempt has been followed with unparalleled success—a foretaste, we trust, of what another generation will not only attempt but achieve.

THE MANIFOLD BENEFITS OF SUCH EARLY MISSIONARY ACTIVITY.

There are many collateral advantages, besides those which directly appear, from which cannot but follow an interest in the work of Missions, when it is thoroughly excited in the juvenile mind. It is not the amount of the sums collected, large though *these* be, to which the greatest importance should be attached; but to the effects of such large-hearted zeal on the minds of the rising generation, and of generations yet to come. To enlist the sympathies of youth in the cause of missions, is to prepare their hearts for the saving reception of the gospel. It is to enlarge their minds to true greatness, by bringing before them and accustoming them to meditate on, the greatest of all interests. It furnishes parents with the best aids of which they can avail themselves for evangelizing the souls of their children. And it is the best because the divinely instituted school is training up young soldiers for effective service under the Captain of our salvation. The gifts of the young, be it also remembered, are additional to the contributions of those who are older and abler than themselves. But this is not all. The contributions of a man of thirty, or forty, or fifty years of age, will be

larger if he has been giving to the cause of Christ since he was a child, than if he had never given anything to that cause till he had attained to manhood: just as we should expect a grown-up man to play much better on a flute or violin, or some other instrument of music who had been accustomed to it all his days, than if he had never taken it into his hand till he had reached the prime of life. The man who was a musician when he was a boy, will be a much better musician when he becomes a man than if he had delayed all practice of music until he had arrived at mature age. And so the man of years who gave to missions when he was a child, has not only added his juvenile gifts to the missionary treasury, but he has added to his willingness, and his desire to give, and to his happiness in giving. He has cultivated both the principle and the habit of giving so that what was originally a duty has become a delight and is at once easily done and eagerly enlarged. A kind heart likes to use an open hand; and the longer the heart has tasted its own kindness, and made others taste it, the more cheerfully will it open the hand; and, therefore, if you would train men to be warm-hearted and open-handed friends of missions, enlist them in the work, heart and hand, from their earliest years.

CHILDREN EXHORTED TO PRESENT ZEALOUS EFFORT.

We are happy to think that the juvenile friends of missions, by thus preparing themselves, are accomplishing much for the cause of missions in time to come. They are doing much for the missionary cause in the present generation, and they are learning to do much more for it in the generation that is to come. The seed they are now sowing will bring forth a harvest of charity in the lives of those that follow them "in some thirty, in some sixty, and in some, an hundred fold."

THE YOUNG EXHORTED TO PRESENT EFFORTS FOR THE HEATHEN.

But let not the young look to the future, or rest in it. You must look, my young friends, more at present duty, than at distant prospects. You must look more at what God is doing, and has done already, to open up a way for christian missions, than even at what He may do when you are grown in years and influence. Although the church has failed to occupy the fields previously opened, God is setting open new fields before her eyes, and saying to her, "behold, the fields are already white unto the harvest; the harvest truly is plenteous, but the labourers are few." China is open, West Africa is open, and among our own coloured population, a wide and effectual door is open. Now then is your time. God is saying to every one of you, in words of love and of command, in words of great haste, "Son,

go work this day in my vineyard." You must not delay one day. "The night cometh, when no man can work." While you have life, it is your proper work to praise and glorify God—and you can do so in earth, in a way in which you will not be able to do even in heaven. You cannot praise God among the heathen, excepting in the present world. "The grave cannot praise God. Death cannot celebrate Him. They that go down to the pit cannot hope for His truth. The LIVING, the LIVING, they shall praise Him." Now, then, is your time. You must not wait till you become men and women. While you are waiting the heathen are dying.

In New Zealand, an old man, speaking of the need of missionaries, said "*Make haste—make haste, my sun is fast going down.*" When Mr. Jones, an English missionary, was about to return from the scene of his labours, one of the North American Indians sent with him this message to England, showing, by his gestures, while he spoke, how deeply he was in earnest, "*Tell them to make haste; time is short, and death is snatching away our friends and relations very fast.* TELL THEM TO MAKE HASTE." The same cry of haste comes from every quarter. When the great missionary, Williams, was entreated by a South Sea chief to bring his wife and family to live and die on his island, and to tell them about Jehovah and the love of Christ, Mr. Williams said: "my proposition is, that I return immediately, to my native country, and inform my brother christians of your anxiety to be instructed." "Well," replied the chieftain, "go, go with speed—obtain all the missionaries you can, and come again as soon as possible; but we shall be dead—*many of us will be dead before you return.*" "There was," says Williams, "something thrillingly affecting in the above expression." You must then make haste, not only because you are dying, but because the heathen are dying. Your opportunity of *doing* good, and their opportunity of *getting* good is passing away forever. Next to the sin of neglecting your own salvation, is the sin of neglecting theirs. Think what a disgrace before God it must be, to spend a life, however short, and to go out of time into eternity, without having done something to lessen the amount of crime and misery that oppress this world. Begin your life, then, and end it, with these words often before your minds, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

THE TRUE GREATNESS OF THE PRESENT AGE.

There are some people who speak rather contemptuously of the present age; they say it is not an age of great men—that it is deficient in originality. As to its not being an age of great

men, we remark, that most persons seem to mistake what true greatness is, and account it the same thing as great strength of mind. Now, without stopping to show that this age is remarkable for intellectual power, manifesting itself in every branch of science and of art, and in every kind of writing, we observe, that the highest form of greatness is *moral* excellence, and that the richest display of such excellence, is when it is seen entirely consecrated to the promotion of the Redeemer's glory, in connection with the salvation of immortal souls. And if so, then the present age, which is most truly an age of missions, and has produced a Carey, a Martyn, a Morrison, a Williams, a Moffat, a Judson and a host of others like them, is, notwithstanding all that has been said to the contrary, an age of truly great men.

The present age, they tell us, is deficient in originality. Without entering on a full discussion of this point, we maintain that in some respects the age we live in is vastly more original than any former one; and in proof of this, we appeal to the varied schemes of christian usefulness that have been devised, and especially to those the most recent of all, which are bringing the sympathies and energies of the young into vigorous and healthful operation. If we ourselves are little men, we are doing what we can to form great ones, and we are somewhat confident, that the next generation will comprehend an unusually large proportion of illustrious characters.

We say, then, to the dear young friends who peruse these pages—we expect great things of you, and that, when we have retired from the scene, you will fill our places to far better purpose. But this is not all;—we expect not only that you will do great things *hereafter*, but also that you will begin to attempt them *now*; and we are encouraged to this by the consideration of what you have already accomplished.

Young friends of missions, thank God and take courage! You are already great, and you are increasing every day in number. God alone can know the good arising out of your new and happy movement in the cause of missions. Think of the good it will do to others; and remember, it cannot but prove an infinite blessing to yourselves, for Christ has said, "It is more blessed to give than to receive."

And to you that are adults, with what a trumpet-voice does this purpose of God concerning children speak to christian parents, teachers and ministers. For, if "God has ordained this strength—out of the mouths of babes and sucklings" then upon you devolves the duty of developing and perfecting this strength by suitable training, nurture, admonition and exercise. The real source of the past weakness and inefficiency of the church, and the present febleness, timidity and covetousness of christians will be found, in the fact that if we look upon the *children*

of Christian parents, who have professed to dedicate their all to God we find that to a great extent, they have neglected to *educate their offspring for the express purpose of serving Christ in the advancement of his kingdom.* Said a christian mother, whose heart is deeply interested in this subject, "I fear that many of us think that parental duty is *limited* to labors for the *salvation* of our children; that we have *prayed* for them only that they may be saved; *instructed* them only that they may be saved. Infinitely important, indeed, it is, that they should be saved. But if ardent desires for the glory of our Redeemer and the salvation of souls glowed in our hearts like an inextinguishable flame, our most earnest prayers, from their very birth, would be, that they might not only be saved themselves, but be *instrumental in saving others.*"

The present generation assuredly cannot go forward and enter the promised inheritance. We must remain and die in the wilderness. Our children however shall remain and proceed to the borders of the destined inheritance of God's eternal Son. But that even they may "have a mind to work," and a heart to "count not even life dear to them" for Christ's sake the young must be trained in the principles and spirit of christian self-denial and effort for the evangelization of the world. The duty of so training them and of teaching them both to know and to do all things whatsoever Christ has commanded is plain and imperative, and cannot be overlooked without crying guilt and shame. And as the family is the primary School of the christian Church, every parent must bring up his own children in this nurture and admonition of the Lord. Parents must aim at more than the conversion of their children. They must devote them to the service and glory of God. This must be the first great object of desire, and sought as the first great and all-important end. It must, therefore, be made to appear to our children that this is *OUR* first, and great desire and aim, both as it regards ourselves and them.

This also must be "The great aim" of every Sabbath School, and of all the means employed by the Church as the schoolmaster appointed to bring children to Christ, to bring them up in his instruction and admonition, and thoroughly to furnish them for every good for the purpose of teaching those who have been disciplined by baptism.

Christian parents, teachers, ministers and elders, are you hoping, praying, and labouring for the conversion of the world? Do your hearts thrill with the crowding signs of great events to come? In your hands, under God, is the fulcrum on which the scale of future events shall turn. On you, as instruments, rests the responsibility of furnishing and disciplining the soldiers of Christ, and thus of deciding whether victory or

defeat awaits the Church. On you depends the destiny not only of the hundreds of millions now living in heathenism, but of the generation that is crowding upon the scene of action. Be entreated to be faithful to your trust, and train your children for the salvation of the world.

“Christian parent, do you love the God who made you?—the Saviour who redeemed you?—the Church to which you have consecrated your all? How then can you fail to train solely for that God, that Saviour, that Church, the children God has given you? Hear the voice of the Redeemer; he calls you each by name, “Lovest thou me?” Does your soul answer, “Yea, Lord!”—then heed your Saviour’s message, “Feed my Lambs.”

APPENDIX.

JUVENILE EFFORTS FOR MISSIONS.

From Gall's Children's Missionary Newspaper.

It is now about four or five years since the first great efforts were made to interest the young people in behalf of the missionary cause, by holding large meetings with them, and publishing distinct Magazines, and so on, bearing entirely on this one subject. During this period large sums of money have been raised by the young people of Britain, and almost all our great societies have had cause to thank God for what has been accomplished in this way. Besides this, great interest generally has been raised up amongst the young, which we hope will lead many of them when they grow up to be men and women, either to give themselves as missionaries, or to aid more self-denyingly in the promotion of the cause. A kind friend of mine has sent me what, he thinks, is about the sum raised by the efforts of the young in the period just mentioned, and as I have cause to believe his statements to be correct, and also imagine you will like to know what has thus been raised, I shall here present you with the statement.

The entire sum, you will see, exceeds £33,000, and is to be looked upon as the free and hearty collection of the young people of this country within four years. It has been divided as follows:—

TO THE LONDON MISSIONARY SOCIETY,			
To the General Fund, from			
	1841 to 1842, about	£1718	
To	do. 1842 to 1843,	3839	
To	do. 1842 to 1843,	1693	
To	do. 1843 to 1844,	3547	
To the Missionary Ship, John Williams,		6237	
		£13,195	£13,195
TO THE WESLEYAN MISSIONARY SOCIETY,			
To the General Fund, from			
	1841 to 1842, - - - - -	£4721	
To	do. 1843 to 1844,	3500	
To	do. 1844 to 1845,	4421	
		£16,481	£16,481
TO THE BAPTIST MISSIONARY SOCIETY, about in all,			2,000
TO THE CHURCH MISSIONARY SOCIETY, about			1,700
TO THE FREE CHURCH SCHEMES, from 1844 to 1845,			394
			£33,770

Besides this there have been considerable sums raised for the Moravian Missions, the British and Foreign Bible Society's movements, and other missionaries' institutions.

I, for one, feel truly grateful to God, that he has enabled us to attain such a result; and, though it is not all it might have been, it is a noble sum, and demands our thanks.

You see, my young readers, what you are able to do, if you only make the effort. I hope the statement will make you more anxious to assist the work of God than ever, and that if we are spared another four years, we shall be able to speak of a much larger sum. Some of you have not even begun to collect yet. You then have no credit in all this work. Begin then at once. Buy yourself a little missionary box with the first penny you can spare, and call your own. Let it stand in some place where it will be seen in your house, and put into it all you would spend on foolish things. You will be surprised how much it will gather, and what a large sum it will make when put together. In twelve months open your box, and take the money to some good society. It will be a happy moment in your life when you carry it to the gentleman appointed to receive it, and feel it was all your own, and freely given.

But it will be a still more happy moment when, having given your little savings, you give yourself, and resolve that you will not only serve God with your substance, but with your heart, your life, your all. I pray you may present this better gift.

FACTS TO BE THOUGHT ABOUT.

1. THERE are in the world about 800,000,000 of souls.

Of these christianity is professed by

Roman Catholics,	80,000,000	} 200,000,000
Protestants	70,000,000	
Greek Church,	50,000,000	

2. There are those who never hear the Gospel,		} 600,000,000
JEW, blinded by unbelief	5,000,000	
MAHOMEDANS deluded by the false prophet,	140,000,000	
PAGANS, sunk in idolatry and superstition,	455,000,000	

3. Amongst this last 600,000,000 of heathen, there are only about 1400 Missionaries, including those of America, Great Britain, and the European Continent, or ONE Missionary to every 428,571 persons.

4. The entire sum of money raised by Great Britain for Missionary purposes every year is about \$1,750,000, and by America, \$750,000, making together, \$2,500,000, which is only

equal to what is raised by one single idol temple in Calcutta,—the temple of Kalee,—in the same period for the support of its superstitions.

5. If every Sabbath scholar in Great Britain would collect one penny a-week for the Missions, it would raise £433,333, 6s. 8d. a year, and it divided amongst the principal societies, would enable them to print twice as many books, establish twice as many schools, support twice as many Missionaries, and occupy twice as many stations.

6. To add force to all these facts, remember that of these heathen

20,000,000 die every year.

54,794 die every day.

2,283 die every hour.

38 die every minute.

At this rate, 36,860,000,000 have died during the Christian era, and 6,540,000,000 since the Reformation!

AN EXAMPLE.

A heathen boy being interested in the Missionary, was taught by him the way of salvation. And the Holy Spirit blessed that teaching; and when the youth was eighteen, on the 1st January, 1842, he was publicly baptized in the Mission Chapel, by a new name, "Howden Bruce." When the last accounts came, he was still studying with Mr. Benyon, often acting as a missionary himself, and loving to

"Tell to sinners round,
What a dear Saviour he has found."

He says, "To God be all the praise for what he has done for me! My trust is in that blessed Saviour who gave his life for me. I wish to make known his salvation to my countrymen, that they may know the true God, and Jesus Christ, whom he has sent."

Will not our young readers copy the spirit of the child who, when so young, thus proved himself "a good soldier of Jesus Christ;" and will they not pray that he may go on to fight the good fight, and keep the faith, till he shall wear at last the glorious crown of victory laid up for him in heaven.

CAN I DO ANY THING FOR THE CAUSE OF CHRIST?

Dear Children,—If you really love the Saviour, you will desire to promote his cause, and I am sure that many of you do love him, and would like to do so, if you only knew how. Well,

I shall tell you a true little anecdote, which may, perhaps, encourage you to make the attempt.

When visiting, as a collector, for the free church, in a poor district of Glasgow, I met with a poor boy, who interested me very much. The family with whom he lived were poor, and this child had no money of his own to give. I left a collecting box, however, hoping that some of the family might collect a little among their friends, and in calling some time after, found that it had occurred to this little boy, to gather all the potato peelings he could find, which he sold to his neighbours for halfpence, (probably for pig's meat) and every farthing he thus obtained was put into the box.

Thus you see, dear children, that however poor, if you have only the sincere desire, you will always find some way of serving the Saviour, and promoting his cause. Think of this little anecdote, and go and do likewise.

CRUELTIES TO WHICH CHILDREN OF THE HEATHEN ARE EXPOSED.

The Rev. Mr. Keith, a Missionary at Calcutta, after describing other effects of idolatry that shock the feelings of humanity, says!—My attention was more particularly attracted by a little child, laid, I supposed by its parents, on the cold ground, by the side of the river, to die. It was placed within the water mark, exposed to the burning sun. The relations of the child sat without any emotion, at a little distance, near the wood which was prepared to consume its body, as soon as it should expire. It is customary to pour water into the nostrils of the children, and then leave them to perish.

In the eastern parts of Bengal, children are offered up in sacrifice to dumb idols. When a woman is married, she and her husband make a vow to the goddess Gunga, that if she will bestow children on them, they will devote to her their first-born. If, after this, they have a child, it is preserved until the season for assembling at the holy place. They then take the child with them, and encourage it to walk into the river, till the tide rising, carries it away into the deep; and if it be unwilling to walk in, it is pushed off by its parents.

If a child refuses its mother's milk, it is considered under the influence of an evil spirit. In this case, the baby is put into a basket, and hung up in a tree for three days. It generally happens, before the expiration of that time, the infant is dead, being destroyed by ants or birds of prey.

Among the Rajpoots, infants are literally starved to death, and not one half of the females permitted to live.

The Mahrattas select and cherish a number of human victims for the altar. The most remarkable for vigour and bloom of youth are chosen; when, after fattening them like the stall-fed oxen, they offer them up to the gloomy goddess, in all the pomp of that tremendous sacrifice. In other parts, it is customary to murder all weak or deformed infants, to prevent their becoming troublesome.

In the city of Pekin, in China, nine thousand children are annually offered in sacrifice, and many more in other parts of that empire. So awfully true it is, that the dark places of the earth are full of the habitations of cruelty.

WILL YOU GO TO THE HEATHEN?

The Command. Go ye into all the world, &c. Mark xvi. 15.

The Doubt. Who is sufficient for these things? 2 Cor. ii. 6.

The Assurance. My grace is sufficient for thee. 2 Cor. xii. 9.

The Response. Here am I; send me. Isaiah vi. 8.

REV. H. VENN'S APPEAL TO THE UNIVERSITIES.

"When the student has completed his academical studies, and revolves in his mind the anxious question, How can I best consecrate my talents to the glory of God and to the good of my fellow creatures? where can I best make my *pound* to gain *ten pounds*? let the missionary field of labour be contemplated, and compared with those prospects which a curacy, or educational pursuits, or it may be a rural incumbency, present to the mind."—*Present Position, &c. of C. M. S.*, 1846.

Examples.—DAVID BRAINED. "I have *no notion* of joy from this world; I care not how or where I live, or what hardships I go through, so that I may but win souls to Christ."—*Life*, p. 139.

HENRY MARTYN. "How many hundreds of millions of souls lying in heathen darkness there are! how many millions of heathen souls professing Christ! how few preach the truth as it is in Jesus! how few among them are willing to go out to visit the deserts of paganism!—Adieu folly and sloth! I will be, through grace, the servant of Christ; and the little I can do for India, I will."—*Journals* i. 334.

The Conclusion. GO, AND DO THOU LIKEWISE. Luke x. 37.

MOTIVES TO LIBERALITY IN THE MISSIONARY CAUSE.

1. *It is more blessed to give than to receive.* 2. It shall be paid with interest. *There is that scattereth, and yet increaseth.* 3. The example is good to others. *Your zeal hath provoked many.* 4. By it the Gospel is preached to the heathen for—*How shall they preach except they be sent?* 5. It is to the Lord. *He that hath pity upon the poor lendeth to the Lord.* 6. It is pleasing to God. *God loveth a cheerful giver.* 7. It is like Christ. *He gave himself for us.*

A MISSIONARY LESSON FOR THE YOUNG.

PART I.

A GRAIN of corn, an infant's hand
 May plant upon an inch of land,
 Whence twenty stalks should rise and yield
 Enough to stock a little field.

The harvest of that field might then
 Be multiplied to ten times ten,
 Which, sown thrice more, would furnish bread
 Wherewith an army might be fed.

PART II.

A penny is a little thing,
 Which e'en a poor man's child may fling
 Into the treasury of heaven,
 And make it worth as much as seven.

As seven! nay, worth its weight in gold,
 And that increased a million-fold;
 For, lo! a *penny tract*, if well
 Applied, may save a soul from hell!

That soul can scarce be saved alone;
 It must, it will, its bliss make known;
 "Come," it will cry, "and you shall see
 What great things God hath done for me."

Hundreds that joyful sound may hear;
 Hear with the heart as well as ear;
 And these to thousands more proclaim
 Salvation in "the only Name."

That "only Name," above, below,
 Let Jews, and Turks, and Pagans know,
 Till every tongue and tribe shall call
 On Jesus Christ, as Lord of all.

PART III.

The "day of small things," God will not
 Despise; the least are unforgot.
 An orphan's off'ring, widow's mite,
 Are precious in their Maker's sight.

Children! who now hosannas raise,
 Out of whose mouths He perfects praise,
 Spare, from the little you possess,
 What God will own, accept, and bless;

Till through the east, the south, the west,
 Gifts from the north will be so blest,
 That, in the end, earth's countless throngs
 Shall sing with us this song of songs—

Worthy the Lamb, for sinners slain,
 Power, riches, honour to obtain
 Who loved, and washed us in His blood,
 And made us kings and priests to God!

JAMES MONTGOMERY.

PRAYER FOR CONVERSION.

They tell me, that beyond the seas,
 In distant heathen lands,
 The people worship idols still,
 The work of human hands.

They never heard of Jesus Christ,
 And all his dying love;
 They fear not hell below, nor care
 For joys of heaven above.

Oh, what a wretched state is theirs!
 How sad, no tongue can say!
 But am I wiser, let me ask,
 Or better off than they?

What is the use of all I know
 Of God's most holy word,
 Unless my heart be changed, and brought
 To know and love the Lord.

If I delight in earthly things,
 Instead of God alone,
 I worship idols just as they
 Who bow to wood and stone.

Since then I am by nature born
 Like other sons of men,
 O grant that by thy Spirit, Lord,
 I may be born again.

TO A COLLECTOR OF SMALL CONTRIBUTIONS.

Though trifling in your eye
 The little mite appear,
 Yet to my charming words
 A moment lend your ear.

Look on the mighty deep,
 And contemplate the sea;
 If 'twere not for the drops,
 Where would its *vastness* be?

Behold the emerald field,
 Where sheep and oxen feed;
 If 'twere not for the blades,
 Say, where would be the *mead*?

The oak its shelter gives,
 When floods from tempests flee;
 But if the leaves were gone,
 Where would the *shelter* be?

The smooth extended strand,
 That checks the roaring deep:
 Say, if the grains were gone,
 Where would the *billows* sweep?

Were little words despised,
 How could a *book* appear?
 How would a preacher preach,
 Or how his hearers hear?

Despise not then the pence,
 They help to make the pound;
 And each may help to spread abroad
 The gospel's joyful sound!

“SUFFER LITTLE CHILDREN TO COME UNTO ME.”

I hear a voice around, below,
 From meadow, flower, and tree,
 That speaks where gentle rivers flow,
 And murmurs in the sea.

It cries amid the desert's gloom,
 Howls wildly in the storm,
 Rejoices in the woodland's bloom,
 Awakes at dawn of morn.

Faint now the charm it yields to me,
 A *sweeter* voice has called
 My soul away from vanity—
 No more by earth bethrall'd.

'Tis JESUS calls, I hear his voice
 Within the Holy Word;
 In HIM my soul shall now rejoice,
 My only sovereign Lord.

“Let little Children come to me,”
 I hear the Saviour say;
 Then haste my soul, He calls for thee,
 Oh, haste thee fast away!

He calls for thee, no longer live
 On dream oft vain though bright,
 Of lengthened years, dear child, but give
 Your soul to Christ this night!

And Oh! forget not those who lie
 In chains of darkness bound,
 A prey to Satan's enmity,
 Who hear no gospel sound.

In earth's fair climes, yet still unblest,
 Go forth to them in love—
 Oh tell them of the Saviour's rest,
 Of joy, through HIM, above!

Christians Christ's Representatives and Agents for the Conver- sion of the World,

AND

Self-Denying Love and Liberality Essential to
Christian Character and Happiness.

By THOMAS SMYTH, D. D.

"Then said Jesus unto His disciples, if any man will come after me, let him deny himself, and take up his cross and follow me."—Matt. xvi. 24.

"As Thou hath sent me into the world, even so have I also sent them into the world."—John xvii. 18.

"For none of us liveth unto himself, and no man dieth unto himself."—Rom. xiv. 7.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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 always, even unto the end of the world. Amen."—Matt. xxviii. 18, 19, 20.

NEW YORK :
Edward O. Jenkins, Printer, 26 Frankfort Street.
1855.

"The believer in Jesus Christ is the universal benefactor; and it is by such free giving of his free receivings, that he not only enriches the world, but that he obtains grace for grace, and augments the strength, the beauty, and the happiness of his own soul. By such scattering he increases."—
DR. JAMES HAMILTON.

"If any man doubts whether, as a christian, he is bound by the terms of his discipleship, to aid by prayer, self-denying sacrifice, and personal exertion, in preaching the gospel to every creature, let him, as the Duke of Wellington once appropriately and graphically said, 'look to his commission, and there find his marching orders.'"

"'Take my yoke upon you, for my yoke is easy and my burden is light.' Truth, Lord! a light burden, indeed, which supports him who bears it. I have looked abroad through nature to see if I could find anything that could bear some analogy to this; but I cannot find it, unless it be the wings of a bird, which, while borne of the creature, bear him aloft. In truth, to bear the Lord's burden is to be permitted to cast it, together with ourselves, into the arms of Omnipotence and Grace."—BERNARD OF CLAIRVAUX.

CHRISTIANS CHRIST'S REPRESENTATIVES AND AGENTS.

I. EVERY one who receives the Bible as "given by inspiration of God," must believe that it will be all verified through the working of that infinite wisdom and power with which He makes all things to conspire for the fulfilment of His purposes, so that "though Heaven and earth may pass away, one jot or tittle of all He has said shall in no wise pass away till all is fulfilled."

II. Every believer in the Bible must therefore be convinced that the kingdom of Christ is destined to extend its spiritual conquests until it shall include within its dominion all kingdoms and nations. Nothing can be more explicit than the repeated declarations of this purpose, contained in the word of God. "I will declare the decree. The Lord (*i. e.* Jehovah) hath said unto me, Thou art my Son; this day have I begotten thee! Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." This is a part of the decree which has been covenanted by the Father to the Son in "the counsel of peace that was between them both," which therefore all nations and kings are commanded, at their peril, to recognize and to be in subjection unto Christ. (Psalm 2; see also Psalm 110.) This is no doubtful interpretation of this same decree. We have another account by the prophet Daniel (7: 13, 14, 27); "I saw in the night visions, and behold, one like the Son of Man came with the clouds (the myriad host) of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve Him."

This dominion was assumed, and established, by our Lord Jesus Christ, who laid its foundation in His finished work of obedience unto death, and secured its ultimate and certain accomplishment by His resurrection from the dead, His ascension into heaven, and His resumption as "Head over all things for the Church" of that "glory which He had with the Father from before the foundation of the world." When, therefore,

after His resurrection, our Saviour appeared to the assembled members of His kingdom, as then existing, who were gathered together by His special appointment, He said unto them: "All power is given unto me in heaven and on earth: go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We repeat, therefore, our declaration, that every man who believes in the Bible, and in the Lord Jesus Christ as the Saviour of the world, must also believe that the kingdom of Christ is destined to be universal.

Everything about it is universal, and nothing local, national, temporary, or exclusive. "Christ its King and Redeemer is the Saviour of all men," and "the propitiation for our sins, but not for ours only, but also for the sins of the whole world." As "God our Saviour, He will have all men to be saved, and to come unto the knowledge of the truth." "He gave Himself, therefore, a ransom for all to be testified in due time" unto all.

The knowledge of this Saviour, and of the propitiation made by Him for the sins of all in the world who believe upon Him, is the gospel,—*the good spell*—"the glad tidings which shall be to all people,"—"good will unto men." As this gospel is "everlasting," so it is universal, and to be proclaimed "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The provisions, the promises, the commands, the obligations, the ordinances, the sacrifices, the benefits, and blessings of this kingdom are equally and alike for all men. It has no respect for persons, and makes no exceptions. It regards every man as a sinner, and guilty before God, and sweeps with this "besom of destruction" all the sublunary distinctions and differences among men. In the administration of this kingdom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," there is neither high nor low, rich nor poor, wise or foolish, learned or ignorant, Saxon or Celtic, European, Asiatic, African, or American. "All are one" out of Christ, equally helpless and hopeless, and "all are one in Christ," "for all are the children of God by faith in Christ Jesus."

This great fundamental truth, which levels all human distinctions in one common type of sin and misery, and melts all human relationships into one common brotherhood, and one common fatherhood—God in Christ—is made equally certain by negative, as well as by positive teaching. For as Christ is the Saviour of all men, so that "whosoever of the sons of men believeth on Him shall not perish, but have everlasting life," so also is it declared from heaven that "neither is there salvation in any other, for there is none other name under heaven,

given among men, by which any man can be saved." "He, therefore, that believeth not on the Son of God (be he who or what he may) shall be damned. He is even condemned already, because he hath not believed on the begotten Son of God, and the wrath of God abideth on him."

But further: as this kingdom of Christ is thus universal in its provisions and in its administration, so is it uniform in the mode by which men secure the appropriation of its blessings. Salvation can be appropriated, by any human being, only through the exercise of faith. This is the only possible medium by which that which is external to the soul, that which is spiritual, invisible, or founded upon the testimony of another, can become ours. Christ and his salvation can, therefore, become the joyful experience of any soul only through faith, by which, "though now it sees not Christ, yet believing upon Him, it rejoices with joy unspeakable, and full of glory." The exercise of faith, in order to salvation, is thus made essentially pre-requisite, not by any arbitrary arrangement on the part of God, nor by anything peculiar in the gospel, but by the very constitution of the human mind, and of the world around it. All knowledge, and therefore all conduct, since this depends on knowledge, and all the happiness or misery of life are based ultimately on the principle of faith.

But as faith is based upon the certainty of testimony and the authority and veracity of the testator, in order to its possible exercise, that testimony and that authority must be present to the mind. Man, as a rational being, can only believe when he has, what he regards as, sufficient authority for what is believed. He may be grossly deluded and deceived, but he believes, because ignorant of, or unwilling to admit, the delusion. For a man, therefore, to believe on the Lord Jesus Christ and in salvation through Him, and to have that peace with God which is the consequence of such faith, he must necessarily possess sufficient knowledge of Christ and of the salvation He has accomplished. This is what is so logically, so philosophically, and, at the same time, so authoritatively, taught by the Apostle Paul (Rom. 10: 13). After stating the universality of the gospel, and that faith is the only condition made necessary for its reception, "For whosoever shall call on the name of the Lord shall be saved," he goes on to ask, "How, then, shall they call on Him in whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? So, then, faith cometh by hearing, and hearing by the (preaching of the) word of God."

In every point of view, therefore, in which they can be considered, the kingdom of Christ and the gospel of the kingdom (whether we regard them as founded on the decree of God or

as established by Christ), with all their provisions, promises, means of grace, and mode of appropriation, are universal, adapted to man as man, free and full to all alike, and offering to every creature, in all the world, "the unspeakable gift of God's only begotten Son, so that whosoever believeth in Him may not perish, but have everlasting life."

May it not, then, be laid down as a first principle, an incontrovertible truth, that every one who truly believes in the Bible and in Christ, as the Saviour of the world, must also believe that His kingdom and gospel are designed to be as universal as the family of man?

III. We proceed to make another remark, and that is, that, as in accordance with the will and word of God, the kingdom and gospel of Christ are designed to be universal, and as all the resources and attributes of Deity must be considered as pledged for the fulfilment of this purpose, every one who truly believes the Bible, and in Christ as there revealed, must believe that this universality will be brought about through the agency of man.

This is the only way by which, in consistency with man's nature, as a free, rational, and responsible being, and in accordance with the analogy of God's government in the natural world, the kingdom of Christ can become universal.

We might conceive it possible for God miraculously to convey the gospel of this kingdom, by angelic or human agency, to every nation, singly and individually. But besides being in contrariety to the whole analogy of the divine government, such a method would be contrary to the generic, fundamental laws of unity, simplicity, and representation. It would involve an unnecessary multiplication of causes for the production of a desired result, in contrariety to those great laws by each of which, singly and alone, we see innumerable results constantly secured. It would break up the human race into individuals, in violent opposition to every organic principle of human nature, and of the divine procedure in all departments of the natural world, and it would contradict that principle of representation by which the many are bound together under one law, one centre of influence, one head or representative. This law is found lying at the foundation of all order, both in the natural and moral government of God, in the family, the community, the state, the kingdom, and the world at large, and is the basis of all association, intercourse, and business between different individuals and countries.

As this method, therefore, would involve the adoption of supernatural, miraculous, and anomalous agency, where natural means might be employed, the only plan left for the universal extension of the gospel and kingdom of Christ, was the appointment of some one people, nation, or church, prepared for the

purpose by proper training, provided with all necessary evidence, knowledge, gifts, and graces, and under the assurance of divine guidance, efficiency, and success—as witnesses, heralds, and instructors of their fellow-men.

Such a plan is in perfect accordance with the whole analogy of the natural world and with all the laws mentioned. It recognizes the unity of the human race, their common nature, their common origin, apostasy, and ruin, their participation in the same miseries and forebodings of that judgment which is after death, the common salvation and Saviour, and the one and only way in which any man can become a partaker of this “so great salvation.”

This plan is adapted, therefore, to the nature of man, as well as to the principles of God's government in the natural and moral world. There is a perfect congruity between the plan and the agent who is to carry it out. Man is an active being, and finds all his powers developed by exertion, without which he is unhealthy, unhappy, useless. Man is a social being, and can find full play for his faculties, and perfect enjoyment for his desires and affections, only in companionship and association with his fellow-men. Man is endowed with the gift of language and with intelligence to learn from others, and to communicate knowledge to them, and in doing so he is aided by the marvellous power of the human voice, with its accompanying tones, looks, sympathies, and gestures. Man is a fearless, enterprising being, fond of travel and of change, capable of endurance, and nerved by danger and exploits, and can thus roam the earth in search of adventure, and inhabit every climate. Man was designed, and ought, to be a benevolent being, capable of love, and pity, and generosity, and disinterested philanthropy. He is sensitive to calamity, touched with woe, sympathizing with distress, and impelled to acts of charity and labors of love by the whole power of his affections, and the commanding authority of his conscience requiring them as his duty. Happiness, therefore, according to the very constitution of man's nature, is connected with activity in doing good to others; and a man might just as reasonably expect to be happy in the solitude of a desert, or to be in health without food, as to be happy in the indulgence of a selfish inactivity. Millions have tried the experiment, but with the same result. In proportion to their capacity to do good, and their devotion of that power to selfish purposes, they have destroyed their own true felicity, like Swift, one of the most selfish as he was one of the most talented of men, and of whom Archbishop King said that “he was the most unhappy man on earth.” “And surely it is a striking testimony to the divine benevolence, that God so arranged the world that every generous impulse does as much

for the giver as the receiver, while a man is never so happy as while intent on the happiness of others."*

Man is also a spiritual being, possessed not only of bodily powers, and senses, and appetites, but of mind and heart, by which he comes into contact with other minds and hearts. He finds that as face answereth to face in a glass, so does the heart of man to man, and that independently of all other means of communication, men can enter into each other's feelings, rejoice with each other when they rejoice, and weep with each other when they weep; and that through the medium of language spoken and written, they can convey to each other their ideas, their sentiments, and their convictions.

Man is therefore a representative being. He is a type and model of his race. In himself he has all the essential laws and principles of humanity, personal and yet homogeneous—individual and distinct, and yet a link in the chain, a drop in the ocean of life, a ray in the sunshine, a pulsation of the common heart. Everything common to man is his, and nothing strange. Bearing the stamp of the same original and the same degradation, he can therefore stand up among his fellow-men, and from the admitted principles of a common experience tell them of their sins and sorrows, and need of salvation, by unfolding to them his own.

To all this we would add that man is a religious being, capable of knowing, loving, serving, and finding his supreme and only satisfying happiness in God. As such, man cannot but admit that his relations to God are his highest, his obligations to God unspeakable, his duty to God paramount. He must feel that as God is the common Father of all men, all men are brethren, and that as it is his "first and great commanded duty to love God with all his heart, and soul, and strength, and mind," so is it his "second" great duty to "love his neighbor as himself," to love the soul of his neighbor even as he loves and values his own soul, as infinitely more important than anything that is merely temporal, and to do unto the souls of his fellow men, in the communication of spiritual good, even as he would desire and feel it right, and kind, and merciful, in others, to communicate unto him that spiritual good on which depends his everlasting life.

"He who needeth love, to love hath right;
It is not like our feus and stores of corn,
Whereto we claim sole title by our toil.
The God of love plants it within our hearts,
And waters it, and gives it sun, to be
The common stock and heritage of all."

*See Note B.

IV. It has thus been shown that man is so constituted as to be not only adapted to the work of extending the kingdom of Christ, but to be incapable of the full development of his nature and the full measure of his happiness, except in active exertion and self-denying charity, and prayer, and interest in this glorious end and aim of life. It was, therefore, necessary for the happiness and the moral elevation of man, that the fulfilment of this great purpose of God should be entrusted to his agency as a "steward of the manifold mercies of God," that in blessing others he might himself be blessed, and find by experience that "it is more blessed to give than to receive." Man's chief end was that he might glorify and enjoy God. To enjoy, however, he must glorify. His will must be conformed to God's will, his life to God's law, his aim to God's purpose, and his whole heart to God's service. This was the spirit of Christ as our incarnate exemplar, and filled His heart with joy, so that He counted it even as meat and drink. This is the spirit of angels, and makes angels what they are—holy and happy. This is the spirit of heaven, and fills heaven with satisfying blessedness. This, too, was the spirit of primeval man, while as yet he was unacquainted with grief, and untainted with sin.

Indeed, this spirit animates all the works of God. "For others and not for myself" is the life of all that lives, the growth of all that grows, the existence of all that exists. It is the utterance alike of animate and inanimate nature. In the light that enlivens us, the air that sustains us, the water that purifies us, the earth that nourishes us—in the deep mines that warm, and enrich, and garnish our persons and our habitations—in all the beauty, the grandeur, and the sublimity of nature—in every flower that blooms and sheds its fragrance—in every tree that spreads its branches so as to delight the eye, and ripens its fruit so as to gratify the taste—in every shower that waters the earth, and every dew-drop that glistens in the morning ray—everywhere, and in everything, we find written, "not for myself but for others." Most surely, then, will this be true of man who was made in God's image, but a little lower than the angels, God's exemplar, representative, and almoner upon earth. "No man liveth unto himself" is the law impressed upon his nature, the condition of his being, the pre-requisite of his well-being, the inflexible rule and measure of his worth, and the inexorable awarder of his proportionate recompense in present enjoyment and ever-abiding happiness.

A man, therefore, who lives unto himself is an anomaly in the universe. He is the only being and the only thing, in all the creation of God, that so exists. He is a moral monster, ugly, misshapen, deformed, without natural affection, an abomination in the sight of God and of all holy beings—"earthly, sensual,

devilish." Yes, selfishness is the law of Satan, not of God; of human corruption, not of human nature; of man fallen, not of man upright. It is sin, and guilt, and misery. It is the black and damning proof of man's rebellion against God, and subjection to the Evil One. It undermines man's nature, God's law, earth's happiness, heaven's holiness, the very throne and majesty of God. It has driven out legions of apostate angels from heaven, peopled earth with criminals, and hordes of beings more reckless and ruthless than the beasts of the forest, prepared hell for the devil, his angels, and ungodly men, and filled every breeze that blows with the sounds of weeping, and wailing, and bitter lamentations.

In the plan of redemption we may be very sure, therefore, that—as it is designed to remedy man's great calamity, renovate his corrupt nature, and reinstate him in holiness and happiness, in the service, glory, and enjoyment of God—man will become the instrument, in God's hand—made effective by God's working in him and with him—of proclaiming peace and goodwill to men, the dominion of love, the reign of charity, and the universal brotherhood of the human family. Man will himself be made, by the power of God through the gospel of His Son, the pattern of renovated and redeemed humanity. Exorcised from the spirit of selfishness, and possessed of the spirit of love—love to God, love to Christ, and love to the souls of men, he is "compelled" to go forth among his fellows, proclaim to them "the unsearchable riches of Christ," tell them "what God has done for his own soul," and as "the Spirit and the Bride say come," to say "come, that whosoever will may come, and take of the water of life freely." Man's individual good is thus promoted while securing the good of others. "Self-denial is made the cure of selfishness." Living for others invigorates and establishes the true life of man, and serving Christ, following Him, enduring the cross, and counting all things but loss for the honor of His name and the advancement of His kingdom, fills the heart with peace and joy, and enables it to rejoice in hope of the glory of God.

"This holy work, this heavenly task,
Will furnish all we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God."

V. Such, assuredly, is the nature and design of the gospel in its operation upon the heart of every individual believer of it. Salvation is so imparted as to create in every recipient of it the desire to impart that salvation to others, and a spirit of self-denying charity, liberality, and effort to extend the gospel and the kingdom of Christ, according to his ability, to every creature.

“The blessed God,” whose “glorious gospel” it is, liveth not for Himself. He is the parent of all good, “the Father of lights from whom cometh down every good and perfect gift.” Ages before the creation of man He established the foundations of his future habitation, laid up in store-houses, all ready and prepared for his use, everything that was necessary for his future comfort, and beautified and adorned it with all that is rich, varied, and delightful to the most refined taste. And when man had plunged himself into the abyss of misery, God, who had hitherto worked for his temporal comfort, “so loved him as to give His only begotten Son, that whosoever believeth in Him may not perish, but have everlasting life.” God has thus made Himself known in the gospel as LOVE, that we may learn that LOVE is the spirit by which He “brings us back unto God;” that “love is the fulfilling of the law;” that in loving Him we will love also our fellow-men; and that if we are not actuated by a spirit of charity and benevolent exertion for them, the love of God cannot dwell in our hearts.

Christ as the author and finisher of our faith, the subject and the spirit of the gospel, its altar, sacrifice and priest, its foundation, superstructure, and security, its life and power—Christ liveth not for Himself. “He loved us and gave Himself for us.” He gave up the glory “which He had with the Father from before the foundation of the world,” that He might come down to earth to “seek and to save us who were lost.” He entered into our nature, assumed our earthly relations, trials and toils, endured our griefs and carried our sorrows, and was on all points tempted even as we are, that in this body of flesh, in this earthly life, and in this world of duty and of danger, He might set us an example that we may follow in His steps. In a representative world, under a system of universal representation, in a nature eminently and in every way representative and represented, He became THE REPRESENTATIVE of humanity, “the second Adam,” that “as in Adam all died, so in Christ all,” who become related to Him by faith, “may be saved.” “He did not His own will, but the will of Him that sent Him.” “He pleased not Himself.” “He went about His Father’s business.” “He went about doing good,” “bearing reproach, receiving evil for His good done,” malevolence for His kindest actions, and persecution, even unto blood, for His God-like devotion to the interests of humanity. Self-denial was the spirit of His life, self-sacrifice the character of all His action, and love—living not unto Himself but for others, for strangers and even enemies—the very element in which He lived, and moved, and had His being.

VI. Now, what Christ was, christianity is, and christians are to be. Christianity is the religion of Christ; the worship and

service of Christ; union to Christ by faith, which is His own gift and the fruit of His spirit; love and devotion to Christ; living not unto ourselves but unto Him who redeemed us with His own precious blood, that we might be a peculiar people, zealous of good works. To be a christian is to live by the faith of the Son of God; to live with Him, to live as Christ lived, to do as Christ did, and to have the spirit of Christ. If Christ is the Vine, every christian is a branch, nourished with His sap, growing by His life, blooming with His fragrance, and bearing fruit "for the healing of the nations." If Christ is a head, every christian is a member, acting in unison with that head for the accomplishment of its purposes of "grace and mercy." Christ is the divine Sculptor. From Him sprang the glorious ideal of regenerated man. He Himself became the mould and type of man "upright," and "holy, harmless and undefiled;" knowing no sin, neither having guile in his heart; living among them, and yet "separate from sinners;" in it, and yet not of, the world, and unspotted by it; "diligent in business, and yet fervent in spirit, serving God," and having his affections set on things that are above. And as the sculptor hands over his model to his workmen, that they may imitate and reproduce its likeness, guiding them by his eye and correcting them by his skill, so does Christ give into the hands of His disciples His divine model, that under His eye, and the power of the Holy Ghost working in and with them, in quickening and transforming energy, they may be His instruments in fashioning other hearts, and making them "new creatures in Christ Jesus." "As we have borne the image and the spirit, and the selfish life of the earthly Adam, we must also bear the image of the heavenly." The form, the features, the benevolent expression, the tones of melting tenderness, the words of love and power, the life of goodness, the doing good to all men, will all be transferred to "the living epistle seen and read of all men," written not on tables of stone but on the fleshy table of the heart "of every one who is chosen of God," and "changed into the image of Christ."

The universal law of Christ is, "if any man will come after Me," that is, come out from the world and be separated from it, renouncing its dominion and authority, and becoming subject unto Christ, "he must deny himself." He must renounce all claim to be his own property and his own master. He must make the will of Christ, and not his own will, the authority and obligation of his actions. He must make the word of Christ, and not his own opinions or the opinions of others, the rule and measure of duty. He must make love to Christ, and not love of self, the motive of all his actions, and he must make the cause of Christ, and the kingdom of Christ, and the glory of

Christ in the salvation of souls, and not money-making, or money-hoarding, or money-spending, the end and object of his life. To human nature as it is, this is a heavy "cross," but it must be borne; a mortification of the body, but it must be suffered; and a crucifixion to the world, but it must be "offered up." "Transformed by this renewing of his mind," and receiving power and grace from Christ, the believer follows Him, through evil and through good report, in doing good and abstaining from evil, "willing to communicate, ready to distribute, and zealous in all good works."

The christian is a good soldier of Jesus Christ, "sworn liegeman of the cross and thorny crown." Christ is now "the commander and leader" of his soul, "the captain of his salvation." "The field is the world." The "banner given him" to unfurl in the cause of truth and righteousness, is the banner of salvation, the gospel of the grace of God. This "word of life" he is to "hold forth." Under this he is to march. After this he is to follow. For this he is to "fight manfully the good fight of faith." Around this he is to press. To this he is to cling in every fiery assault of the adversary. And to plant this on every fortress of the enemy, and see its white pennons floating in the winds of heaven, and carrying with it the assurance of victory and of peace, and good will to the vanquished; this, oh this, is the exultant joy of every loyal heart as he shouts glory to His divine and exalted Saviour.

As the gospel knows no distinction, and Christ's kingdom no limit of time or place, or people or country, so is it with the christian. To him there is no home and foreign missions in *principle*, though for convenience and division of labor, as in the science of the several kingdoms of God's one universal dominion, he may admit the distinction. But in Christ there is no difference except that of destitution, ignorance, barbarity, and relative precedence in their bearing upon the universal ultimate result. All such distinctions are founded in selfishness and not in love, in temporary and not permanent relations, in physical and not in spiritual qualities. They are not of the Father but of the world, founded in man's present weaknesses and wants, and terminating with his present sublunary condition. They indicate to man the *order* but not the *limits* of duty, where he is to begin and how he is to proceed, but not the boundary within which his love, and charity, and labor are to be circumscribed. Piety must begin in the individual heart. We must then "learn to show piety at home," in the family, in the church, in the community. But it will not, cannot stop there. If it does, it is selfishness under the garb of religion. It is carnal and worldly—the good olive branch grafted on the stem of the original wild olive tree of the natural heart. Such a man

"loves his own," and in so doing what does he more than others? Do not even infidels and Christless men the same. If he did not do this much, would he not be "worse than an infidel?" and in merely doing this, therefore, he can be no better. This, when made a substitute for christian piety, is hypocrisy.

"The gospel is the expression of God's love, and the believer is a man who, filled with Heaven's emanating kindness, becomes in his turn a living gospel. There is an ecclesiastical christianity, and there is a dogmatic christianity. The former regards it as the main thing to belong to a particular church; the latter lays all the stress on maintaining certain doctrines. But the christian of the Bible, while he is all this, is also a great deal more. By believing what God reveals, he becomes what God desires—a holy, devout, beneficent presence in society; a sick world's healer; a sad world's comforter; a sympathizer and a fellow-worker with the Supreme Beneficence." Remembering

"That, throned above all height, He condescends
To call the few that trust in Him His friends;
That, in the Heaven of heavens, its space He deems
Too scanty for the exertion of His beams,
And shines, as if impatient to bestow
Life and a kingdom upon worms below;
Like him the soul, thus kindled from above,
Spreads wide her arms of universal love;
And, still enlarged as she receives the grace,
Includes creation in her close embrace."

In other words, important as are soundness in the faith and steadfastness of principle, these are but the roots and stem from which spring love, joy, peace, long-suffering, gentleness, goodness; and it is hardly uncharitable to doubt if that man's piety be true which does not visit the fatherless and afflicted, as well as keep itself unspotted from the world. True piety is the life of God in the soul. It is a transfusion into the disciple of the mind of the Master. It is a ray of the divine gladness kindling the human heart, converting it into a living sacrifice, and filling all its circle with such a fragrance, glow, and brightness, as can only be created by fire from heaven.

The roots and stem, therefore, without the fruits, is but the assumption of the *name* of christian without the *spirit* which animates and characterizes it. It is "faith without works, which is dead." It is the spirit of the flesh, saying like Cain, "Am I my brother's keeper?" It is the spirit of the self-righteous Pharisee, asking, "Who then is my neighbor?" and "passing him by on the other side" as you carry home your "good things" to your family and kindred. True piety is light set on a hill, unobstructed by any barrier, and shedding its rays far as the eye can reach. It is leaven which, while it must

be cast in at some particular spot, and diffuse itself from it as from a centre, never rests until it has leavened the whole mass. And thus, also, is it compared to salt, which if it loses its power of savoring any portion of the fluid, is good for nothing.

Piety restricted to self, or family, or kindred, or church, or country, is not therefore christianity. It contradicts the gospel, in its provisions, promises, commands, ordinances, obligations, and blessings. It is not the spirit of Christ; He knew not even His own mother, according to the flesh, when "about His Father's business," and has declared, that "whosoever doeth His will, he is His mother, and sister, and brother." While His body was in Judea, His heart, His prayers, His prospective blessings were everywhere, and with all who should hereafter believe on Him, to the end of the world. While in order to "fulfil all righteousness" and all prophecy, He personally went no farther than Judea, and required His disciples to begin at Jerusalem, and there await the outpouring of the Spirit, He commanded them not to tarry there, but to "go far hence among the Gentiles, preaching the unsearchable riches of Christ to every creature. For thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Christ loved man as man, as "enemies," as "ungodly," as "without strength," "without God and without hope." To have the spirit and the love of Christ is, therefore, to love the souls of perishing men, and to the utmost of our ability and opportunity, to "save them from death." This only is "the love of THE SPIRIT" with which Christ imbues every believing heart, renewing them in the spirit of their minds and enlarging their desires and efforts so as to comprehend the wants and woes of a perishing world.

Oh Thou, who keep'st the key of love
 Open Thy fount, eternal dove,
 And overflow this heart of mine,
 Enlarging as it fills with Thee,
 Till in one blaze of charity,
 Self and its will are lost, like motes, in light divine.

VII. But not only is such piety not christian—it is anti-christian. Is Christ divided? Is the kingdom of Christ divided against itself, or partitioned out into national, sectional, and family compartments? Can I circumscribe Christ in His claims, blessings, and requirements, by me and mine, by white or black, north or south, bond or free, home or foreign? Nay, if I do, "I am none of His." For if any man love father or mother, or family or kindred, or country, more than Christ; if he do not hate them all for Christ's sake and the Gospel's, that is, hold them in subordination to the higher and paramount

claims of both, he is none of Christ's. He cannot be Christ's disciple. Christ never knew him. He is not with Christ, but against him. He is a rebel, a traitor, an unfaithful steward, a disobedient son, a wicked and slothful servant, hiding his lord's talent in a napkin, or burying it "like a crock of gold in a coffin."

Christ did not leave this matter to mere precept and example. He has made it impossible for any man who is not wilfully blind, to believe a lie so palpable, and a delusion so gross, as that a piety whose spirit, principle, prayers, sacrifices, and effects, are limited by home, or church, or country, is christianity. He has done this by identifying himself with a perishing world, and with the poor and miserable, and blind and naked, and outcast, wherever and whosoever, they be. Like as a father is represented by every member of his family, and a prince by every one of his subjects, and a government, whether municipal, State, or national, by every one of its citizens, so that what is done for the one is done for the other, and what is done against the one is regarded, and resented, as done against the other, so it is with Christ as He stands related to all those who are "perishing for lack of knowledge." The heathen are His inheritance, and the uttermost parts of the earth His possession. In them we see Him. By them is He represented and brought within the reach of our neglect or kindness. And according as we do unto them, we do likewise unto Him.

But as Christ is represented in the mute objects of charity and compassion, so is He also in the agents of His bounty, to whom He has imparted gifts, graces, and "the gold and silver which are the Lord's." In the one Christ represents himself passively; in the other, He is represented actively. In the one He is the object and the recipient of charity; in the other, the agent and the donor. In the one class of representatives we see His resources, His power, His munificent benevolence, His free, sovereign, and disinterested compassion. In the former class we behold—as John did the earthly mother, to whom Christ pointed while on the cross, saying, "woman, behold thy son"—the deep misery of humanity, its need of salvation and a Saviour, its helpless hopelessness, its inability and indisposition even to its own spiritual good, and the absolute necessity that, in order to be saved, man must be drawn "with the cords of a man," melted by kindness, unprejudiced by love, and thus made willing to come to Jesus. In every christian, the world sees,—expects, and ought to see—one who exhibits the traits and temper of Christ,—who feels that he is "in Christ's stead,"—who acts as he thinks Christ would have acted if in his circumstances,—and who does unto others what he believes Christ would have rendered unto them, and not what is dictated by his

own self-interest. In all the trying conditions of humanity Christ lived. He knows well what they are, and what they imply, for He has felt the same, "though without sin." He is able to sympathize both with the sufferer, and with the agents of His intended bounty. He knows the individual, personal worthlessness of the one,—so far as any claim of merit or desert can reach,—and his unrequiting and ungrateful spirit. And He knows the unselfish, disinterested labor of love required on the part of His servants. On this very account, however, does Christ regard that labor as love to Himself, and lay up for it a grateful recompense in the world to come,

For 'mid the throng of selfish hearts untrue,
His glad eye rests upon his faithful few.

This is no figurative representation. It is a plain and unquestionable verity, in conformity to all human principles of equity and of action, and the proclaimed rule, not only for testing the sincerity of our present faith, and hope, and love, and charity, but for judgment in the courts of heaven, and by which the future destiny of every man will be determined. (Matt. 25.) No man, therefore, can have any difficulty in understanding what is the will of Christ, the spirit of Christ, and the command of Christ, since He has identified Himself with His kingdom, and made our faith, and love, and obedience coextensive with the Gospel—that is, with the entire brotherhood of humanity.

The conclusion, therefore, is irresistably plain, that every man who believes in the Bible and in Christ, must believe and feel that it is his first and paramount duty, as a christian, to identify himself with Christ and His kingdom, and to live so as by his instrumentality to extend that kingdom, as far as his means and opportunity will enable him. Faith in Christ will shed abroad in his soul love to Christ, and this will constrain him to live so as to please, and honor, and glorify Christ by obeying His commandments, imitating His example, and laboring for the salvation of a world lying in wickedness.

Wouldst thou the life of souls discern,
Nor human wisdom, nor divine,
Helps thee by aught besides to learn;
Love is life's only sign.

The spring of the regenerate heart,
The pulse, the glow, of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored.

The heart which loves the Lord aright,
No soul of man can worthless find,
ALL will be precious in his sight,
Since Christ on ALL hath shined.

VIII. Such is God's instrumentality for the universal establishment of the kingdom of Christ and the universal diffusion of the knowledge of salvation. MEN are put in TRUST, and made responsible for this work, and to them will pertain the glory or the shame, the honor or disgrace, the victory or defeat, the recompense or retribution, "since in God's stead" they are made ambassadors and witnesses, and co-workers with Him.

Such has ever been God's plan. Salvation for the world, through the knowledge and belief of the good news of a divine incarnate Saviour, has been the TRUST put into the hands of the Church, that is, of the people of God, from the very beginning of the world. The fulfilment of this trust was made man's great work and business upon earth. For this was a dispensation of goodness and mercy vouchsafed to him, through the mediation of Christ, and the long-suffering forbearance of God. He pursues other work, and eats, drinks, marries, and is given in marriage, that he may live; but he lives that he may work out his own salvation and the salvation of others, and thus honor, obey, and enjoy God. To this work is man consecrated and life devoted. The "seed of the woman," from the beginning, recognized and received this trust. The echoes of their loud and earnest warnings and appeals to the unbelieving world around them, come to us through distant ages, and over the waters of the flood, crying, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." And when God's people waxed faint-hearted and worldly, and that voice died away amid the sounds of merriment and the hum of business, the flood came and swept an unfaithful and unbelieving generation from the earth.

THE GOSPEL FOR THE WORLD was then put in trust with Noah and his seed, and afterwards with Abraham and his seed, "in whom all the families of the earth were to be blest," and then a single nation was chosen, educated, chastened, corrected, and purified in the fires of persecution from idolatrous tendencies, that they might be God's faithful witnesses in the earth. And as the descendants of Noah and Abraham were dispersed abroad over the earth that they might carry with them, and sow, the incorruptible seed of divine truth to take root and flourish in all lands, so also when the Jews failed to execute their mission, they were peeled and scattered, and constrained to bear the Scriptures and the knowledge of a Saviour into the most distant climes. So long, and so far, as they were faithful stewards and evangelists, they prospered, and entered most prominently into the history of the world. But when selfishness and self-seeking

pride became their ruling principle, and they refused, as a people, to become the heralds of their incarnate Saviour, the body died. They became barren and corrupt, until finally the nation was annihilated and became extinct, broken off and severed from the good olive tree, instead of being developed into full maturity, beauty and fruitfulness by union to Christ Jesus.

IX. This TRUST of the gospel was therefore taken from them and given to Christians who are of the seed of Abraham, and to whom is now given the high calling, the glorious privilege, and the most paramount and transcendent of all duties that, of conveying the gospel and extending the kingdom of Christ to every creature. This duty comprehends, includes and inspires every other Christian work, and is therefore, enjoined upon believers in the one expressive and final command of the departing Saviour, and reiterated and enforced by His subsequent communications from heaven. It is made by Him the basis of success, the law of progress, the source of life, permanency and prosperity, the condition of His promise, presence and divine efficiency; the test of obedience; the measure of love; the way of self-imparting peace and joy; and the rule of future recompense. Recognition of this principle, adoption of this spirit, living by this rule, and consecration to this work, are therefore, essential to christian character and life, to faith, love, loyalty, obedience, spirituality and happiness. How can a man believe the gospel and not say "come" to those who are perishing for lack of its knowledge, which he is required to proclaim? How can a man receive Christ and enter into union with Him, and not desire to "draw all men unto Him?" How can a man imbibe the spirit of Christ and not travail in soul for "the salvation of all men?" How can a man bring his will into unison with the will of Christ by praying always with all prayer, "Thy kingdom come, Thy will be done on earth as it is done in heaven," and not feel the extension of that kingdom and the consummation of His "will that all men should be saved and come to the knowledge of the truth," to be his highest and holiest purpose? How can a man be the servant of Christ and be sent by Him into the world, even as the Father sent Him into the world, and not live and labor for the promotion of that great work of which Christ laid the foundation, and which He has "hired them as laborers" to carry on? How can a man "honor the Lord with his substance," and prove that his love to Christ is greater than his love of property and wealth, and not willingly communicate and cheerfully distribute it to the furtherance of the Gospel, and to the support of Christ's ministers and cause? How can a man love Christ and show gratitude to Him, and not endeavor to secure for Him "the heathen for His inheritance and the uttermost

parts of the earth for His possession?" And how can a man be animated by the love of the Spirit, and not conspire in his great mission, that of "convincing the world of sin, of righteousness, and of judgment?"

Largely Thou givest, gracious Lord,
Largely Thy gifts should be restored;
Freely Thou givest, and Thy word
Is "freely give"—
He only who forgets to hoard,
Has learned to live.

Pastors and elders, people, all
Should feel the showers of mercy fall,
And starting at the Redeemer's call,
Give what He gave,
Till their high deeds the world appal,
And sinners save.

X. And as it is with individual christians so it is with churches. What is fundamental to the one, both as to principle, life, duty, and prosperity, is essential to the other. A church is made up of individual christians, and is under obligation to believe, profess and to do, what is required of each and all its members. The only difference is in the increased measure and weight with which the pressure of the powers of the world to come, and the divine command with its solemn TRUST rest upon churches. If every christian is to be a light, the church is a luminary. If every christian is a workman, the church is a combination of laborers under efficient master workmen. If every christian is a soldier, the church is a phalanx, with its bold, daring and gallant leaders. If an individual christian is weak, or poor, or uninfluential, the church is proportionably strong, competent and powerful. And if, therefore, the recognition of the gospel as a TRUST, and the extension of the kingdom of Christ as the primary duty of life,* is essential to the character, progress and prosperity of every individual christian, much more is this the law of every church.

XI. How plain it is, and yet, oh! how little is it understood and felt, that christian activity, and sacrifice and contributions for the cause of Christ, are not things expedient, important and beneficial MERELY; not what a christian is at liberty to do or, if inconvenient, not to do; not matters which depend upon our ability, or means, or supposed capacity. They are elements of christian character and life; the fruits and evidences by which the Spirit witnesses that we are born of God; acts of worship; acceptable sacrifices unto God; and means ordained by Him for the spiritual good of His people and His own glory through them. They are not acts of charity, the promptings of impulse. They "involve the integrity" and growth of "christian charac-

*Matt. vi. 31.

ter." They are invariable and universal. Like faith, repentance, prayer, and praise, they will be manifested by every christian, and by every church "according to that which they have" and are. Inactive, selfish and uncharitable they cannot be, for "it is not to be presumed," as has been said, "that God gives an individual or a people a soul niggardly from meanness, parsimonious from covetousness." These acts and exercises of christian life must, therefore, in all cases, be developed according to our resources. No christian liveth unto himself. No church liveth unto itself. If they do, they will dwindle, languish, and like the heath in the desert that knows no water, remain stunted and dwarfed, and finally perish.†

And is not this the reason why so many christians and churches do actually live at such a poor dying rate, so cold and languid, so barren and unprofitable.

A fouler vision yet, churches of light—
Light without love, glare on the aching sight.

They look to themselves, not to Christ. They consider their own things, not the things that are His. Like the fearful and unbelieving sinner they are seeking for peace, and prosperity, and blessing, not in the way of cheerful and confiding obedience, but as direct gifts from God. They can do little, and therefore they do nothing. They can give but a small sum, and, therefore, give none at all. Their influence is limited, and therefore they roll it up carefully and hide it in the earth. They cannot grow and strengthen and mature because they are "always learning, and never come to the knowledge of the truth," always desiring and never "DOING the will of God," and, in so DOING, receiving His promised blessing and assurance. They sit cold and shivering, lean and hunger-bitten, rubbing their hands together and wishing they were warm, instead of rising up, and invigorating and warming their hearts by acts and exercises of christian charity and well-doing.

And so it ever will and must be. He that liveth to himself shall not prosper and cannot be happy, and that church which liveth to itself shall not receive the blessing of the Lord; the eternal law of God's government in nature, providence and grace, will so determine it. "Faith without works is dead."

†"The use of our property furnishes one of the most striking developments of the heart. We are bound, therefore, to make use of it to show our love for God—our attachment to his cause. It is the most efficient method within our reach of declaring the glory of God to a world of sinners. It shows the subjection of our selfishness, and the triumph of the Spirit of Grace in the heart, and over the life. It brings to view, as nothing else can, the heaven-born principle of benevolence in its control of human conduct. It shows the transforming power, and the unspeakable beauty and loveliness of the religion of the cross, and speaks strongly to the hearts and consciences of men, to turn unto God, and bring forth fruits meet for repentance."

"To him that hath shall be given, and he shall have more abundantly, while from him that hath not shall be taken away even that which he seemeth to have. He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. And God is able to make all grace abound toward you, that ye, always having all-sufficiency in all things, may abound in every good work."

XII. What blind infatuation, what deplorable ignorance is it, then for any christian, minister, or church, to plead its weakness, feebleness, poverty, and its manifold necessities and wants, as a reason for living in inactivity, forgetful of this unalterable relation between sowing and reaping, labor and recompense, liberality and reward. Self-denial, sacrifice, and the contribution of our property according as God hath prospered us (not grudgingly, for the Lord loveth a cheerful giver), are made by Christ essential to our christian hope and happiness. The poor widow gave but two farthings, but it was "all that she had," and she gave it and was blessed. The churches in Macedonia "out of their deep poverty abounded unto the riches of liberality," and were blessed. And so must every christian and every church give, and labor, and pray for the kingdom of Christ and the salvation of the world, if they would receive the full blessedness of the Gospel. There is not a member of our churches in this country that could not spare something and "lay it by in store, weekly," for this divine cause. There is not a member, in any of our churches, that could not increase, or double, or multiply an hundred fold, what he now offers unto Christ, if he really believed that in so doing he would please Him, profit himself, and bring a rich return of blessing to his own heart. There is not a minister who could not so present this matter to his people as to lead the weakest and most impoverished congregation in our land to feel that it was a duty, a privilege, and a blessing to give, and to give freely, in proportion to their means and other expenditures, to the work of the Lord. And there are thousands of our largest and most liberal givers, who, were their minds thoroughly imbued with the conviction that they are agents, stewards, and trustees for Christ's kingdom and gospel, and that the blessing comes far more in giving than in receiving or increasing gain, would not increase their contributions and their efforts, in some cases thirty, in some sixty, in some an hundred fold.

XIII. Liberality, activity, and devotion to the cause of Christ, is the true way to personal prosperity and peace, and to the favor and blessing of God. In the kingdom of heaven, as in God's moral government, obedience and reward are correlatives, and inseparably conjoined, even when apparently divided. In loving and living to God, we truly love and live to ourselves,

and promote our own happiness here and hereafter. We are under obligations to seek and to secure our best interests, however, in that way which only God has pointed out. A righteous, enlightened, and sanctified love of ourselves is made the measure of our love to others. A man not only *may* but *must* love himself. This he must do, by acquiring a perfect knowledge of his relations to God, and His law, and of the paramount importance of the honor, glory, and kingdom of God, and what is spiritual and eternal, over all bodily and temporal interests. Whatever pertains to the salvation of our own soul, its sanctification and growth in grace, and its everlasting felicity, we are under primary obligations to "work out," according to the will of God; and as this is to be done by activity, sacrifice, service, and liberality, in the cause of Christ's universal reign and triumph, as surely as by reading the Scriptures, by prayer, and praise, every christian is bound to be as faithful, as hearty, as zealous and exemplary in the former, as in the latter. This is essential to the right and required love of self, to personal salvation, and to our own individual christian character, hope, happiness, and heavenly recompense. It is only in this way a man can truly love God, be made a partaker of the divine nature and of the divine benevolence, overcome the spirit of worldly selfishness, which is idolatry, subdue all self-will and self-opinionated prejudices to the authority of God's will, as made known in His word, and "lay hold firmly of eternal life," secure "the pearl of great price," "the treasure hid in the field," "lay up treasure in heaven," gain "an abundant entrance into the everlasting kingdom," make sure of "an eternal weight of glory," "reap abundantly," "be great in the kingdom of heaven," "build upon the foundation" of a good hope in Christ Jesus, "gold, and silver, and precious stones" that shall abide forever, transport his riches to heaven, be "followed by his good works" in their ever-during results, "shine forth as a star of brilliant glory in the firmament of heaven," and having well and faithfully employed his talents for the glory of his Lord and master, receive a crown of righteousness, and be applauded with the welcoming gratulation, "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord."

This assuredly is the only way in which a man can "work out *his own* salvation," which is his one great business here below, by living, laboring and praying, giving and invoking so as to secure permanent and everlasting riches "where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

And yet, under the delusion of laying up treasure for children and friends—a temptation and a snare to drown them in perdition and in sloth, and in prodigality and vice—oh, how do men, yes even christian men, live poor, and meanly, and niggardly, and die poor, and go into eternity poor, with a few or no friends to welcome them, no works to follow them, no treasure exported before them, and no inheritance invested in heaven?

Yes, look around the church of which we are each members, and of how many may we say, as has been strikingly said, here is an acquaintance of ours, and he has been spending the energy of a very good understanding, of exceedingly strong will, or well-formed habits, in conducting business and making a fortune. He owes no man anything. He assists the struggling poor. And he says, I have invested something for every one of my children. But what, we may ask such an one, have you invested for yourself? You ought not, with all your love for your children, to think only of them. What do you propose to invest for yourself? This is the question, and it is a business one. You have but one way of investing money permanently. You may invest it in houses, or in lands, or in banks, but when the great fire comes that will burn all that up, and your beautiful mansion will be no more to the flames than the dust you tread on, what portion of your property is invested for you, and will reappear after the fire, to enrich you forever? None but what you have given up to God—literally and absolutely none but what you have consecrated to the Saviour—what you have consecrated to the poor—what you have given out of love to Christ and love to other men. This is in Christ's hands, and all and only this, and He will remind you of it, and show it to you in another shape at the last day. Oh, what a word that is, "Make to yourself friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." These earthly friends for whom you live and toil and hoard, cannot procure a habitation; they cannot prepare a habitation; they can give no title to a habitation; all that being done by the free grace of your Father through the alone merit of your Saviour and Redeemer. The title being given, and the house being prepared for you, by Him, make friends of the mammon of unrighteousness, that they may receive you into everlasting habitations. A wonderful thing it is to take a cold shilling into my hand and turn that cold piece of metal into a friend, who, when the Lord shall lift up my head on that day, will be there to receive me, and bid me welcome to the land of rest. None of us would like to die poor. Who is he that dies rich? That man dies rich, and only that man, who, when he leaves behind him a little or more, or nothing, has before him

a treasure laid up in heaven. Who dies poor? He that, whatever he leaves behind him, has nothing laid up before him. He dies poor.

XIV. No man therefore liveth to himself; the law of universal nature, the law of man's own being, the law of providence, and the law of the kingdom of heaven alike forbid and prevent it. And yet these laws equally require, as we have seen, every man to love himself, to live for himself, and to seek and secure the highest good of his own entire and permanent being. There is here a divine paradox but no contradiction. "He that findeth his life (in living for himself) shall lose it, and he that loseth his life (by denying himself) for My sake, shall find it." "For whomsoever will save his life (from this self-denying course) will lose it, and whosoever will lose his life (of personal ease, indulgence and aggrandizement) for my sake, shall find it. For what is a man profited if he shall gain (for his present sensual and temporal life) the whole world and lose his soul, or what will a man give in exchange for his soul? And he that taketh not his cross, and followeth after me, is not worthy of me. For the Son of Man shall come in the glory of His Father, with His angels, and then shall He reward every man according to his works." In the christian the present natural and sinful life of selfishness is dead and crucified with Christ. He has "denied this self" by "the power given to him by Christ to become a son of God." This life, therefore, he "loses," and "findeth the life" of faith, and love, and consecration to God in Christ. "The life that he now lives, therefore, he lives by the faith of the Son of God, who loved him and gave Himself for him." "I live," says the christian, "but not I. It is my Beloved that liveth in me. I love myself, not with my own love, but with the love of my Beloved, who loveth me. I love not myself in myself, but myself in Him and Him in me."

Nor time, nor place, nor chance, nor death can bow

My least desire unto the least remove;

He's firmly mine by oath; I His by vow;

And knit we are by strongest bonds of love:

He's mine by water; I am His by wine;

Thus I my best Beloved's am; thus He is mine.

He is my altar; I His holy place;

I am His guest; and He my living food;

I'm His by penitence; He mine by grace;

I'm His by purchase; He is mine by blood;

He's my directing helm; and I His vine;

Thus I my best Beloved's am; thus He is mine.

He gives me wealth; I give Him all my vows;

I give Him songs; He gives me length of days;

With wreaths of grace He crowns my conquering brows;

And I His temples with a crown of praise

Which He accepts; an everlasting sign

That I my best Beloved's am; that He is mine.

Feeling thus, the christian "lives no longer unto self but unto Christ," and yet, nevertheless, in living unto Christ, and in yielding body, soul, and spirit, wife, children, houses and lands, as a living and loving sacrifice unto Christ and the interests of His kingdom, he secures his own salvation, his own peace, and joy, and happiness, the presence and blessing of God in all he does and on all he loves. "For every one who hath forsaken (the selfish appropriation, and holds in trust, and for the glory of Christ) houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life."

For any man to live to himself is monstrously sinful, and for any professing christian to do so, is to exaggerate such guilt by the most flagrant insult, hypocrisy and fraud. It is the most daring presumption and rebellion against the glorious majesty and greatness, the perfect holiness, infinite all-sufficiency and goodness, and the absolute power and supremacy of that divine Lord and Master, to whom he has sworn allegiance. It is ingratitude black as hell, mingled with rebellion daring as that of devils, against Him to whom we owe ourselves, and all that we are or have, or hope, inasmuch as it takes the very members, faculties, talents, and opportunities, which are His—redeemed, regenerated and consecrated by Him, for His own service and glory—and employs them, like the unfaithful servants, for our own selfish purposes.

Oh what indignity, what wickedness against a jealous God is this! But such selfishness is not only suicidal. It gains nothing! It can only treasure up indignation and wrath against the day of wrath. After all, no man really lives unto himself. He may pervert and prostitute the being and the powers entrusted to him. He may live, and labor, and eat, and drink, as he thinks, for himself. But he lives for others and for God. Of all the earth he can possess at most but little, and enjoy but little, and for a very little time. All his labor and strength, he makes all and accumulates, and invests and hoards, and spends, he does for others. His life, his spirit, his principles, his conduct, are all acting upon, and impressing and influencing, others. For good or for evil, for weal or woe, for salvation or damnation, he is living for others. Soon he dies; his grasp relaxes; his titles are all extinguished; his name and his memory rot like his body, and are forgotten. The place of business, the rounds of duty, the haunts of pleasure, the home of selfish indulgence, the bank, the courts, the exchange, "know him no more for ever, and he has no further interest in anything that is done under the sun."

No man, therefore, can live unto himself. Equally but still more fearfully true is it that "no man dieth unto himself." He

dies under this law of universal being, and of Christ, and under its penalty. He dies as he lives. He dies to all further enjoyment of this world and this life, and these means and opportunities of extending the gospel and kingdom of Christ, and of saving souls from death. He dies to meet that judgment which is after death, and as he has here "sown the wind" of his own selfish, covetous and indolent indulgence, he reaps the whirlwind of sorrow and disappointment, and everlasting regret—"for there is no place for repentance."

Man can do nothing of himself but sin, and nothing that is right or acceptable in the sight of God; and when by grace he does all he ought to do, to the utmost of his ability, he is an unprofitable servant, sinful and imperfect. The acceptance of his services and gifts, and the entrustment to his hands of "the high calling" of being a servant unto God, for the benefit of the perishing world, is the gift of Christ's infinite goodness; and the recompense of reward with which it is followed, the bestowment of His free, sovereign, and unmerited munificence. But this only makes selfishness and disobedience, and eye service, and love of family and friends, while there is mean niggardliness towards Christ's cause and kingdom, the more disgracefully foul and abominable in the judgment of heaven and earth.

XV. Brethren, what is to be done? Something must be done. We cannot remain as we are. The best of our ministers, and churches, and members, but feebly realize and act according to the great law of living unto others, unto Christ, and for the salvation of the world. Many, however, feel, or do but little to show that they love Christ, or value His promised presence, by keeping His last great and all comprehending command. But what is incredible to believe, and beyond measure humiliating to tell, one-third of our ministers, elders, churches, members, give not the evidence of a *single reported dollar*, of any recognition of their duty as pure, Christ-loving disciples, to co-operate in the proclamation of the gospel, and the extension of the kingdom of Christ to every creature. These principles were fully and ably presented by our last General Assembly, and wisely urged upon the practical consideration of our Presbyteries, and enforced upon our church sessions generally.*

XVI. But still, the great practical hindrance remains, and that is, to get these views and principles into the minds and hearts of those ministers and churches who seem "to take their ease," and fold their hands, and go to sleep in Zion, and who

*See the Report and Resolutions on Systematic Collections, added as Note B.

neither read, nor hear, nor feel the power and cogency of these truths. And to reach this ultimate end, what other method is there left to the church, than for each presbytery to adopt the course of voluntary and mutual interchange of pulpits, so that brethren, appointed by presbytery, and clothed with its authority, may kindly but faithfully, and as often as may be necessary, stir up the hearts and minds of "all who call upon the Lord Jesus," to the remembrance of their relation to Him and to His Kingdom, and of the inseparable connection established between obedience, activity, and liberality, and their own spiritual life, maturity, power, and progress.

Here, then, is something we can do. It is simple, scriptural, unexpensive, in accordance with our spirit and principles as a church, and implied in the injunctions of our General Assembly. We have the Gospel. It is given to us in TRUST for "the heathen" and "the uttermost parts of the earth," as "light to enlighten the Gentiles." Of this TRUST every christian, still more every deacon, more emphatically still every elder, still more solemnly and responsibly every minister, and—to an extent which combines in itself the responsibility and the ability of all these severally—EVERY CHURCH is a steward, who will be honored and recompensed in proportion as they are "found faithful." This truth is power—"the power of God to every one" that "receives it into a good and honest heart," and whose "faith works by love." To impart this truth, therefore, and to make it effectual in the hearts of our brethren, who either misconceive or but partially believe it, is a part of the very trust and agency committed to us. In love to them, in love to the Church of God, whose honor, and influence, and power, and prosperity are involved—and in love to the souls of perishing men, and to Him, "the travail of whose soul" they are, let us avail ourselves of every means within our reach of bringing up all our ministers, churches, officers, and members, to the right knowledge of Christ and keeping of His commandments, which is the complete work and business of a christian,—conformity to Christ, and unison of heart, will, spirit, and purpose, with Him, is the very being of a christian, without which he is without Christ as the source of life and the spring and fountain of happiness.

XVII. Brethren, would we be honest? There is one debt we owe, which is ever pressing upon us, which we can never fully pay, which we must be ever owing and ever paying, and in so doing experience "an over-payment of delight"—and that is "to love one another, to love and do good to all men as we have opportunity," that "through our mercy they may receive mercy." Are we paying punctual interest and constant dividends on this debt, and thus in giving receiving, in scattering

abroad increasing, and in blessing being blessed, yea, so blessed as to have the windows of heaven opened, and a blessing poured out upon us in such measure that we shall not be able fully to receive it?

Would we, as christians, be happy, and live in peace and joy? Then we must live in love. Christian happiness is society, fellowship with God in Christ, with angels, and with saints. God is love, and every one that loveth is born of God. "If any man love God he is known of God, and so knows God." "He that dwelleth in love dwelleth in God." Love is the nature of God, and the element of christian life—love to Him that begat, and to all those that are begotten of Him. Love shines as a light into the christian's heart, acts as a torch or a fire within him. His knowledge of Christ inflames his love and hatred. "Because he sees Him, he at the same time abhors himself," and is transported with the love of Christ shed abroad in his heart. Thus humble and happy, he cannot restrain his feelings. He is consumed with an inward and irresistible desire for others that they also may be saved. Every soul saved is a soul to love, a new well-spring of joy, an object of wonder and a delight, another child added to the family of God, another companion in tribulation and in trial, another star lighted up in the firmament of heaven, and sparkling in the crown of the Redeemer, another harp, with his, to swell the song of the Lamb before the throne.

Hosanna, sound from hill to hill,
 And spread from plain to plain,
 While louder, sweeter, clearer still,
 Woods echo to the strain.
 Hosanna on the wings of light,
 O'er earth and ocean fly,
 'Till morn to eve, and noon to night,
 And heaven to earth reply.

Brethren, we have but a day in which to live, and labor, and work, and that day is far spent. The night is at hand, when no man can work. We have but one season in which to prepare for ourselves a plentiful harvest, and the spring is past, the summer is gone, and the harvest season nearly over, and we can only reap according as we have sown. We have but one life and one body, "to spend and be spent for Christ," and as "herein He is now glorified if we bear much fruit," so "will He render to every man who, by patient continuance in well-doing, seeks for glory, and honor, and immortality, eternal life."

Brethren, what mean these aches and pains, and this weariness, and these other infirmities, these wrinkles, and hoary hairs, and other failings of our natural strength? Oh, are they not all designed to show us that our stay here is short, our connection with earth transient, our continuance in this earthly

house but as that of the wayfaring man who turneth aside from his far journey for a night?

Oh, let us, then, now enter into fellowship with Christ in the work given Him to do, and which he has commanded us to "fill up—even that which is behind and still unfulfilled, of the universal efficacy of the sufferings of Christ," and "the glory that is to follow" the preaching of the Gospel, "whereof we are made the ministers" or agents. Christ, though in the form of God and being God, entered into fellowship with us in all our infirmities, nay, in our miseries, in our sin and guilt, in our condemnation and death, in all our pains and penalties, in all our sorrows and solitudes. To be able thus to sympathize with us, and succor and save us, Christ united Himself with our very nature, and became A PROPITIATION FOR THE SINS OF THE WORLD. Having done all this He now invites us to enter into fellowship with His divine nature, with His gifts and graces, His glory and blessedness, His death, resurrection, and ascension, His ever-living power and presence with His people,—by preaching the good tidings to every creature in all the world, making them His disciples, and teaching them His will. To have such communion with the Father and with His Son Jesus Christ, is the honor, the dignity, and the happiness of the believing heart. Oh, then, being exalted to such a heavenly privilege, let us not be like brute beasts, understanding it not, but rather let us rejoice in it, and count all things but loss for the excellency of being lifted up from death and pollution to this fellowship with the throne, the society, the friendship, and the service of the Great God and our Saviour, Jesus Christ. Oh, let Him come in and take possession, and have full and transforming fellowship with these cold hearts of ours, these dead and carnal affections, these low and grovelling desires, and with whatever in our hopes and powers, our influence and activity, our money and our means, He will be pleased to use for His glory, and our mutual endearment and happiness. This, yes this, will be the felicity of heaven, and this, yes this, may impart to us heaven below, and, in the full exercise of this grace, ripen into an early blossom the fragrant flowers of Paradise.

And as it has pleased Christ in His infinite wisdom and mercy to represent Himself as present and visible in these poor and perishing souls around us, and in these heathen who are His inheritance and heirs to His testamentary blessings, oh, Thou divine and blessed Saviour, who canst give power and quicken into life, oh, give us faith to look upon them as such! Help us to look through their unworthiness, their vileness, their ingratitude, their hard and impenitent and blinded hearts, and to see in them Thee, our Lord and our God. As strangers, let us take

them in. As sick with the foul leprosy of sin, as bound in the prison of the great adversary who leads them captive at his will, as hungering and thirsting and yet spending their strength for naught and their labor for that which satisfieth not, help us to visit them, to give them the bread of heaven and the water of life, and in so doing to feel that we are doing it all to Thee, and that we shall in nowise lose our reward, when Thou, our righteous Judge, shalt say to all such "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Give us, then, O divine and merciful Saviour, faith and love, to break through this selfishness, this self-seeking, this worldliness, this covetousness which is idolatry, this flesh-lusting spirit, which freezes up our warmest affections. Help, oh help us to bring these objects of Thy love, which are distant, near; to render them visible to the eye of our minds though unseen; to make them present though absent; creditors though debtors; friends though foes; dear and beloved though black and uncomely; and all this because they are Thine and dear to Thee, and yet to be brought nigh and given to Thee for Thy possession.

Most blessed Saviour! Thou who only art
 The sacred fountain of eternal light,
 All-powerful magnet of my inmost heart!
 Oh, Thou, my heart's desire, my soul's delight!
 My soul irradiate and Thy power impart,
 And then my soul shall prize no good above Thee,
 And then my soul shall know, and knowing, love Thee,
 And then my trembling thoughts shall never start
 From Thy commands or swerve the least degree,
 Or even desire to move but as they move in Thee.
 Thus living, loving, serving Thee below,
 Do Thou Thy strength, Thy grace, Thy peace bestow.

"God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us."—Psalm lxxvii. 1-6.

"It shall come, that I will gather all nations and tongues, and they shall come and see my glory," Isa. lxvi. 18. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it; and many people shall go and say, Come ye, let us go up to the

mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths," Isa. ii. 2, 3. And again, "Behold, thus saith the Lord, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders," Isa. xlix. 22. And again, "Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee," Isa. lv. 5. O blessed, then, ever blessed be thy name, O mighty and most merciful Saviour, who hast been pleased to make Thyself known among us Gentiles. "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength; give unto the Lord the glory due to his name," Psal. xcvi. 7. "All the earth shall worship thee, and shall sing unto thee, they shall sing unto thy name," Psal. lxvi. 4. "All the ends of the world shall remember, and turn unto the Lord, and ali the kindreds of the nations shall worship before thee," Psal. xxii. 27.

Ye who your Lord's commission bear
 His way of mercy to prepare;
 Angels He calls ye; be your strife
 To lead on earth an angel's life.
 Think not of rest, though dreams be sweet,
 Start up and ply your heavenward feet.
 Is not God's oath upon your head,
 Ne'er to sink back on slothful bed;
 Never again your loins untie,
 Nor let your torches waste and die,
 Till when the shadows thickest fall
 Ye hear your Master's midnight call?

NOTES.

NOTE A.

As this is a truth which enters into our conclusion of the obligation and duty which this constitution implies, I will give some illustration of it. The late Amos Lawrence, among his *private* entries has the following: "Jan. 1, 1849. I adopted the practice ten years ago, of spending my income. My outgoes since the first of January, 1842, have been upward of \$400,000, and my property on the first of this year is as great as on Jan. 1, 1842. The more I give, the more I have." Again: "Jan. 1, 1852. The outgoes for all objects since Jan. 1, 1842 (ten years), have been \$604,000 more than five-sixths of which have been applied in making other people happy." Here is an example of reproductive profusion,—“The more I give, the more I get;” scattering, yet increasing. And, along with the increase of substance, what is still rarer and more precious, the increase of personal felicity. Instead of scattering, had he concentrated all this outlay on himself, had he spent the half million on dainty viands and costly wines, on sumptuous furniture and glittering vehicles, he would have done no more than many do, on whose careworn, dissatisfied countenances, God has inscribed the curse of self-idolatry; but by spending it in the effort to make other people happy, Amos Lawrence extended the sphere of his enjoyment as wide as the objects of his philanthropy, and in his shining face he habitually showed that God had given him the blessedness of a man for whom many prayed and whom He Himself greatly loved.

So essential to the truest enjoyment is a generous disposition, that we cannot refrain from quoting the words of one whose kind deeds were almost as numerous as his brilliant sayings, and who gives the following “Receipt for making every day happy:”—“When you rise in the morning form the resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving trifles in themselves, light as air, will do it, at least for the twenty-four hours; and, if you are young, depend upon it it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum look at the result; you send one person, only one, happily through the day; that is, 365 in the course of the year; and, supposing you live forty years only after you commence that course of medicine,

you have made 14,600 human beings happy—at all events for a time. Now, worthy reader, is not this simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, 'I would if I could.' ”

What Sydney Smith recommends was the practice of Cotton Mather, two hundred years ago. Few men have ever condensed into the narrow limits of human existence so much substantial service to their fellow-creatures as that good man, whose name is still a household word in New England homes. And it would appear that it was his custom every morning when he awoke to consider these three things,—What is there I can this day do for the welfare of my family? What is there I can do in the service of my neighbor? What is there I can do for the glory of God?

Of this principle, Sydney Smith affords a most pertinent example of what the experience of Wilberforce, Howard, every philanthropist, missionary, and liberal-minded and liberal-hearted Christian will confirm.

I was very poor, says he, till I was appointed to St. Paul's. The valuable living of Edmonton, which was in the gift of St. Paul's, fell vacant. By the rules of the Chapter, he could have taken it himself, or given it as he pleased. The late vicar, Mr. Tate, was a friend of his own, who, years before, as a Yorkshire clergyman, had stood up with him in favor of Catholic Emancipation. He left a family behind him, his eldest son having been his curate; and Sydney Smith writes to his wife the following account of his interview with the widow and family, after he had determined to give the cure to the son of his old friend, in place of giving it to himself:

“DEAR KATE,—I went over yesterday to the Tates, at Edmonton. The family consists of three delicate daughters, an aunt, the old lady, and her son, then curate of Edmonton:—the old lady was in bed. I found there a physician, an old friend of Tate's, attending them from friendship, who had come from London for that purpose. They were in daily expectation of being turned out from house and curacy. I began by inquiring the character of their servant, then turned the conversation upon their affairs, and expressed a hope the Chapter might ultimately do something for them. I then said, 'It is my duty to state to you (they were all assembled), that I have given away the living of Edmonton; I have written to our Chapter-clerk this morning, to mention the person to whom I have given it; and I must tell you, that I am sure he will appoint his curate. (A general silence and dejection.) It is a very odd coincidence,' I added, 'that the gentleman I have selected, is a namesake of this family. His name is Tate. Have you any rela-

tions of that name?' 'No, we have not.' 'And by a more singular coincidence, his name is Thomas Tate. In short,' I added, 'there is no use mincing the matter; you are vicar of Edmon-ton.' They all burst into tears. It flung me also into a great agitation of tears, and I wept and groaned for a long time. Then I rose and said, I thought it was very likely to end in their keeping a buggy, at which we all laughed as violently.

"The poor old lady, who was sleeping in a garret, because she could not bear to enter into the room lately inhabited by her husband, sent for me, and kissed me, sobbing with a thousand emotions. The charitable physician wept too. I never passed so remarkable a morning, nor was more deeply impressed with the sufferings of human life, and never felt more thoroughly the happiness of doing good."

"I never was happy," said a certain king, "till I began to take pleasure in the welfare of my people; but ever since then, in the darkest day I have had sunshine in my heart."

NOTE B.

"It is not to be presumed," says our last General Assembly in its Report on Systematic Contributions, "that God gives people a soul niggardly from meanness, or parsimonious from covetousness; and yet their contributions to the treasury of the Lord are amazingly disproportioned to their blessings and resources. This can only be resolved into ignorance of duty, or a failure to apprehend the real relation of liberality in alms-giving to their christian profession. As "whatsoever is not of faith is sin," so whatever does not appeal to their faith cannot permanently interest their hearts. It cannot be denied that our churches have been too much accustomed to look upon giving as purely a matter of christian liberty, a thing which might or might not be done, according to the impulses which happen to prevail at the moment, without in either case involving the integrity of christian character; what has been given, has been regarded as a bounty, and those who solicit it represented as beggars. This has been a feeling implicitly recognized where it has not been explicitly announced.

"Appeals in behalf of the dearest interests of Christ's kingdom have been in many cases coldly received, in others formally repulsed, on the plea of repugnance to so much begging.

"It was not that the people were penurious or mean, but that they did not understand the nature of the case; and the way to remove the difficulty is not by denunciation or invective, but by familiar exposition of the scriptural principle upon which these appeals are made. The law of the Lord, when clearly apprehended, can never fail to tell upon the hearts and consciences

of the children of God. That law in relation to the question before us, is, that liberality is a grace of the spirit, alms-giving an office of christian worship, and collections for the poor and the spread of the Gospel an ordinance of God.

"Giving, in the Scripture, is put upon substantially the same basis as prayer, the one is the sacrifice of the lips, and the other of the substance; and the acceptance of our gifts is a greater proof of the Divine condescension, than the acceptance of our petitions. God needs none of our offerings; "the cattle upon a thousand hills are His, and if He were hungry He would not tell us." But though needing nothing at our hands, He has condescended, for the purpose of uniting our hearts to Him in profounder sympathy, to assume a position in which He appeals to us as really and tenderly as if He needed all things. Though our alms and our righteousness extend not directly to Him, yet the Saviour is comforted and refreshed with the humblest ministrations to His saints upon the earth; it is He who receives the cup of cold water administered to His disciples. The believer, accordingly, who enters into the spirit of the christian doctrine, must feel it almost hardly less a grievance to be debarred from the throne of grace, than to be prevented from casting his mite into the treasury of the Lord, and would as soon think of turning Christ from his doors, or leaving Him unvisited in sickness and in prison, as think of slighting the appeals of Christ's earthly kingdom to his contributions and his sympathies. It is Christ whom we honor in serving the interests of His kingdom, or rather it is Christ who honors us, in thus permitting us to honour Him, and as all christian duties are at the same time privileges, and every precept stands upon a promise, so the child of God habitually experiences that "it is more blessed to give than to receive." He is the beggar who solicits the favor of having his gift accepted, and he feels it to be a distinction that he can glorify God with the fruits of his substance, having given himself to the Lord. All that he possesses is equally devoted, and what he uses for himself is rather by permission than by right of property. It is this principle which makes alms-giving a species of thanksgiving, and gifts a part of our spiritual worship. This principle underlies the whole subject of Systematic Benevolence.

"The recognition of this principle, in its fulness and energy, is all that is wanted to infuse new life into the Church, and to make our offerings commensurate with our resources.

"Alms-giving being at once a duty and a privilege, an ordinance of God and a means of grace, it is manifestly incumbent upon the Courts of the Church to impart this, as well as every other blessing of the Gospel, to the christian people. Any believer has a right to complain that his soul is neglected, and

that the fulness of christian inheritance impaired, if he has not the opportunity of presenting his gifts as well as of hearing the word. The General Assembly accordingly has done no more than it was bound to do, in enjoining upon the Presbyteries 'to adopt some practicable method by which an opportunity shall be afforded, and an invitation given to all the members of their congregations to contribute regularly to the objects of christian benevolence, recognized by the Assembly in the organization of the Boards of the Church, and to such other institutons as to them may seem right.'

"But it is not enough that the Assembly should command in the name of Christ, it must also see that its injunctons are obeyed, and hence it has required an Annual Report from every Presbytery in its bounds, of the diligence of Ministers and Church Sessions in complying with its requisitions. Therefore our General Assembly enjoins upon the pastors and churches to give greater prominence in the ministration of the word, to the doctrine of the Scripture as set forth and interpreted in our standards, (more particularly chap. 26, sec. 2 of the Confession; in quest. 121 of the Larger Catechism; in chap. 7 of the Form of Government; and in chap. 6, sec. 5, of the Directory for Worship,) namely, that 'saints are, by profession, bound to maintain an holy fellowship and communion, in relieving each other in outward things according to their several abilities and necessities, which communion, as God offereth opportunities, is to be extended unto all those, who in every place call upon the name of the Lord Jesus,' 'giving and lending freely according to their abilities, and in conformity to this doctrine, recognizing as one of the ordinances established by Christ,' in connection with the sermon, prayer and praise, a 'collection raised for the poor and other purposes of the Church.'

"2. *Resolved*, That Presbyteries, which have not anticipated the provisions of this action of the Assembly, are most earnestly and affectionately enjoined, (1) at their meeting following the rising of this Assembly, to take order that the ministers and church sessions in their bounds, shall be directed to adopt *some practical method*, by which an opportunity shall be afforded, and an invitation given to all the members of their congregations, to contribute regularly to the objects of christian benevolence, recognized by the Assembly, in the organization of the Boards of the Church, and to such other institutions as to them, may seem right.

"And (2) at every spring meeting to institute a proper inquiry into the diligence of ministers and church sessions in executing the provisions of such method.

"3. *Resolved*, That Presbyteries are further enjoined to enter on record and report to the next General Assembly, their action on the first part of the foregoing resolution, and also to record at their next and all subsequent spring meetings, the result of the inquiry prescribed, and report same to the General Assembly, with the usual Annual Presbyterial reports, stating the delinquencies and diligence of pastors and church sessions."

Never did our church, or any other, more plainly and practically hold forth the truth on the relation of christian activity and liberality in the cause of Christ and to all christian prosperity and progress, than in the principles and provisions here set forth.

We trust they will be universally responded to by all the Presbyteries in our Church, in the same spirit in which they were acted upon by the Presbytery of Huntingdon, at its recent meeting, when it adopted the following resolutions:

"*Resolved*, 1st. That love to Christ's cause is an essential element of christian piety, and a regular *communication* of our worldly substance, according as God hath prospered us, an ordinary and important part of practical religion.

"2d. That accordingly, it is as much the duty of the pastors and officers of the churches to make arrangements for the cultivation of the grace of benevolence, for the performance of this part of practical religion, as for any other of the offices of religion. Therefore

"3d. That it be affectionately enjoined upon the Pastors and the other appropriate officers of the churches, to adopt and put in efficient operation, some plan for making regular collections for the four Bounds (and Church Extension Committee) of the Church, so that a contribution for each shall be made at least once every year.

"And it is further enjoined, that one or other of the following plans be adopted by each church, provided there is not an equally efficient one already in operation.

"PLAN 1. A card or book with the names of all the members of the congregation upon it, with columns for weekly, or monthly, or quarterly sums, such as they may voluntarily offer to pay. The sum to be paid either to the Elders, the Deacons, or to persons specially appointed in each district of the congregation.

"2D PLAN. Monthly collections in the church to be divided amongst the Boards, at the discretion of the Deacons, or (in case there be no deacons) of the Session.

"3D PLAN. A quarterly sermon in behalf of the Boards, (assigning a quarter to each,) to be followed by a collection or subscription for the Board whose cause was advocated in the sermon."

Articles on Christian Charity.

BY REV. THOMAS SMYTH, D. D.

*Extracted from
The Southern Presbyterian.*

CHRISTIAN CHARITY.

FUNDAMENTAL TRUTHS.

In the first place, we remark that there must be fundamental truths in christianity, as distinguished from those that are of minor importance. This arises out of the very nature of things. Every system of opinions is described by those views which distinguish it from all others to which it may have a resemblance, and with which it may hold many things in common. So it is with every order, society, and association among men. And so also must it be with christianity, both as an organization and as a system of revealed truth. There are, and must be, certain great and fundamental principles by which it is characterized, and essentially distinguished from Paganism, Mohamedanism, and Deism.

Fundamental truths are those which affect the foundation upon which christianity rests, just as fundamental error is that from which all other errors spring, and which involves the rejection of what is essential to the gospel. Those truths on which christianity rests, and by which it subsists, are fundamental, since without them the whole building and superstructure must fall. These constitute its laws, its first principles, its axioms, its data; the foundation on which rest its promises, its overtures, and all its blessings; and its essence, without which neither the form nor the substance of christianity can remain.

“ALL SCRIPTURE is given by inspiration,” and contains what is true and profitable, but there is a great difference in the intrinsic and relative importance of these truths. None can be rejected or denied *when once known to be revealed*, but all are not absolutely necessary to be known. The knowledge of all is profitable, but “*this* is eternal life, to know the true God, and Jesus Christ whom he hath sent.” All are to be believed as far as they are, or may be, known, because they have a bearing upon the confirmation, proof, or illustration of what is essential; but there are some things which are to be believed for their own sake. These constitute “the word of truth, by which we are begotten,”* and “by which we are sanctified;”† “the incorruptible seed of divine truth, which liveth and abideth for ever;”‡ “the word of truth,” and “the gospel of salvation.”§

*James i. 18.

†John xvii. 17—19.

‡1 Pet. i. 23.

§Eph. i. 13; 2 Tim. ii. 15; 1 Peter i. 22.

Some truths, therefore, are useful, but others are essential. Some are chronological, geographical, historical, genealogical, and typical, which we are bound rather not to deny or contradict than positively to understand and remember, to receive implicitly rather than explicitly; but other truths relate to that grace and peace which are multiplied unto us "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that BY THESE we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."|| There are, in short, truths in the gospel as well as in the law which "are weightier matters," while others are like "the tithing of mint, anise and cummin;" truths which constitute "the foundation laid in Zion," the rock on which the church is built, and others which are only built thereon, or are necessary, in order to fix our hopes more surely, and more comfortably upon them; some truths which are necessary to the very *being* of a christian, and others which contribute only to his *well-being*.

It is very important to observe, that as Scripture is an infallible guide to practice as well as to faith, sincere and universal obedience to what God requires is as necessary to salvation as sincere and universal assent to what God reveals. We must "confess with the mouth as well as believe with the heart;" and while "faith justifies," it "works also by love," "purifies the heart," and constrains to obedience and the keeping of all Christ's commandments, so that "faith without such fruits is dead," and "profiteth nothing." But while this obedience, to be sincere, must be universal, so that it will lead us, in all things and at all times, to do what we know to be in accordance with God's will, is there no difference between the relative importance of the things that are to be done so that while some things are of such a nature, that we cannot be christians without doing them, others only become necessary from the circumstances in which we may, or may not be placed, and from our knowledge of their requirement by the word and will of God? Most assuredly this will be denied by none; and hence it is equally certain that the same distinction must be made in things to be believed, since in both cases the disposition to obey—to obey the truth, and the precept—must be sincere and universal in order to salvation.

A similar inference may be drawn from a consideration of the various elements of the worship of the Deity, of which,

||2 Peter i. 2—4.

while all are necessary to be rendered as far as they are known to be ordained, some are essential in their own nature, while others are necessary only because commanded, or requisite for the performance of the others.

The conclusion, therefore, is irresistible, that while all divine revelation is true—and no truth of God, when known, can be rejected consistently with salvation—still all the truths contained in the word of God are not necessary to be known, either for their own sake, or in order to salvation, but are, like the overflowing bounties and beauties of nature, given by the munificence of God, “for our correction, instruction, and reproof,” “that we may be *thoroughly* furnished unto every good work,” and enabled to comprehend and to appreciate more fully “the manifold wisdom of God.”

That only some truths are fundamental, is further evident from the fact, that otherwise no man could be certain of salvation, since no man can be certain that he fully and perfectly understands and remembers all that is revealed in the pages of revelation, in the book of conscience, and in the ample volume of nature. And are not all christian churches, even those who professedly reject this distinction, unavoidably required practically to adopt it as the basis of their communion, since they admit persons to membership, not on an exhibition of a perfect knowledge of all possible truth, but only of that truth which they deem necessary to a credible profession of “repentance towards God, and faith in our Lord Jesus Christ?”

Be this as it may, the Scriptures clearly and unequivocally recognise this distinction between the truths it reveals. Christians, according to its teaching, may be “perfect,” and yet have differences of opinion on some points.* They may be “in the faith,” and are, as such, to be “received,” and yet they may be “weak in the faith,” and to be received *as such*, and that, too, “not to doubtful disputations.”† A man, we are assured, may understand and receive the foundation, that is, what is fundamental and, consequently, be saved, and yet build upon that foundation, opinions which are as the “hay, wood, and stubble,” which shall be destroyed.‡ There is what is called “the gospel,” “the wholesome words, even the words of our Lord Jesus Christ,” and “the doctrine that is according to godliness,” to teach otherwise than which is to be “proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings and perverse disputings.”§ There are errors which “frustrate the grace of God,” and “subvert the gospel,” and “heresies,” which are “damna-

*Our text.

†Romans xiv. 1.

‡I Cor. iii. 10—12.

§I Tim. vi. 3, 4.

ble,"|| and "to which we are to give place by subjection, no, not for an hour; lest the truth of the gospel should be overthrown."*† On the other hand, there are errors which, while condemned as errors, we are to tolerate; and in reference to which we are "to become all things to all men."** There is, therefore, "the faith of God's elect," and "the truth which is after godliness,"†† the "one faith,"‡‡ without which no man can be saved; "the unity of the faith,"§§ "the common salvation,"|||| under which are embraced all that is fundamental to salvation, while all other truths are only necessary and important as they lead to these, or to a more full and cordial acceptance of them.

The distinction between doctrines which are fundamental, and those which are not, and which is thus plainly taught in Scripture, was also as might be shown, adopted, and acted upon by the early fathers, by the primitive churches, [a] and by the reformers generally, [b] and is fully drawn out in at least one of our Protestant Confessions. [c] "All things in Scripture," says this Confession, "are not alike plain in themselves, nor alike clear unto all, yet those things which are NECESSARY to be known, believed, and observed FOR SALVATION, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain a sufficient understanding of them."

FUNDAMENTAL TRUTHS DISTINGUISHED.

This leads me to my second point, which is to show how those doctrines which are fundamental may be distinguished. If, as has been proved, it is beyond doubt, that there are, among the truths and duties revealed in the word of God, some which are preëminently essential to the very essence of Christianity and of christian hope, their existence is not to be denied because there may be difficulty in reducing them to a fixed and deter-

||Gal. i. 7—9, and v. 12; 2 Pet. ii. 1.

*†Gal. ii. 5—21.

**Rom. xiv. xv.; Col. ii. 16, 17.

††Titus. i. 1.

‡‡Eph. iv. 5.

§§Eph. iv. 13.

||||Jude. iii. See also Heb. vi. 1.

[a] See in Turretine de Fundamentalibus. Sips. 1730, p. 9, and fully in F. Spanheimi Opera, tom. iii. Lugd. 1703, p. 1059, 1306, and Waterland, vol. viii. p. 90.

[b] Essays on Christian Union, p. 84, and Chillingsworth's Religion of Protestants; Turretine, in his work, gives a cloud of witnesses from among the reformers and post-reformers. See from p. 54, of his work above quoted, to p. 182, where the words of all these eminent men are given.

[c] See Westminster Confession of Faith, ch. i. and vii. See also § vi. and elsewhere as in ch. ii. § 8.

minate number, form and order. This difficulty arises not from any want of a fixed and determinate character in the truths themselves, but from the obscure and various judgments of men's blind, prejudiced, and perverted reason, which leads them to represent the same object and the same event in very different and even opposing aspects. There is, too, a pride of opinion, a desire to be independent, and to differ from others for the mere purpose of exhibiting independence, which constitute a colouring medium through which truth is seen in false and distorted proportions. And then, too, there are a thousand things in nature and in science whose certain distinction and relative proportions we unhesitatingly admit, while it is impossible (as in the colours of the rainbow) to define and separate them by any abstract rules. That there are, for instance, fixed and necessary principles of taste, is a truth now generally admitted; and yet what insuperable difficulty is there in reducing them to a fixed and certain standard, owing to the infinitely diversified state of mental cultivation with which the same objects are contemplated. Or who will deny that right and wrong, morality and immorality, virtue and vice, are founded on immutable, unvarying, and certain principles, and yet how are these principles conformed to the ever-varying condition in which the hearts and dispositions of men are found to exist? And in like manner, truth is eternal and unchangeable, and the relation between what is essential and what is of less intrinsic or of less relative importance, is fixed and certain, whatever difficulty there may be in making this clearly appear to the minds of men. The standard of truth is infallible and immutable, even "the word of God, which liveth and abideth forever," and we have the assurance that the Spirit of truth will guide every sincere inquirer into that knowledge by which he will become "wise unto salvation," and that in doing God's will "he shall know of the doctrines whether they be of God."

We cannot determine the *amount* of certainty necessary to produce in *every* heart saving faith and assurance, and yet such an amount is really determinate. We cannot fix the amount of obedience and the number or quantity of duties which are in every case necessary to salvation, and yet what constitutes in every case sincere and holy obedience, is, in God's view, absolutely certain and will be surely awarded. The difficulty, therefore, in determining the absolute and precise quantity and objects of *faith* is no greater than what exists in the case of duty, and is therefore of no greater force in overthrowing the conclusion that there are certain *truths* which are fundamental and essential to salvation, than that there are certain *duties* which are thus essential. "The ablest physicians would not perhaps undertake to give us an exact catalogue or determinate

number of all the essentials of human life, or of all the *fatal* distempers or *mortal* wounds incident to the animal frame: but they could easily give in a competent list of either kind; and when any particular case comes before them, they can, for the most part, judge, by the rules of their art, what means may be necessary to preserve life, and what will as naturally tend to destroy it. In like manner, though divines take not upon them to number with exactness all the verities essential to the life of christianity, or all the errors *subversive* and *destructive* of it, yet they can specify several, in each kind, with unerring certainty, and have certain rules whereby to judge, as occasion offers, of any other; and this suffices in the essentials of *faith* as well as in the essentials of *practice*.*

The fundamental character of any christian doctrine may be determined by its relation, as a principle or motive to christian holiness, obedience and practice, to the foundation on which the gospel of Christ rests; and to the economy of salvation as it centres in the person, character and work of Christ, and the person, character and agency of the Holy Spirit. Fundamental doctrines are such as affect the vitals of christianity; such as are frequently and plainly enforced in Scripture or plainly inferable from its enforcements; such, especially, as are presented in Scripture, when the way of salvation, and the nature, objects and grounds of faith are pointed out; and such as will be found to lie at the foundation of the christian experience of the great body of believers.

In these ways may every one determine and find what truths of Scripture are fundamental. God has declared that in regard to them the sincere inquirer, however ignorant, need not err. He promises also, to all such, that "wisdom which is from above," and the infallible teaching of that ever-blessed Spirit, who is able to "guide into all truth."

Christianity is a remedial system, adapted to the condition of a guilty and fallen race, and implies therefore, as its very foundation, that we are sinners, and that God has, in infinite mercy, provided a Saviour. And as the very name christian was originated by God himself,† and the entire burden of the christian ministry is the "preaching of Christ," and not of God as apart from Christ, or as in and of himself alone either able or willing to save sinners,‡ it is manifest that the person, character, atonement, righteousness, death and intercession of Christ, and the person, character and offices of that divine Spirit "without whom no man can call Jesus Lord," constitute the essence, the foundation, and the very life and power of christianity;

*Waterland's Works, vol. 8, p. 101, 102.

†Acts ii. 26. See the original.

‡Acts v. 42, xxvii, 3; 1 Cor. i. 23; 2 Cor. iv. 5; Col. i. 28, &c.

and that fundamental truth and error must therefore be determined by their relation to these great doctrines.

To make the distinction we have established, however, of any practical importance, we must carefully distinguish between the relation of fundamental doctrines, *first*, to the system of revealed truth; *secondly* to the church; and *thirdly*, to individual salvation; since a truth may be essential in any one of these cases, and not in the others. In other words, what is essential to the scheme of salvation and to a full confession of what this scheme is, in its nature, origin, and plan, is very different from what is essential to the being of a church, and to the enjoyment of the benefits of salvation by individual inquirers. §

The *FIRST* of these distinctions (which I have not seen made in any of the discussions of this subject I have read)* appears to me of great utility and importance. Many things are essential to the conception, design and completion of the scheme of salvation, and consequently to that system of truth which embodies the origination as well as the actual nature and way of salvation,—which are not essential to a participation of all the benefits of that salvation as a scheme now finished and complete, and offered to our acceptance. It is one thing to ask, “How was this glorious scheme devised and perfected, and what is its comprehensive plan?” and another to ask, “What must I do to be saved?” The answers to these two questions must be altogether different as would be the answers to the question, “How came I to exist, and how am I constituted?” and to the question, “How am I to act so as to enjoy and to perpetuate this life?” The one refers to the nature of things, and is purely abstract. The other refers to duty, and is as purely practical. The one relates to the *science*, and the other to the *way* of salvation. The one describes the origin and the method of salvation, and the other tells how this salvation may be secured *by me*. The one unfolds the divine philosophy of salvation, and

§The want of a perception of these distinctions lies at the basis of some of those objections which have arisen against the Evangelical Alliance, and the Speeches in the Synod of Glasgow and Ayr, by the Rev. James Gibson and others, (Glasgow, 1846,) in which it is laid down, that “the whole principles, (of Mr. G., as a Free Churchman,) and *nothing less*, are necessary to constitute a christian church or a CHRISTIAN MAN;” p. 24. and elsewhere wherever “The Claim of Rights” is included; and pp. 57, 59, 75, and 76. Now, on this principle there is, as I should infer, no other christian church but the Free Church of Scotland, and no man can be a christian (that is be saved) out of it. Well might Dr. Buchanan glory in principles which delivered from such a spirit, and well may we all rejoice that *all* the truths essential to the *system* of truth and to the church, may be held and professed, while co-operation is maintained on the basis of those truths alone which are essential to personal salvation.

*Those I have are by Stapfer, vol. i.; Turretine, in a 4to volume devoted to the subject; Spanheim in his works, vol. iii; Waterland’s Works, vol. viii. and Stillingfleet in his Grounds of the Protestant Faith.

leads us back to its origin in the counsels of eternity and the covenant of grace, while the other puts us in the way and leads us forward to the full and everlasting enjoyment of it in a blessed immortality. To the former, and not to the latter, belong all those "doctrines of high mystery" which are to be "handled with special prudence and care,"† and about which there ever have been such diversities of opinion among those who must on all hands be acknowledged as humble, honest, and sincere inquirers after the true knowledge of God's word and will.‡

To the *scheme* of salvation, and a complete *system of divine truth*, these doctrines, that is, whatever is plainly revealed or can be properly inferred from the words of inspiration, however high and mysterious, must be considered as essential. Here, however, there is room given for those diversities of opinion, to which, in our present state, the nature, capacity, and degree of cultivation of the human mind will inevitably lead, even when directed to the study of the Scriptures with prayerful examination and habitual docility. About these truths, therefore, there may be an honest, humble, and reverent difference of opinion. These are among the things about which even those who are "perfect" may be "otherwise minded," without bringing into question their *christian* character, or interfering with their christian union and co-operation in *those* things "in which they ARE agreed."

†Confession of Faith, ch. iii. § 8.

‡"The formal ground and reason of faith doth nowise lie in any particular objective destination of Christ's satisfaction and righteousness, or in any particular objective intention wherewith he made and fulfilled the same. But it wholly lies in the glorious person and offices of Christ, with his satisfaction and righteousness as *freely* and *equally* set forth, by the gospel, unto all the hearers thereof; with the Lord's call and command to *each* of them to come even by faith, unto this glorious foundation."—Sacred Contemplations by Adam Gib, p. 344, 345.

If there was not a sufficiency in the atonement of the salvation of sinners without distinction, how could the ambassadors of Christ beseech them to be reconciled to God and that from the consideration of his having been made sin for us who knew no sin, that we might be made the righteousness of God in him. In short, we must either acknowledge an objective fulness in Christ's atonement, sufficient for the whole world, were the whole world to believe in him, or in opposition to Scripture and common sense, confine our invitations to believe to such persons as have believed already.

The consideration of the *efficacy* of the gospel remedy is one thing, and depends on the purpose of God, and cannot therefore be the ground of the gospel offer or of a sinner's faith; since "secret things belong unto the Lord," but the consideration of the *sufficiency* and adaptation of this remedy is another thing with which we have to do, and which is a ground both of the offer and the acceptance of the gospel.

See Boston on the Covenant of Grace, head iv. part ii.; Colquhoun on Covenant of Grace, p. 286; Calvin on Matthew. 26, 28; Scott on Romans, v. 15—19; Marrow on Modern Divinity, with Boston's Notes. p. 77—191, 19th ed.

As it regards the SECOND distinction, that is, the relation in which fundamental truths stand to the church, I remark, that it must be assumed as proved, that it is the duty and privilege of every church to hold forth a profession of the truth of christianity, since it is impossible, on this occasion, to enter upon the arguments by which it is established. The necessity for such creeds is felt and practically acknowledged by all denominations, and arise from the very nature of man, and of the present state in which he is found. But whether this creed shall aim at embodying *all* the truths of God connected with the *scheme* of salvation, or only a part, must depend in the first place upon the state of the church and the prevalence of certain errors; and secondly, upon the fact whether such a confession is designed as a bond of *ministerial* and office-bearing union, concord and profession, or only as a term of *general christian* communion. In the first case—(as is true for instance of the Westminster Confession of Faith*)—the creed of the church may aim at giving a summary and connected view “of the whole counsel of God,” as it regards the Scriptures themselves, the origin, nature, and provisions of the scheme of salvation, and the laws of that church to whose organization it has led, and at whose foundation it is based. But in the latter case, as was true of all the ancient creeds, and as is true also of some of the church creeds now employed, the confession may only aim at a profession of such truths as are *essential to saving faith* and christian holiness, or to the rejection of certain prevalent and dangerous errors.

Many things, also, may be essential to the constitution of the church, viewed as a visible and an organized body, which are not essential either to a full view of the scheme or science of salvation, or to a personal enjoyment of all the benefits of salvation, since this involves the entire controversy respecting the order, polity, officers and ordinances of the church. Even, therefore, where there is agreement in all that is essential to the *scheme* and to the *attainment* of salvation, there may be great diversity as it regards what is essential to the perfect constitution of the church. The determination of what is essential doctrinally or practically, does not decide what is essential eccle-

*On this view of the Westminster Confession of Faith, see Dr. Janeway's Sermon on the Presbyterian Church, Introduction, and p. 32; Hill's Institutes of the Church of Scotland, p. 150, 153; Dr. Carlile, of Ireland, on the use and abuses of Creed or Confessions, p. 24, &c.; Directory for Worship, ch. 7; iv. p. 499; Bib. Repertory, p. 462 for 1840, and for October of same year; Hodge's Hist. of the Presb. Church, vol. ii. p. 271, 305, 351, 330; Dunlap's Confessions of Faith of the Ch. of Scotland, vol. 1., p. cxlii, &c. xxxv.; Dr. Struther's on Party Spirit in Essays on Christian Union, p. 394. See also p. 423, 426, 427, and the Confessions of Faith, p. 427, standard edition. And as to the nature of Creeds generally, see Sir Peter King's Hist. of the Apostle's Creed, and Waterland's Works, as guided by the Index to the word Creeds, &c.

siastically. And hence a church may condemn and reject many things in the ecclesiastical order of others, and exclude them from its ministerial and ecclesiastical communion, while it gladly certifies that they hold the truth that is essential to the *system*, or to the *enjoyment* of the gospel, and rejoices to welcome them to a participation in its general christian communion. In other words, a man may be a good theologian, and a good christian, and yet be a very defective churchman; since other things are necessary to the organization of a church of Christ than those truths which lie at the foundation of the *scheme* of redemption, and the *enjoyment* of salvation. And hence, what is essential to the claims of any body as a true church of Jesus Christ, and to the validity of its ordinances, is not decided by the fact, that it holds *those* truths which are essential to the attainment of salvation, but also by the facts whether, in addition to these truths, it is organized on scriptural principles, and whether its ordinances are scriptural, and administered in a scriptural manner.

The THIRD sense in which it is important to inquire into what is fundamental, is in relation to the salvation of the soul, or what a man must believe in order to be saved. Now, it has already been seen that 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 want of all righteousness, and his infinite satisfaction to atone for our innumerable offences; *fifthly*, to know how we may become individual par-

takers 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" more 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 against the foundation of repentance from dead works and of faith towards God."‡

THE BASIS OF CHRISTIAN UNION.

From what has been said, it is evident that only those truths which are fundamental and necessary to the salvation of the soul should constitute the terms of *general* christian communion, the basis of charity, and the bond of general christian union and coöperation. That which unites to Christ our head makes us members of "that church invisible and holy—the house of God," "which he purchased with his own blood." And that which gives evidence that a man has been received by Christ, must be sufficient evidence to all who are Christ's, "to

*See Stapferi Inst. Theol. tom. v. p. 538.

†This matter may be determined in another way, namely, by determining what is the object of *saving* faith, since whatever this is, must include all that is essential to personal salvation. Now a man may believe many truths about God, the soul, and immortality, which do not affect the question of his salvation. The whole Bible too as the testimony and word of God, is the object of faith, but not of *saving* faith, which, as Calvin remarks, in the word which is its general object, seeks a special object, in which it may find and receive reconciliation with God and remission of sins." It is equally evident that the ground of *saving* faith cannot be election or particular redemption, since that which is believed must be something revealed, whereas these truths are among "the secret things which belong unto God." Christ, therefore, in his person, character, sufficiency, work, and spirit, must be the object of saving faith, and the testimony of God respecting them, its ground and warrant.

‡Heb. vi. 1.

receive him, as Christ also hath received him, to the glory of God.”* All who are united to Christ are as certainly united to one another.† It follows, therefore, that “the disruption of the bond which unites any one to all the rest, must be the disruption of the bond that unites him to Christ;” since the branch can only be severed from its connection with all the other branches, by being severed from the stem itself; and the limb that is separated from the other members of the body is separated from the head. To claim to be united to Christ, therefore, as a church or as an individual, and to refuse to hold christian communion with those whom we are bound to confess Christ has received, is either wickedness, impiety, pharisaic, self-righteous pride, or preposterous folly. In receiving them to our communion, and in communing with them, we receive them as *christians*, but not as *church-men*; as members of the church catholic and of the church invisible, but not of any particular, visible church. Their church-membership is an index to the fact whether they do or do not hold Christ the Head, but even where their church may be defective, if they be “in the faith,” we receive *them* without any “doubtful disputations.” *Christian* communion therefore only commits us to the acknowledgment that those admitted to it, hold the truth that is necessary to salvation, and leaves our profession of what is essential *theologically* and *ecclesiastically* in all its force. “Whereto we *are agreed*, we walk by the same rule and mind the same thing.” In spite of ourselves, we are united—united whether we will or not. If we are one in Christ, we *must* be one—we cannot help it. We are under imperative obligations to receive to our communion all whom Christ has received, and to acknowledge that they are perfect as christians, even though they may be imperfect as church-men and as theologians. “So thought, so felt, our apostle. The comprehensive prayer of his heart was—‘Grace be with all them that love our Lord Jesus Christ in sincerity!’ His christian affections were ‘with all that, in every place, call upon the name of Jesus Christ our Lord, both theirs and ours!’—‘In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature:—and as many as walk according to this rule, peace be on them and mercy even upon the Israel of God.’ “Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you, nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.”

“Happily,” to use the words of the North British Review, on Christian Union, “this is no expedient of man’s device: it is an

*Rom. xv. 7.

†1 Cor. xii. 13; 1 Cor. xx. 17.

express Divine prescription, at once in itself so reasonable, and so urgent and unquestionable in its authority as to render it surprising that the various bodies of christians should have so little regarded it in practice. Words cannot be plainer than those we have already quoted from the epistle to the Philippians—'Whereto we have already attained, let us walk by the same rule, and mind the same things.' Whereto they have not attained, co-operation among christians is impracticable, without a violation of conscientious persuasion, which in christian ethics is inadmissible. While the sentiments of christians, for example, are so diverse as they are on the forms of ecclesiastical polity, and one section regards Episcopacy, another Presbytery, a third independency, as of Divine institution, or, at least, as accordant with the word of God, and necessary to the well-being of the Church, it is plain that conscientious conviction cannot be obeyed, unless Churches be formed on each of these models. While christians retain these opposite convictions, they cannot walk together in these things in which they differ. And in regard to such differences, the apostolical concession to the conflicting opinions and usages of the Gentile and Jewish believers must, meanwhile, be applied, 'let every one be fully persuaded in his own mind.' But must these churches repel one another, as if they had nothing in common? No more than the believing Jews were at liberty to repel the believing Gentiles, or the believing Gentiles, the believing Jews. On church polity they have not attained to the same views, and therefore thus far they cannot walk together; but in the other and higher departments of christian truth, worship, and morals, they have attained; and are therefore bound to 'walk by the same rule and mind the same things.' By an express recognition of one another as brethren in Christ Jesus—by a free and cordial interchange of kind offices on the part of the pastors, which would tend to draw forth the fervent charity both of pastors and of their flocks, and would proclaim to the world their union in the truth—by combining in common efforts, by prayer and other fit measures, for reviving religion at home, and extending the gospel by christian missions to unenlightened regions—and by fraternal and generous communications to the necessities of one another, their real unity would be felt and manifested, their brotherly love would grow, and the world be compelled once more to pronounce the eulogium, 'See how these christians love one another.' We cannot see that even the present divided state of the church should prevent the enjoyment and manifestation of the primitive union, when the disciples abode 'in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers.' "

Truth is all-important, but all truth is not equally important. And while truth is essential to christian character and hope, so also are charity, and peace, and union, essential to the christian character both of individuals and of churches; and to make any thing, therefore, however true or even important it may be in itself, but which is not *essential to personal salvation*, an excuse for the failure of these things, is to "turn the truth of God into a lie," and to prove that "we know not what spirit we are of," or as it regards God, what that meaneth, "I will have mercy and not sacrifice." The apostle, therefore, charges those as bringing in another gospel, and as troublers of the churches, who made anything more than faith in Christ essential to christian character and communion,* and there is truth in the conclusion, if not in the criticism, of Coleridge, when he derives the term heresy from a verb, which gives it the signification of lifting up some opinion, even if in its place it be true, into improper elevation, and undue importance; that is, making fundamental to salvation what may only be of minor or relative importance. "Now the end of the commandments is charity, out of a pure heart and of a good conscience, and of faith unfeigned,"† and if there is one evidence of christian faith, more than any other, made imperative and prominent, it is "love to the brethren," that is, to "all who love our Lord Jesus Christ in truth and sincerity." "Him that is in the faith," however "weak, receive ye," and that "not to doubtful disputations."

Such, I believe, to be the "wisdom which is from above," and which, as is true of it in every case, lies equally removed from those extremes of bigotry and indifference, to which the perverted mind of man is so liable. Truth is sacred. All truth is important, and no jot or tittle of it can be rejected with impunity. *Whatever* is revealed, or prescribed, or instituted by God, is "for our instruction and for our profiting," and is "to be received with thanksgiving." Even the outward order and forms of government of the church are of weighty and momentous importance since they have a powerful moral influence in moulding and fashioning the experience of the believer. There is nothing, therefore, indifferent about the doctrine, order, or worship of the church; nor can any heresy be more pernicious and fatal than that which assumes to be wiser and more merciful than God, and to substitute an indifference for all opinions, for "the truth as it is in Jesus." Only those that are in this faith are "received by Christ," and can be "received by us." Only such know that "gospel, which is the power of God unto salvation to every one that believeth," and we know

*See Luther on Galatians, p. 39—41.

†1 Tim. i. 5.

that Christ is thus formed within every one, or else they are reprobates. All truth, therefore, is sacred and important to *the well-being* of the soul, but all truth is not, equally important to be known, understood, and received *unto salvation*. There are truths, however, which are fundamental, and without the knowledge and reception of which no man can be saved. And while all truth is necessary in giving a full view of the origin, history, nature, and plan of redemption, and it is the duty or privilege at least of every church to hold forth and confess all those truths which are believed to be most necessary and important to be known and to be taught in order to the *perfection* that is in Christ Jesus, yet there are comparatively few truths which are absolutely essential to be known and received in the love of them, in order that "we may know that we are of the truth, assure our hearts before God," and enjoy the witnessing of "the Spirit with our spirit that we are the children of God."

These truths, then, are the terms of communion with Christ, with his church, and with all who received and embraced them. However weak we may regard them as it respects the full system of truth, and the full experience of christian hope and joy, we are to "keep the unity of the spirit in the bonds of peace," to receive, acknowledge, and treat them as brethren in the Lord; to make it manifest to the world, that amid all our diversities we are one; that whatsoever an ungodly world may say, and whatsoever the man of sin may say, we are one; that we can have concord without compromise, unity without uniformity, variety without variance, and coöperation without incorporation; and that the only union ever contemplated, promised, or secured to the church on earth, is union in the truth and union in the spirit.

To realize this union, to manifest it, to make it evident to all men, to work it out in our practical demonstration of its power, and to make it as irresistible as it might be in overcoming the world and dethroning error, will-worship, man-worship, and every superstition, this we are called upon to do with all our might, "to the glory of God."‡ Our very differences will redound to His glory, by that concentrated power which so many separate forces, acting in combined strength, will give to the truth of God; by the manifestation which they will give of the power of divine grace, in overcoming these forces and uniting and holding them together; and in that life and energy which they are made to communicate to all the principles of devotion, all the springs of activity, and all the sources of christian strength. How imperative, therefore, are all "who

‡Rom. xv. 7.

love the Lord Jesus Christ in sincerity" as our Emmanuel, God manifest in the flesh, to mind the same things, to walk by the same rule, to co-operate in every good work, "and thus provoke one another unto love and unto good works," and thus give unity, energy, and universality to their enterprise and to their success.

I am fully of the opinion, that the principle laid down by the apostle not only warrants, but requires, the co-operation of believers with their fellow-men in the furtherance of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, we are to mind these things." But I believe that it leaves christians without excuse, if through pride or bigotry, denominational jealousy, or a *disproportionate* regard for any truths, they erect walls of separation between them and those whom Christ has received, and by refusing to co-operate with them in the promotion of "the common salvation," they give the enemy occasion to blaspheme and triumph, and add venom to the bitter taunt of hellish men, that "Christ is divided," and that his dismembered body and self-contradicting truth give the lie to all the claims and professions of christianity. Blessed be God, his word is gaining the ascendant over all human systems, and his truth prevailing over the vain philosophy of men. In these signs of the times we perceive the harbingers of peace. The long-separated friends of the great "Captain of salvation" are getting tired of their civil war. And amid all the smoke and thunder of the battle-field, we see preludes to a coming peace. The halcyon bow of promise spans the angry clouds; and those who have hitherto regarded each other with hostility and jealousy are seen advancing with the olive-branch of a firm and indissoluble peace.

NOTES ON MISSIONS

BY REV. THOMAS SMYTH,

Pastor of the Second Presbyterian Church, Charleston, S. C.

Published in the Charleston Observer.

NOTES ON MISSIONS.

It has been for sometime my intention to commence a series of short Notes on the subject of Missions.

1st. To illustrate the real nature and ground of the work.

2d. To remove prejudices against its novelty.

3d. To unite all in its promotion by the exhibition of the unanimity, with which christians of all denominations, approve and support it.

4th. To instruct and entertain by agreeable, and I hope in many cases, unknown anecdote, incident, and history.

Whenever you or your readers are tired, give me notice, and my lucubrations shall be discontinued.

I would commence my remarks by a quotation from an address delivered in London, in 1833, on laying the first stone for a Congregational Church on the site of the Old King's Weigh House, a Church, whose first three Pastors were rejected by the famous Bill of Conformity.

My first note will be on that Christian gratitude which should warm our hearts in the possession of true and spiritual conception of the ever living and true God.

MISSIONARY CAUSE.

The Missionary cause originated in heaven. It was planned by God—It was proclaimed by angels—It was commenced and perfected by Christ—It was carried on by his Apostles—It has tracked the onward march of christianity—It is still its characterizing feature—the very genius and essential spirit of the Gospel.

For this was it first heralded by the host of heaven—For this was it accompanied by signs and wonders—For this were its messengers empowered with energy divine—For this was it made the power of God unto salvation to every one that believeth, and mighty through God.

To further this object, Christ died—the Spirit descended—a Church was erected—Ministers were appointed—Revelation was bestowed—commands were issued—promises were given—and success ensued.

God is engaged to bless it—the Spirit is employed to succour it—Christ is its mighty leader—Angels are its ministering host—holy men of God are its compatrioted champions—Christians of every name are its band of heavenly soldiers—its field is the world—its enemies the flesh, Hell, and the Devil—its armory the panoply of heaven—its victories, peace and righteousness

and holiness—its design, the subjugation of every nation, and kindred, and people, to the sceptre of our Emanuel King—and its ultimate and glorious result, the empeopling of heaven with myriads of perfect worshippers.

Spirit of humanity awake!—Ye servants of the Most High God arise—Thou Church of the living God gird on thy strength—Ocean of Mercy flow on, encircle every land, gladden every desert place, cover the heavens with God's glory, and fill the earth with his praise—Let his Kingdom come—Let his will be done on earth as it is in Heaven.

UNIVERSAL DESIGN OF THE GOSPEL.

We may say of christianity, as it has been eloquently said of History—"To do its duty faithfully—to array itself in its most attractive garb, and to act within its most enlarged sphere—christianity should beat down the artificial boundaries which separate nation from nation—the American from the European—the European from the Asiatic. It should treat man—whatever his situation—whatever his character—in whatever age he may have lived—as one great family, though of many members—originating in the same source—operated upon by the same principles—pressing forward toward the same end."

Even Montesquieu in describing christians says, "They must hazard all for the propagation of truth and righteousness in this world."

INTEREST IN MISSIONS A CHIEF CHRISTIAN DUTY.

And this (i. e. Life Eternal) is the greatest good that can befall us, the very end of our being, and that alone which can crown and satisfy our wishes, and without which we shall be ever restless and uneasy; so every man who knows and acts up to his true interest must make it his principal care and study to obtain it; and in order to do this, he must endeavor to live suitably to his calling, and of consequence endeavor to make others obtain it too. For how can a christian shew himself worthy of his calling otherwise than by performing the duties of it? And what christian duty is more essentially so, than that of charity? And what object can be found upon earth, more deserving our charity, than the souls of men? Or how is it possible for the most beneficent Spirit to do them better service than by promoting their best and most lasting interest, that is by putting them in the way that leads to eternal life.—[See Berkley's Miscellany, p. 214.

THE TRUE CHARITY OF MISSIONS.

The greatness of a Benefaction is rather in proportion to the number and want of the receivers, than to the liberality of the

giver. A wise and good man would therefore be frugal in the management of his charity; that is, contrive it so as that it might extend to the greatest wants of the greatest number of his fellow creatures. Now the greatest wants are spiritual wants, and by all accounts these are no where greater than in our western plantations, in many parts whereof divine service is never performed for want of Clergymen; in others, after such a manner and by such hands as scandalize even the worst of their own parishioners; where many *English*, instead of gaining converts, are themselves degenerated into Heathens, being members of no Church, without morals, without faith, without baptism. There can be therefore in no part of the Christian world, a greater want of spiritual things than in our plantations.—*Bishop Berkley's "Plea for Missions to America."*

HUMANITY OF MISSIONS.

Now to reclaim these poor wretches, to prevent the many torments and cruel deaths which they daily inflict on each other, to contribute in any sort to put a stop to the numberless horrid crimes which they commit without remorse, and instead thereof to introduce the practice of virtue and piety, must surely be a work in the highest degree becoming every sincere and charitable christian; those who wish well to religion and mankind, will need no other motive to forward an undertaking calculated for the service of both.

A benefaction of this kind seems to enlarge the very being of a man, extending it to distant places and to future times; inasmuch as unseen countries and after ages, may feel the effects of his bounty, while he himself reaps the reward in the blessed society of all those, who, *having turned many to Righteousness, shine as the Stars for ever and ever.*

BISHOP BERKLEY.

CHRISTIAN LOVE.

Him first to love great right and reason is,
 Who first to us our life and being gave,
 And after, when we fared had amiss,
 Us wretches from the second death did save;
 And last, the food of life, which now we have,
 Even he himself, in his dear sacrament,
 To feed our hungry souls, unto us lent.

Then next, to love our brethren, that were made
 Of that self mould and that self Maker's hand
 That we, and to the same again shall fade,
 Where they shall have iike hermitage of land,

However here on higher steps we stand,
Which also were with self-same price redeemed.

And were they not, yet saith that loving Lord
Commanded us to love them for his sake,
Even for his sake, and for his sacred word,
Which in his last bequest he to us spake.
We should them love, and with their needs partake,
Knowing that whatsoever to them we give,
We give to him by whom we all do live.

Such mercy be by his most holy creed
Unto us taught, and so approve it true,
Ensampled it by his most righteous deed,
Shewing us mercy, miserable crew!
That we the like should to the wretches shew,
And love our brethren, thereby to approve
How much himself that loved us we love.

—SPENCER.

GENERAL CONDITION OF THE AMERICAN COLONIES AND OF SOUTH CAROLINA.

The British Colonies of North America were first settled by private persons by grants from the Crown. These persons were of different religious denominations: most of them dissenting from the Church of England, and of various opinions one among another; which diversity was augmented, by the confux of other Europeans, of several nations and religious systems. It is therefore not to be wondered at, that people so circumstanced should not be earnest for any establishment of religion, when so few agree on any particular form. The first Planters; indeed, those of the British nation especially, retained in these wild parts, among savages and woods, some remembrance of their religion and their liberty; but their children, who had not themselves seen what their fathers had, were but weakly affected with what they might hear from their parents, of the primitive christian worship and the ordinances of the Gospel. Some whole colonies came at length to live without celebrating any public worship of Almighty God, without the use of the Sacraments, without Teachers of any kind, and in a literal sense of the phrase, *without God in the world*.

In this dark state of things, the providence of God raised up several eminent persons, who became zealous to redress the evil. Sir Ledlyne Jenkins, Mr. Boyle, Bishop Compton, Dr. Stanley then Archdeacon of London, and Archbishop Tenison labored in different ways in this good work. Queen Mary was earnest in promoting it. Archbishop Tenison manifested great

zeal. He so effectually represented the religious wants of the Colonies to his Majesty, that a Royal Charter was granted, and the "Society for the propagation of the Gospel in Foreign parts" was erected: he continued to assist it by his wise counsels, paid to it an annual bounty of £50, and bequeathed £1000 toward the maintenance of the first Bishop that should be settled in America.

The Charter of Incorporation bears date on 16th day of June, 1701; and the Society as soon as formed, set about their great work with all alacrity and care; and in the first place, took a distinct survey, and made a particular inquiry into the religious state of the Colonies: and to their great grief they found the suggestions in their Charter, much too true, that "in many of our Plantations and Colonies the provision for Ministers was mean, and others of them were wholly unprovided of a maintenance for Ministers and the worship of God; and that for lack of support and maintenance for such, many of our fellow-subjects wanted the administration of God's Word and Sacraments, and others of them seemed to be abandoned to Atheism and Infidelity."

In the Island of Newfoundland, at this time, were about 500 families, who *walked in the vanity of their own minds*, without any sort of public worship among them.

In Rhode Island and Providence Plantation were about 5000 people, and there was the beginning of a Church in the town of Newport in the Island.

But in the adjoining Plantation of Narraganset were 300 people without any form of religion.

In the province of New York were 25,000 persons and one church just opened there.

In North Carolina were 5000 of our people, besides Negroes and Indians, who all did only what was right in their own eyes as to religion, and seemed much too literally to live without God in the world.

In South Carolina were 7000 people, with one Church at Charlestown.

MISSIONARIES, EVEN TO MARTYRDOM, ARE FOLLOWERS OF CHRIST
AND OF APOSTLES.

Thus the disciples of our blessed Lord
Went forth devoted heralds of the word:—
The word of *life*, to dying mortals giv'n,
The word of *truth*, which shews the road to heav'n;
The word of *grace*, which triumphs o'er the fall:
The word of Jesus who is LORD OF ALL.
That cheering vivifying word to spread

Through realms of night, and regions of the dead :
 That mighty matchless Saviour to proclaim,
 To publish mercy thro' his sacred name ;
 To wave the Christian banner, just unfurl'd,
 And preach salvation to a ruin'd world ;—
 This was their glorious work, their great employ,
 In life their boast, their transport, and their joy ;
 And when they died, the holy martyrs knew
 Their righteous cause must live and flourish too.

THE INFIDEL PROPHET.

It is said that David Hume, a little before his death, which took place in 1776, predicted, that by the commencement of the nineteenth century, christianity would be generally exploded, and its superstition, as he called it, abhorred. But this presumptuous witling had no just claim to a prophetic spirit, nor even to a good natural foresight ; the event has destroyed his credit. The present century is already fraught with events so clearly in fulfillment of verily believed prophecy, that we may take these cases as the sure precursor of the latter-day glory. Nor are the events to which we allude, only intimative and promising, but they are the active, operative agency, by which this grand epoch is to be brought about. Can ye not DISCERN the signs of this time? SABINE.

“This kingdom of grace,” as Lisco of Berlin says, “is to extend to all men, as it is conformable to the love of God, who wills that health should be extended to all, and conformable to the wants of men, who are all sinners needing redemption, and eternal happiness, but incapable of procuring it for themselves.”

THE RAIL, ROAD.

Messrs. Editors :—Though I do not imagine that the Directors of the Rail Road Company were influenced in their late regulation respecting Sabbath trips by the desire or the expectation of praise, yet it is not less the duty of every christian, and every well wisher to the morality and prosperity of the community, to give honor where it is so justly due.

From whatever motive they may have acted, they have acted well and wisely.

If Sabbath trips have been discontinued on the ground of christian duty, what *christian* will doubt whether such obedience to the commandment of Heaven, will result in the more permanent utility, and increased prosperity of this most laudable design? and whether in his own way, and his own time, the Lord God of Sabaoth will honor those who honor him.

If in this arrangement, regard was had merely or principally to the welfare of the company itself, who that has attentively observed the influence of a seventh day rest, upon individual, social, and national prosperity, upon individual, social, and national health, peace and happiness, will not allow the wisdom and expediency of this regulation? For the sake of the hands employed, the animals engaged, and a view of the oversight required, and all the care and bustle which are occasioned, in the daily prosecution of all the necessary movements, was not a day of rest absolutely needed? Old Isaac Walton, the coach driver between London and (I think) Oxford, has been able for thirty years, without sickness or accident, to fulfil his daily engagements, and simply because he lay by every Sabbath, and thus both he and his horses were refreshed, and all things in fit readiness for their week's "wear and tear."

And finally, if the Directors were led to the adoption of this arrangement, by a polite attention to the expressed wishes of many of their fellow citizens, and the ardent desires of very many more, have they not acquitted themselves as gentlemen; do they not claim our thanks, and will they not be held in higher estimation by every true christian, as they certainly shall by

THE WRITER.

SERIES OF ARTICLES

ON

D U E L L I N G .

BY REV. THOMAS SMYTH, D. D.,
Pastor of the Second Presbyterian Church,
Charleston, S. C.



SERIES OF ARTICLES ON DUELLING.

THE LAW.

There is a law so old that the memory of man runneth not to the time when it did not exist; and so universal that the nation, tribe, or people, under the whole heaven has never been found among whom it was not in force; and so accordant to the best judgment of the best and wisest of mankind as never to have been controverted by any school of philosophy or by any legislative forum of the people.

That law is—*Thou shalt not kill.*

This law was originally given by God. He alone is *life*; its origin, source, and giver, its preserver, ruler and end. As all life, therefore, is a participation of his infinite life, its enjoyment is the most precious and priceless gift enjoyed by any creature, and its regulation is a divine prerogative, interference with which is impious treason against the Divine majesty.

To kill, therefore, except as permitted by God, is by his own frequent and express declaration, to be excluded as a traitor from the kingdom of God in heaven.

This law was also established by God in his kingdom on earth. In all ages, in every land, under every dispensation, this law has been carved upon the portals of the church of God, proclaimed from every pulpit, engraven on every altar, and embodied in the solemn covenant of membership, and in the fearful anathema of excommunication. The wilful murderer, whether of himself or of another, has never found a sanctuary at any altar of God, nor in any city of refuge sanctioned by any portion of the church of God on earth. Anathema maranatha has been his dreadful sentence. He is driven forth accursed to wander as a branded man, a vagabond upon the earth.

This is, also, the law of universal humanity. It is written by the finger of God on the very tables of man's heart, which, with instinctive indignation, crieth out for vengeance against the man by whom man's blood has been unrighteously shed. This is the law therefore of universal society—a chief corner-stone in the very foundation of all law, government, order, and peace, among men. And God, who declares this to be his will and intention, has also so ordered it in his providential government of nations, that the repeal or practical neglect and violation of this law has entailed manifold misery upon every community that has suffered this law to be violated with impunity, or with disproportioned penalty, or with unexecuted statutes.

This is also the law of Christ, and of christianity. Christ has not destroyed but fulfilled, magnified, and most fearfully enforced it. By his own death he has demonstrated the inexorable necessity of death for the violation of this and every other law of God, and that the blood of a fellow man shall be required of every man on whose skirt it is found. Exclusion from salvation, as certainly as from the church, is the portion of every bloody and murderous man, for he that said, do not commit adultery, said also do not kill. Now if thou commit no adultery; yet if thou kill, thou art become a transgressor of the law. See James, ch. ii. 11. See also ch. iv. 1: 12; and Rev. xiii. 10; Rom. iii. 13: 18.

This law is spiritual and not technical. It lays its mandate upon the heart, upon its spirit, principles, opinions, codes of honor,—upon pride, passion, retaliation and revenge—upon every thing in thought, purpose, word and deed, which would lead to murder. Thus is it interpreted and enjoined by Him who is to be our final Judge. “Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”

This law is positive as well as negative. It not only condemns all that is injurious, and which tends to the provocation and death of others, but it requireth that we shall not retaliate evil for evil, so as to provoke further evil. “Ye have heard that it hath been said an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.”

This law peremptorily forbids any man to avenge his supposed wrongs however certain they may be. It says, “avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay saith the Lord.” “And

Christ said unto them (the soldiers who demanded what shall we do) do violence to no man." "See that ye render not evil for evil with any man."

Nay, this law requires of every man, on pain and peril of damnation, that he shall return good for evil, kindness for hatred. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

This law is also imperatively binding upon accomplices as upon actual murder, upon seconds as upon principals. It says, in all its immutable authority and eternal sanctions, thou shalt not kill, nor do anything that may lead to the killing of thyself. Thou shalt not do anything that will kill or that may possibly lead to the killing of thy neighbor. Thou shalt not be accessory to anything that may terminate in the killing of thyself or thy neighbor. Thou shalt not assist, or advise, or aid, or abet, or provide or prepare arms, load or hand them, or in any way or in any degree co-operate in measures that may lead to the killing of thyself, thy friend, or his and your enemy.

We have given a brief analysis of the universal, immutable, heaven-guarded law which says, *thou shalt not kill*. This law is Divine, and cannot, therefore, be altered by any human authority, legislation, or codes of man's devising.

It is absolute and can, therefore admit of no exceptions, beyond such as God its maker sanctions and requires—as in the case of manslaughter in self-defence, and defence of country and of family.

This law is also embodied in the common and statute laws of the country in which we live, and of which we are either by birth or by naturalization, citizens, component members, equal partners and individual sovereigns entrusted with the formation, preservation and inviolable execution of its laws and in this way responsible for its peace and prosperity, purity and security. Now of these United States, of every individual State, and of this State in particular, this law is fundamental. The infraction of it is a capital offence, a felonious crime, a deadly stroke at the very life and majesty of the sovereign

commonwealth. Where any mitigation of this law has been unwisely made, it has redounded to the manifest injury of the State and the increase of crime as in Wisconsin and Massachusetts, and a return to the stern severity of the universal law has been rendered a measure of absolute self-defence. The law of murder is also defined and guarded in this and in every State in the Union against all private codes of honour which might provide exemptions for the gratification of the revenge, retaliation or redress of real, supposititious or imaginary wrongs, by any individuals who may arrogate to themselves the authority, supremacy and prerogative of the *divine, the universal, the immutable, the absolute and exceptionless law of murder*. Duelling is branded as murder, as causeless and inexcusable and degrading murder by the common and statute law of this State and country.

This law of murder is based, as I have said, upon the principle that the life of man is his most invaluable possession. Not that life is invaluable and man's dearest blessing in itself considered, or in its relation to the body and to this present transitory world. In this view man's life is reduced to a comparative littleness and worthlessness. But when we consider life as a participation of the divine nature, and as that precious yet priceless gift on whose use or abuse depend the future and everlasting happiness of the soul, or its interminable duration of ever augmenting misery, then it evidently becomes the thing of greatest price, the whole creation round. As involving, therefore, in itself the eternal issues of heaven and hell, God has reserved the disposal of life and death to himself as his own exclusive prerogative, and has only, by express authority, given to society power to destroy it in cases where the very life of Society has been and is still endangered by bloody murder.

The law of murder, therefore, in all its principles and in its authority, spirit and penalty, is plain, palpable and uncontrovertible. Heaven and earth, nations and governments, may pass away and be transformed by manifold changes, but not one jot or tittle can ever pass away from all that is required, forbidden and denounced in this inviolable law.

THE MAGNITUDE OF THE EVIL AND THE ONLY REMEDY.

We have pointed out in two previous articles the law of murder. To destroy the life of a fellow-being unlawfully is murder. About this law there is no ambiguity. In regard to it there is no conflict of opinion. On this point, no oracle is dumb, dubious, or contradictory. Whether we ask at heaven's shekinah, we find it written in the archives of eternity. Whether

we listen to the utterances of God on earth, it is among the very first "great things spoken unto men." If we dig deep into the depths of our own hearts, it is found there to constitute a foundation-stone in the spiritual temple. If we fly to the uttermost parts of the earth, behold, there is no speech nor language where its voice is not heard. And if we descend into hell, we see the prison-house it has prepared, and the victims it has incarcerated, and hear the weeping, wailing, and gnashing of teeth which attest in fearful emphasis its immutable and immitigable penalty.

If, therefore, there is any thing abstractly and absolutely true, sacred and divine, it is the law of murder, in all its length, breadth, height and depth. This we are sure is God's law—a law affecting God's prerogative as the author of life, the arbiter of life and death, and the Sovereign ruler of the Universe.

To be guilty of the infraction of this law, or to encourage, foster, and protect the violators of it, is to usurp the authority of God, which is impious treason. It is to gainsay God's will which is to make God a liar. It is to challenge God's power, and thus, in mad rebellion, arm Him against us, make him our enemy, and draw down upon us the thunderbolts of his Omnipotent wrath. It is to overthrow the fundamental principle of God's dominion, which is obedience to his Sovereign will—to endanger the peace, order and happiness of the universe, and to introduce the spirit of insubordination, anarchy and wild confusion. God, therefore, has made it very sure, that He will not hold him guiltless, who either perpetrates the crime, or who connives at it, counsels or approves it—for, in the judgment of heaven, "as a man thinketh in his heart, so is he."

And as God has made the peace, prosperity and happiness of society to depend upon law and order, and pre-eminently upon a sacred regard to the life of men, and the strict, literal and impartial fulfillment of the law of murder, it is made the duty of every citizen to exert all the power of his opinion, influence and example, to put down all infractions of it; to visit upon all offenders against it the frown of indignant rebuke and scornful contempt; and to secure the enforcement of the law—the law both of God and men—in its uttermost penalty. This is not merely his privilege and his right—it becomes his solemn duty. He is a witness for God, and the representative of his own interests, and those of his fellow-commoners in the great republic, and connivance or silence on his part is complicity in the guilt, and participation in the evil which must ensue when God, as he surely will, requireth the past and visits upon all, the iniquity which is allowed by a perverted charity to foster and corrupt, and breed plague and pestilence in the whole community.

It is in this aspect of the subject, I have consented to utter my voice on the crime of duelling.

So long as society is composed of men, who are, in great part, impenitent and unregenerated, and unchristian, "murder will be in their heart," and they will be ever ready under the overpowering influence of pride, passion, envy, jealousy, and revenge, to demand the life of any man who stands in their way, who thwarts their ambitious schemes, or impedes the gratification of their selfish, sensual or devilish purposes. This is notoriously true. Men's throats are naturally, as God testifies, an open sepulchre, and are ever ready, when convulsed by the earthquake violence of passion, to swallow down, and close again over their buried victims. We hear men every day, in every place, and under the most trivial provocations, consigning men to hell, and imprecating upon them that damnation, which, if they had the instant power to inflict, would be their instant doom.

The same is true of adultery, fornication, uncleanness and agrarian dishonesty. Men, that is impenitent and unsanctified, only want opportunity, and the covert of some protecting "code of honor," erected and sustained by some influential portion of the community, to perpetrate their deeds of darkness, to violate the chastity of wives and daughters, and to glory in their shame.

The tide of corrupt human nature runs as strongly in these foul and polluted channels, as in that of bloody hatred and revenge. The authority of divine and human law is no stronger in prohibition of the one class of crimes than the other. Thou shalt not steal, Thou shalt not commit adultery, and Thou shalt not kill, are uttered by the same voice, guarded by the same sanctions, and made equally essential to the temporal and eternal welfare of men. The violation of any one is just as criminal, as immoral, and as "cursed" as of the others. And yet, such is human nature, that the violation of each of those commands may be sanctioned and made even honorable by a "public opinion." It has been so, and in communities not barbarous but civilized, enlightened, free, aye, and conspicuously brave. And if, therefore, "a public opinion" of "honorable men" has failed to make theft honorable, or adultery proper, fornication genteel, or prostitution virtuous, neither can it now, or here, or ever, make murder lawful, duelling gentlemanly, or patriotic, or "the code of honor" any other than the system by which sinful and God defying men may carry out the fiendish malevolency and satanic pride of heart, and at the risk of suicide, commit murder by rule.

And as the open perpetration of crimes by honorable men, under the sanction of codes of honor against the chastity of

our wives and daughters, is only held in check by the powerful curb-chain and bit of the open and unmitigated condemnation of every virtuous citizen branding the perpetrator as a doomed man; so is it that duelling must be driven back to the dark places of the earth, from whose superstitious barbarism it emerged, branded as an outlawry upon society, and as inexcusably and desperately wicked.

We address not therefore duellists, nor those who would even be a party to their murderous schemes. We address those who are opposed to duelling, who regard it as at once a violation of the laws of God and of man, as dangerous and degrading, and as dreadful and distressing in all its consequences. You have each of you, readers, a name, position, influence and opinion. Now, from each one of you, as from a centre, may go forth in every direction, circles of power widening to the very circumference of society, and affecting opinions all around you. Be firm in your conviction of the sinfulness and criminality, and inhumanity of this Draconian code. Be resolute in denouncing it. Call it by its right name. Be not mealy mouthed. Make no apologies for it. It is Golgotha—a place of skulls. It should never be decorated with flowers, for they are skulls of victims immolated upon profane altars. Let it then be called—the field of blood, the valley of slaughter, the very Gehenna of society, whose luried flames strike terror to the heart.

Only do this as a father, a mother, a brother, a sister, a friend, a citizen, and you will do much to dissipate the fictitious fog of a supposed public opinion, to clear the moral atmosphere, and to hang up in its hideous features the monstrous idol, on whose bloody shrine so many noble victims have been offered up.

Above all, thou maiden, damsel—thou belle of beauty—thou idol of the heart—thou queen of a transitory reign, whose scornful laugh is the poison of asps—whose frown is death—whose idle gossip and jeering taunt outweigh all conviction and reason, and transforms even cowardice into reckless bravery—take heed and beware how thou takest up the devil's cant, and by a thoughtless witticism, settest on fire the slumbering flame of revenge, thereby bespatterest thine own garments with blood, that will clothe thee with widow's raiment, wring thy heart with sorrow, and plant thy dying bed with the thorns of vain and remorseful regrets.

DUELLING BARBAROUS.

Brothers by brother's impious hands are slain!
 Inhuman code! how savage is thy reign!

It is not our purpose, by any means, to attempt a full, formal or historical discussion of the subject of duelling. We will only present a few thoughts on a few of the aspects in which it presents itself to our mind; a few counts in the indictment which in the courts of heaven above and of conscience and reason on earth we bring against it, and any one of which ought to secure an instantaneous verdict of guilty from the heart and conscience of every reader, and secure the sentence of death against it. Yet reader, (and thou lady reader in particular, for on thee, after all, depends the fate of this prisoner at the bar) let that conviction take possession of thy soul, and let it come forth in the open confession of thy mouth, and let the echo sound aloud through all the court—guilty, guilty, guilty. Let no palliations be admitted, no recommendations to mercy be added. Let woman, as she ought, head the jury, and let her melting and all-powerful words pronounce the unconditional sentence—guilty; and then will be heard ere long the solemn sentence of the judge—that very public opinion now so misrepresented and abused—condemning the prisoner to be hung in chains until he is dead, dead, dead—and then to be left blackening and bleaching in mid heaven a spectacle of horror to God, to angels, and to men.

Our first charge, then, against duelling is that it is barbarous. In its origin it is rude, lawless, uncivilized, and in its spirit cruel, fierce, inhuman, brutal and savage.

We do not of course use the word barbarous in the sense of vulgar, low, base, ungentlemanly, dishonourable. The very mention of its constitution is a refutation of such a slander, for it is "the code of honor," and the slightest reference to the character and condition of the parties who have received, adopted, and sacrificed their own life, or the life of others at its bidding, will at once give such a base-born slander the lie direct. For have not these been one and all "honourable men?" Dare malevolence itself charge any of them with unworthy or hishonorab!e practices? Would we be believed by the most credulous were we to impute to any of the men who have adorned the rank of duelling, and who now adorn the catalogue of its illustrious martyrs and shine as stars in the firmament of its glory, such low and sensual vices as impurity, adultery, gambling, drunkenness, idleness, prodigality and such like? That would be a contradiction in terms, and make dishonourable, base, immoral men the representatives of a code of honor and members of a caste all whose fraternity are honourable

men! Besides it is only fair to judge a man by his own standard of right and wrong, honourable and dishonourable, and by this rule such men must be adjudged "honourable!" They are just that and nothing else. It is true such is not the general opinion concerning them. When spoken of as a class they are commonly described as irreligious, profane, sensual, proud, free-thinkers, free-livers, free-drinkers, and free-lovers. Nor is this the representation of calumnious and spiteful witnesses. Rousseau, Montaigne, and men of their stamp, who certainly had no puritanic scruples to overcome, represent "duelling as the shield which liars and other persons of base mind hold before them to protect their ears from the truth and from learning the contempt in which they are held by their superiors in virtue and in wisdom."*

Such representations, however, must either arise from partial observation; from the extraordinary corruption of the society in which these authors mingled; from the fact mentioned by Montaigne, that even tradesmen, the refuse of society, and every body, were, in some countries, permitted to settle their differences by the duel; from the additional fact that pistols instead of swords are now the weapons employed and which were considered most base, dastardly and vulgar, by the true nobility of the early duel; or from the explanation given by Locke, who instances in duelling the relative nature of certain actions as made up of a collection of simple ideas. "Thus," says he,† "the challenging and fighting with a man, as it is a certain positive mode, or particular sort of action, by particular ideas distinguished from all others, is called duelling, which when considered in relation to the law of God, will deserve the name of sin; to the law of fashion, in some countries, valour and virtue; and to the municipal laws of some governments, a capital crime. In this case, when the positive mode has one name, and another name as it stands in relation to the law, the distinction may as easily be observed as it is in substances, where one name, v. g., man, is used to signify the thing; another v. g., father, to signify the relation."

This explanation of Locke, like his entire treatise, is very perspicuous! Duelling "*in its positive mode,*" that is, *in plain terms*, is murder, and duellists are murderers, but *in its relative and fashionable mode* it is the code of honour, valour and virtue, and duellists are all necessarily honourable men, *Q. E. D.* But however this may be, it is not our present business, and we neither affirm nor deny, but leave our readers to their own opinion. We employ the term barbarous in the sense of

*Nouvelle Heloise, part 1, letter 57.

†Human Understanding, b. 2, ch. 28, sec. 15.

savage, uncivilized, untamed, ferocious, inhuman, fell, ruthless, sanguinary, blood-stained, blood-thirsty, blood-minded, or as Montaigne defines it, "that malicious and inhuman animosity which is usually accompanied with a feminine weakness."

What we affirm is that the duel is the offspring of a barbarous, heathen and superstitious state of society, and is, therefore, unworthy of, and inconsistent with, a state of christian civilization.

Duelling was altogether unknown among the civilized nations of antiquity. They had their duellum. Of this we have frequent descriptions, as Homer and Virgil, and an illustration even in Sacred history in the case of David and Goliath. But this was a representative combat, a warlike and heroic display of valour, by which contests were often terminated, the lives of hundreds or of thousands saved, and peace restored. This contest was public, and in the name of the community; in vindication of public and not of private honor, interests, and rights; in the presence of the assembled armies; and surrounded by all the halo and glory of patriotic self-devotion.

The only thing analogous to the duel among the ancients, was the gladiatorial duellum. This was a contest for life between two persons, men or (as was also the case) women, and exhibited for the gratification of spectators. The practice was long unknown to the Romans, and was only introduced with growing corruption and barbarity of spirit. Notwithstanding the infamy and degradation they involved, they multiplied to such an inconceivable extent that during the triumph of Trajan, which extended over 123 days, 10,000 persons fought, out of whom 1,000, together with 11,000 wild animals, their companions in honor, were killed. These barbarous exhibitions continued to be exhibited until the time of Honorius, when the growing influence of christianity led to their suppression.

With the corruption of christianity and the re-ascendancy of barbarism, gladiatorial fights were restored under the form of tournaments and duels. They no doubt came to Rome from the fierce barbarians they from time to time conquered, who doubtless brought with them their barbarous temper and customs.

Barbarism is that condition of society in which brute force, physical strength, and animal courage take the place of law, order, and constitutional government; in which might therefore, makes right, and the individual is the only state; where superstition with its belief in and dread of evil spirits and inferior deities, enslaves the human mind to chance and fate, and witchcraft and a thousand errors; and where brutality and

good fortune take the place of character and give man position and influence.

Among all the Northern nations, therefore, and our forefathers in their heathen blindness, appeals were made to heaven in all matters of controversy and quarrel through the means of combat or of some kind of ordeal as the drinking of poison, passing through the fire, holding burning lead, &c. From these tests none were excused except women, sick people, cripples, and persons over 60 years of age, and the party vanquished, if not killed, was often punished by hanging, beheading, or mutilation of members. In such a state of society it was therefore, clearly impossible to prevent a brave man or an overpowering bully from resenting a supposed injury which he had himself perhaps provoked by a display of his skill and intrepidity.

An amusing story of one of these lawless duellists is given by Mallet in his *Northern Antiquities*. It is the story of Kormack and Tintein. From this it is very evident that duels of different kinds, with their acknowledged code of honour, seconds, rules and weapons, were about the same then as at the present time. Neither would it be difficult to find a parallel to the character of the parties and the occasion of their quarrel, in many modern combatants. Tintein it seems had as a wife a woman, who though not remarkable for chastity, (for on one occasion Kormack found her fast asleep in the arms of a sea-rover whom he instantly killed while he was yet dreaming) yet loved her husband after a sort. Kormack, however, loved her too, and had the audacity on several occasions to kiss her. For this and other improper familiarities Tintein—though very reluctantly—for he was a quiet peace-loving man, felt constrained to challenge Kormack, who, although Tintein had at considerable expense got his sword rendered invulnerable by an old woman, a Sorceress, completely disabled him, and left him sprawling on the ground. Of course both parties and their friends, including the fair Thordosa, were honourably satisfied and continued thereafter on the same terms of love and jealousy as good friends as ever.*

Occasionally, however, in those days, when the code of honor was in its golden age, the duel became a *melee*. Such, *Ukrain* informs us, was common among the ancient Poles, and in later times seconds were obliged to fight as principals, and sometimes two or three on a side, until honourable satisfaction sufficient for any gentleman, was afforded. In private quarrels, says *Sieur de Beauran*, they were not obliged to seek satisfaction for the wrong done them, man to man. When they think themselves injured, they gather all their friends, and the most reso-

*Mallet's *Northern Antiquities*, p. 325, 336.

lute of all their vassals, and march out with the greatest strength they can make to attack and worst their enemies wheresoever they can meet them, and do not lay down their arms till they have fought, or else some friends have interposed and reconciled them, when instead of a scimitar being put into their hands a great glass full of liquor they call *toquay* is given to drink one another's health. The endeavours made in those days to secure,—*what is now grievously and unjustly neglected*—that is, equality, fairplay, and even chances, is illustrated in the following account which Dippon relates. He says that while at Padua he heard it delivered by the celebrated Ferrarius to his students. It is an account of a duel, or monomachia, (duelling, he said, is the same with bellum or duellum) between two fellows who were thus pitted to fight. "The hair of their heads was cut off, that there might be no spell in their hair; their nails were cut, and their habit was of leather; then a tub of grease was brought, with which they anointed their clothes. Each had a club in his hand, of the same length and weight. Before they fell to blows, they were both sworn concerning the matter of their strife; one swore the thing was true and the other denied it upon oath. Sugar was set by them to refresh themselves when they were at any time weary."

Such then, as South called it, is "the infamous original" of duelling. From such customs, vile as they were, was this valour first begot. Even in its natural relations to a barbarous age, and to that savage ferocity of temper which led even women and children eagerly to throng and delight themselves with such bloody spectacles—it was, nevertheless a vile and abominated thing. Those who were associated in the fraternity of duellors were generally base born, slaves or abandoned wretches, and for any nobler born to stoop to the infamy involved public degradation. The Lombards also, even while they permitted them, branded them with marks of infamy. They declared "it an impious law, even so, because the corruption and vice of the nation was too strong for them, and beyond the control of remedies."

Duelling then is barbarous. It was begotten in a barbarous age, tolerated while condemned by barbarous hordes, or permitted among the refuse of society to gratify the brutal appetites of a ferocious mob. But in all these cases it was open, public and controlled by authority, and regulated by such laws as existed.

With christianity, however, it found neither favour nor toleration. It was at once, and every where, and always, condemned as diabolical suicide and murder both of body and soul. She denied to parties engaged in it not only the privileges of the church while alive, but also of christian burial

when dead. And although while the christian church wandered through the dark ages, herself shrouded in superstition, she cherished, under the form of chivalry, the very demon she had endeavoured to exorcise, yet with returning light and purity and power, she again denounced as simple and inexcusable murder all forms of private revenge and unlawful taking away of life. And so effectually had the united voice of all christian churches prevailed, that the Council of Trent declared that "the detestable custom of duelling which was introduced by the devil, that by the bloody death of the body he might also secure the destruction of the soul, was almost exterminated from the christian world."

Alas that the prophecy has remained unfulfilled. A licentious and sceptical age again opened the flood gates of the natural barbarism and savage selfishness of the human heart, and again flooded the world with many of its ferocious customs. Men again became enemies, and went about their daily business armed. Murders by assassination, poison and duelling, became fearfully common, and threatened the extinction of society.

Pure and undefiled christianity again came to the rescue. Christ was restored to his dominion and man to his glory. A sense of personal responsibility and obligation to Christ; the recognition of his absolute and supreme authority; the perception of the speakable value of life, and the infinite misery of damnation; the creation of public opinion as a silent tribunal for the condemnation of public wrong and the ultimate justification of character against slander and misrepresentation—these and other elements of christian civilization have done much to secure the very general abandonment of the barbarous practice of duelling.

Its recognized existence in any community is a proof that just to the same extent atheistic scepticism—practical at least—prevails, and with it the indulgence of the natural barbarity of the sinful, selfish, and proudly vengeful heart.

And is it not to the shame and reproach of our christian civilization it exists? It is not courage. It is not patriotism. It is not magnanimous. It is not wise or rational. It does no good. It works incalculable evil.

Washington was courageous, Washington was a patriot, Washington was magnanimous, and Washington lived for his country and contended even unto death for her independence, liberty and glory. And yet Washington was no duellist. Washington ridiculed duelling as absurd, unpatriotic and ungentlemanly. He employed every means to discountenance it. He made most strenuous and successful efforts to restrain LaFayette from an intended duel. Washington declared that duel-

ling "*exploded by the rest of the world finds a refuge in the sensibility of your nation (that is France) only.*"

Alas, banished as an outlaw from that chivalrous land, it has found a refuge here! This spirit of barbarism lurks in the blood that circulates in our veins and only requires to diffuse itself through the body politic to imbue it with the life, character and principles of unchristianized barbarians. This leaven of barbarianism preserved by Satanic witchery, and again inculcated into the mass of our society, has in itself power to diffuse its contaminating principles until if not eliminated in time it would assimilate it to its own original properties. Duelling is a plague spot on our otherwise healthy body, and if let alone and not cauterized and utterly exterminated, it has power enough in its congeniality to a corrupt nature and to overmaster civilization.

DUELLING ABSURD.

'Tis hard, indeed, if nothing will defend
Mankind from quarrels, but their fatal end;
That now and then a hero must de cease,
That the surviving world may live in peace.
Perhaps, at last, close scrutiny may show
The practice dastardly, and mean and low;
That men engage in it, compell'd by force.
And fear, not courage, is its proper source;
The fear of tyrant custom, and the fear,
Lest fops should censure us, and fools should sneer,
And force to trample on our Maker's laws,
And hazard life for any or no cause.

We remember once asking a man on the road, which was my right way, and was answered, "Very well, I thank you, sir." On another occasion, in reply to the interrogatory, who lives in that house? the answer was, "Why, to be sure it is an ass." The fact was, that the man was deaf, and therefore his replies were *ab surdo*. But the *actions* of a deaf man, when he presumes upon his hearing, are as absurd as his speeches. And so, also, are all the words and actions of men generally, when they are in contradiction to the principles they profess, the obligations they have assumed, their everlasting destiny, and their present relations to society as a christian civilized community.

What might be in some sort in keeping with an uncivilized barbarous condition, would be absurd and ridiculous in a refined, peace loving, industrious and unwarlike age. The harlequin fools as pages to the rich, and wandering hordes of lazy, licentious and bullying knights, maltreating, waylaying and prostituting as the pleasure took them, and as opportunity afforded, would surely meet with a sorry welcome in this active, busy, literary, and at least outwardly moral age.

But is duelling—which is an appeal to arms instead of laws; to private revenge instead of public opinion; to brute courage

instead of moral principles; to the accidents of chance instead of the sure demands of an all-wise and all-embracing Providence; to the judgment of a few against the wiser convictions of the many; to the fearful hazard of soul and body, of life and love, of fame and fortune, of damnation and everlasting shame and contempt—and all this upon the uncertainties of an hour, in the face of God's fearful threatening, man's own condemning, the protestations of law, the universal sentiment of the wise and good, the pleadings of parental affection, and the inexpressible and inviolable urgencies of a wife who may be made a widow, and children who may become orphans—is this custom not as morally monstrous, unnatural and absurd?

In a matter of opinion, of taste, or fashion, men and women may be left to that love of variety and change, which is natural to all—no injury being done to man, nor disobedience manifested to God. Men may wear turbans or pyramids, caps or beavers on their heads; or bandage their legs in tight compress gear, as if to support their tottering imbecility, or environ them with dimensions of broadcloth, which, like charity, can cover a multitude of defects. And as there are many men of many minds, every one may be left to cut his cloth according to his own figure—for if really *a man*, he is “a man for a’ that.” And our gentler sex, also, may in like manner indulge their more volatile and illimitable fancy—crown their heads with horns, or grace them with specimens of needle-work, hanging, as if blown backwards by the fitful and jealous air, to uncover Nature's own head-dress to the admiring gaze. She may extend the periphery of her dress to the dimensions of a hog'shead, or circumscribe it within the limits of a churn-staff, (if that common implement of former household industry is known in these days of fashionable idlesse.) Woman, we say, may do this (provided she does not come within the Apostolic prohibition—which, we confess, we dare not say, is not the case;) because, let woman have a handsome person, a graceful manner, and a cultivated and refined mind, and whatever garb she wears, whether homespun or satin, she is attractive, and “when unadorned adorned the most.”

But in morals, in truth, in that honor which is the livery of heaven, there is and can be, but one standard, immutably the same, encircling man in every age and country like the horizon, the atmosphere and the heavens above him. And in an age and country like this, to attempt to revise and perpetuate the barbarous and heathen iniquity of gratifying private revenge by the murderous duel, is therefore no less absurd than it would be to deck our social festivities with the head of a wild boar yet reeking with its own blood, to adorn our tables with skulls and scalps, or to grace our social re-unions with a victim tied and

bound—the cutting of whom while alive peacemeal, might add to the hilarity, and give emphasis to the vocal harmony of the evening.

Brute courage is no longer a virtue, but a vice—the dagger of an assassin, the vulgarity of the bully and the prize fighter. Superstition can no longer lend mystery or enchantment to the club of Cain or the murder of Abel. Ignorance can no longer shroud in mystery deeds of darkness and of death. Nor can lawless force any longer justify Ishmael in living as a bandit in society—his hand against every man, and every man's hand against him. Neither can society any longer by the judicial combat, or the trial by poison and fire, appeal to Heaven to justify the innocent and punish the guilty.

Duelling, therefore, is as *absurd* as it is impious. Were it not for its murderous import and its often tragical end, it would in all cases be as in many cases it is, the subject of derision and contempt, a harlequin in a comedy of errors, or a fool's cap upon a monkey's head.

The duellist must have an end, which he expects to accomplish. He is sane, acute, and often crafty, and always self-wise and self-interested. He wishes (where he is not a mere bullying coward, relying on superior tact, coolness and courage, to maim or kill his adversary,) to refute some scandal, silence some calumny, or arrest some injurious procedure?

Does he, then, secure this by giving or accepting a challenge, by a mock combat and a superficial explanation,—by his own injury or death, or by that of his adversary? By no means. He does not refute the scandal—he gives it emphasis. He does not lessen its character—he magnifies it into paramount and supreme importance. He does not arrest its progress—he gives it currency, attaches it to the wings of the wind to be borne by every breeze to every land. He does not exterminate the evil root—he sinks it deeper into the earth, gives it vitality, and makes it immortal as a nursery tale. He thus gives importance to the offence, though puerile and childish, and equality and character to its author, though weak, effeminate, vile or worthless. He implies by his course, either that the scandal is true, or that he *fears it may be thought so*. He leaves the matter thus magnified, and its evil perpetuated *just where it was at the outset*, to public opinion, to the tittle tattle of the tea-table and the parlour, the words on change, to the parley in the street, to the grave discussion in the kitchen, and the wise and hiccupping “saws” of the sip sip brethren of the saloon, the faro table and the turf. He gives to what may be the lie, the vile scandal and vulgar abuse, the solemn testimony of a martyr, and the irrefragible force of a conviction stronger than death. He does not even secure the fiendish satisfaction of revenge, for

he may sell his life to an infamous butcher, sacrifice himself to a seducer, a perfidious traitor, a heartless villain, or at any rate, the injured may become the victim of the injurer, and go without revenge, and with curses on his head to the awards of eternity. And all this for an offence which may, or may not, be an offence—for this is decided by every man's pride, vanity, passion, hatred or revenge. Monstrous absurdity! A man—a living, reasonable man, in a christian land, in an enlightened age, and often with an educated mind and a condemning conscience—calls upon a fellow-man to become with him a spectacle to God, to angels and to men, and the laughing-stock of hurraing devils; to sign a bond of suicide and murder; and to determine a question of truth or falsehood, by shooting at each other, dirking each other, tearing out each other's eyes, or tied arm to arm with butchers' knives in hand, (for all these and others are recognized modes of combat,) cutting from each other the image of God, and substituting that of savages or demons.

Surely, the duellist is the cheapest and meanest slave that serves the devil, and is led captive by his wiles.

"What does Satan pay you for swearing?" said the deacon to one whom he heard using profane language.

"He don't pay me anything," was the reply.

"Well, you work cheap; to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer, and lastly, to run the risk of losing your own precious soul, (and gradually rising in emphasis,) and all for nothing! You certainly do work cheap—very cheap indeed."

The duellist, however, out Herods even this Herod, for the devil not only don't pay him anything, he pays the devil with life and soul, and reason and honour, for the poor privilege of serving him.

Oh, wisdom, thou hast fled to brutish beasts,
And men have lost their reason.

Duelling, therefore, that is, the power lodged in the hands of any man for any cause he chooses to assign, to provoke another to meet him in deadly conflict, and to fight on until he is satisfied with apology or death, is just saying in other words, that the feelings, the pride, the political standing, or if you please, the good name of an individual is of more importance to the community than the lives of its peaceful citizens; than quiet and peaceful order and submission to all constituted authority; than reverence for law; than the majesty and supremacy or right, than municipal government, than public justice, than the great fundamental principle of all free government, the right of every man to preserve his own welfare in any way

not contrary to public morals and laws unmolested and uninjured.

Doubtless, in many cases, there has been insult, injury, and intolerable wrong. The right of free speech and of a free press may have been prostituted to private slander and revenge. Grant it. And can any society exist, composed of creatures such as men now are, without the sacrifice of innumerable private personal rights, feelings and just resentments? This is the very condition on which all conjugal, domestic, mercantile, and politic associations are possible in this sublunary state; and if every one is to have his own way, to do as he likes, and to resent, punish, and require even life as the penalty of every real or fancied insult and offence, all human relations are impossible, and all society of every form is an absurdity, a lie, unnatural and intolerable—might alone makes right.

God, however, has so ordered the arrangements of the world physically, socially, politically and providentially, that our moral discipline, our best interests for time and for eternity are secured by these very trials, by this patience, this endurance, this self-denial, this forbearance, this sacrifice of self. To expect, therefore, to pass through the world without injury, offence, insult, and manifold disappointments hard to bear is, infatuated folly. And to imagine that by retaliation, revenge, and the infliction of private personal and mortal injury, this immunity can be secured by every individual member of society, is the very madness of absurdity. It would convert every family into a slaughter-pen, and every community into an amphitheatre for the exhibition of gladiatorial fights, and every street and corner into a scene of personal rencounters and bloody massacres. Every house would be a garrison, every window a loop-hole, every inmate in arms, until the grass covered the streets, and the wild beasts of the desert resumed their old and now restored haunts.

You are injured, insulted, defamed, and what then? Are you to become barbarous, savage, renounce your allegiance to society, adjure christianity, challenge the fury of an avenging God, deliberately commit yourself to the purpose of suicide and murder, and the damnation of your soul? And for what? Only to declare to that public which was ready to hear you, to justify and sustain, and even ennoble you, that you have no claims to its sympathy, no character to demand its justification, no self-reliance, no conscious integrity of heart and purpose, no "assurance of a man" that by your life and conduct you will yet retort the lie, refute the scandal, and heap coals of fire upon the head of your defamer. Oh! are you brought so low, so despicably low in self estimation as to hazzard your reputation upon the fortuities of a fight!!!

You are by general conviction at least, a christian, and you are a citizen of a christian State; and yet, because injured in your personal private character, you must kill or be killed. And has it come to this? "I have never read of a duel among the Romans, and yet their nobility used more liberty with their tongues than one may do now without being challenged. Perhaps the Romans were of opinion, that ill language and brutal manners reflected only on those who were guilty of them; and that a man's reputation was not at all cleared by cutting the person's throat who had reflected upon it; but the custom of those times had fixed the scandal in the action; whereas, now it lies in the reproach."

Aristotle being informed that some one had spoken ill of him: "Let him do more," said he, "let him whip me too, provided I am not there."

And will a man lose honour and forfeit reputation in this christian age and country and community, for acting as did the wise heathen? By no means. God forbid! "The measure of honor, is the judgment of the knowing, and the pious, and the virtuous, who will value and applaud the passive magnanimity of such an one, that durst look a duty in the face, in spite of scorn, and conquer the scoffs of the world of which the most reputed for valour are afraid. All that he loses is the opinion of those who rate honour by a false rule, and measure glory by the standard of their own ignorance, vanity, and rashness: and the same persons who condemn him for this, would slight him as much for not talking obscenely, nor scoffing at religion, and whatsoever is sacred, and for not drinking himself to the condition of a barrel or a sponge; or not ripping out such hideous oaths, as might even provoke divine justice to revenge the impiety of them upon a place or a nation."

Your words have took such pains, as if they labour'd
To bring manslaughter into form, set quarrelling
Upon the head of valour; which, indeed,
Is valour misbegot, and came into the world
When sects and factions were but newly born:
He's truly valiant, that can wisely suffer
The worst that man can breathe; and make his wrongs
His outsides; wear them like his raiment, carelessly;
And ne'er prefer his injuries to his heart,
To bring it into danger.

It was a wise, a prudent, and indeed a valiant answer of a certain commander, who being challenged by one of his enemies to a duel, told him, that he would meet him in the heart of the enemy; which, to a soldier, was the true opportunity of fortitude, because indeed the scene of duty.

Yes! it is to display true courage and bravery in this age of intelligence and enlightened public opinion, not to find quarrel in a straw, but to ruling well one's own spirit, to subject pride,

passion, personal interests to society and public good, "not to stir without great argument," and to act consistently, patriotically and purely, alike independent of the favour in the persons of others, true to oneself, and having this rejoicing, however men may speak ill of you, even a conscience void of offence both towards God and man. This is "rightly to be great." This was the courage and the greatness of Washington, and of Webster. This is the courage of many now alive, who have proved that such a man may despise insult, and contemn as puerile bravado and absurdity the barbarity of a challenge, and the iniquitous absurdity of a custom establishing character by the violation of all principles of piety, patriotism and personal integrity, and at the hazzard of rushing in the company, it may be, of fools, of knaves, to a felon's death and a murderer's doom. "For he," says South, "that has not the courage to puff at all popular surmises, and to esteem himself superior to the riots and mistakes of hectors; but by a foolish facility appears and ventures his life at the word and challenge of a furious sot, whose life is not worth the keeping, falls ingloriously, and descends to his grave with the burial of an ass; shame is his winding-sheet, and the solemnity of his funeral the reprehension of the wise, the pity of the good and the laughter of his companions who can make sport at the loss of a soul, and the misteries of damnation." And is not this fast becoming the universal opinion of the world as it is announced in the following letter to his general by Joseph, the late Emperor of Germany.*

Cobbett, when challenged to fight, recommended the challenger to draw a Cobbett in chalk upon the floor, and if he succeeded in hitting it, to send him instant word, in order that he might have an opportunity of acknowledging that, had the true Cobbett been there, he, in all probability, would have been hit too. But hit or no hit, the bullets could have no effect whatever, he maintained, on the original causes of the quarrel.

"Death is not sufficient to deter men who make it their glory to despise it; but if every one who fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary men of honour, and put an end to so absurd a practice."

DUELLING ESTABLISHING AN ARROGANT OLIGARCHY.

The whole defence
Our Oligarchal tyrants have to boast
Are poor barbarians.

Among barbarians, might makes right, and strength authority and dominion. He who has the greatest share of duplicity,

*See afterwards given.

insensibility, blood-thirstiness, takes rank in the councils and honors of the tribe. Position rates by the number of human skulls and scalps with which each has adorned his wigwam, or by the size of his necklace composed of the lacerated nails of his mangled victims, interlaced with bloodstained hair.

Nor is the raw material of human nature changed with times, places and circumstances. As face still answereth to face, so does heart to heart. It is still true both of man and woman, that they are *naturally* barbarians, rude, ruthless, selfish, and ever ready to exert their power in subduing to their own interests and purposes their less vigorous and non-combatant companions. The whole process of education is adapted to the control and subjugation of this spirit, while every domestic and social institution of christianized civilization is intended to modify and mollify this natural barbarianism. But even these cannot all suffice. They serve indeed as breakwaters and levees to keep the fierce tide of pride and selfishness, and domineering haughtiness, ordinarily within their channels. But the current runs on as deeply and as irresistibly, and only wants some opening—some permitted license—some code of honor—to break through all restraint and pour its tide of devastating selfish and blood thirsty fury over our peaceful habitations, causing bereavement, bitterness and death.

So innate is this murderous spirit in the human heart, that one of the absurdities which we are told by a friend of the drama, has become ineradicable upon the modern stage (and constitutes in fact one of its prominent sources of corruption) is the stereotyped mode of fighting combats at the end of tragedies, and in the progress of melodrama. Does any body in his senses really believe that Richard and Richmond, Macbeth and Macduff, Harry Monmouth and Harry Percy, ever fought such ridiculous fights on Bosworth field, at Dunsinane and Shrewsbury plain? And yet this is always looked upon, nay, impatiently waited for, by a large proportion of the audience, as the very cream of the play; the only thing, indeed, worth going to the theatre to see. "Wake me up when Kirby dies," said the pea-nut eating critic of the Chatham pit, in New York. "Did you ever see Kirby fight? Say! Just see him once in the lay of Macduff business, when he fights three quarters of an hour, and then falls, wrapping himself up in the American flag, and dies like, &c."

Christianity, that is, personal, practical, regenerating, renovating and restraining christianity—made *personal* by faith and all-powerful by love to Christ and to men as sinners lost, ruined or redeemed—this is the only alembic which can transform the savage into a saint, the barbarian into a humble disciple, the Ishmaelite into an Israelite indeed in whom there is no guile.

and the enemy into a friend. This is the only true democratic principle, the life and soul of a republic, the leveller of all aristocratic distinctions, and the bond and cement of a peaceful and united, because obedient and law-abiding, community.

Beyond this living, loving, self-sacrificing christianity, we find the spirit and principles of an oligarchic barbarism, springing up like weeds that are germane to the soil, attaching to mere brute physical courage the name of virtue and the title of respect, and endeavouring to establish, by a code of honor, that such prowess is the cardinal principle of a gentleman. In this way is created an aristocracy of power, holding in *terrorem* their more peaceful citizens; lifting up their heads in proud defiance of the law and constitution of their State and country; treating with savage indifference the obligations of marriage, the authority and reverence of parents, the peace of families, and the order and honor of the community; giving their open and contemptuous lie to the truth, and authority, and claims, and fearful threatenings of religion; holding God and his word and sanctuaries, as a mere *brutum fulmen*, a scarecrow, a political machinery well enough to govern and keep in place women, children, and their weaker, meaner brethren, but having no jurisdiction over "men of honor."

You have, perhaps, heard of Dr. Thompson, the waggish proprietor of the Atlanta Hotel, in Atlanta, in Georgia. Well, once upon a time, two gentlemen (the one decidedly under the influence of a spiritual presence, and the other approximating the same condition) stopped at the Doctor's Hotel. In consequence of some extraordinary manifestations on the part of the "tightest" gent, he soon found himself "high into a muss" with the Doctor. His friend, however, carried him off before matters reached a crisis. After stowing him away, the friend returned, and accosting the proprietor, said very emphatically:

"Sir, you have been treading upon dangerous ground, sir; that man is not to be tampered with, sir; do you know, sir, that he has killed his man, sir."

"Killed his man!" says Thompson, with a voice like a thunder clap, and a most intense expression of contempt upon his phiz: 'By Jove! sir, let me inform you that I have practiced medicine for twenty years, and you mustn't attempt to frighten me with a chap that has only killed his man. Bah! Sir, it won't begin to do.'"

The fellow "*collapsed*," and fothwith settled his bill.

To kill a man, or to be ready to kill a man at a moment's warning, and at any place, and with any kind of weapons—provided they are sharp and deadly, and sanctioned by the code of honor, is the badge of this oligarchic class of society, the Patriotic decoration which gives notice to every Plebeian commoner

to keep due and respectful distance, to beware of his tongue and eyes and even breath, and above all things to keep from between the wind and such nobility, and avoid tramping upon their corns, which are sensitive at the distance of five yards and more.

The history of this noble race is, it is true, fast passing into the oblivious traditions of a past age. But from their portraits and the ballad poetry of the times in which they most flourished, we can easily imagine how sublimely they wore their honors, and with what a fullness of contempt they looked down upon the ignoble crowd, the mean-spirited rabble of the day. In London we are informed, these oligarchs had a club-house and association of their order, into which none were admitted but those who had actually fought a duel. Each gentleman took precedence according to the numbers he had killed or wounded, which was signified by the number of ribbons with which he decorated his breast, and by the escutcheon on his carriage. So proud were they of their "honour" that they would not even sit as peers in the House of Lords, nor visit on terms of equality with the most exalted nobles of the country. But as their overvaulting ambition led them to overleap all regard to personal security in their contemptuous disregard of death, they soon became extinct by fighting duels among themselves, the last two, like the Kilkenny cats, actually destroying one another. The breed, like that of some selfish aristocratic families, who can only propagate among themselves, became dwarfed, dwindled, and finally extinct. The celebrated eulogy of Burke on this country, led, however, some honorary member of the London club to establish such a society in Charleston, some fifty years ago or more (for history does not give the exact date) where it flourished for some time until it also became extinct by the death in a duel and the remorseful entreaties of their quondam President, who, together with his deputy, had killed many. "In great agony and conscience stricken he invoked the aid of learned divines, and calling the duellist society to his bed-side, lectured them upon the atrocity of their conduct, and begged as his dying request that the club might be broken up." "The death of this ruffian," says the blunt historian from whom we derive the account, "suppressed a society which the country did not possess sufficient morals or *gentlemanly* spirit to subdue."

There were giants in those days. The land was filled with violence and bloodshed. Many thousand spectators would assemble to witness a fight between two of these patrician gladiators, as in the case of Mr. Powel, of Virginia, who was killed on the first shot. Pistols were then called for in the coffee rooms, as coffee and segars are now after dinner, and shots

exchanged instead of toasts, across the table, as when the brother of General Delancy was killed while still occupying his seat at table. These feats of manly chivalry were exhibited also in the most public squares and streets, as at Nashville, where a gentleman gave theatrical effect to his heroic death by falling before his own door.

In those days *men* fought, not boys; and they fought to fight, not to banter, not to make a name or become notorious, or gain favour with a mistress, but because it was a prerogative and a pastime, and sometimes added piquancy to wit, point to a joke, and cogency to an argument. Thus Lord Byron and Mr. Chaworth having discussed the game laws in a warm and unsatisfactory *tete a tete*, closed their interview by turning each other into game. They agreed, therefore to fight in an adjoining room, by the light of only one candle. Lord Byron entered first; and as Chaworth was shutting the door, turning his head round, he beheld Lord Byron's sword half drawn. He immediately whipped his own sword out, and making a lunge at his Lordship, ran it through his waistcoat, conceiving that his sword had gone through his body; whereupon Lord Byron closed, and shortening his sword, stabbed Mr. Chaworth in the belly.

Such feats gave also the finest opportunities for exhibiting grace of manner and pure proportions and adornments of person. Thus we are informed that in Mr. Sheridan's duel with Mr. Mathew, the parties cut and slashed at each other, *a la mode de theatre*, until Mr. Mathews left a part of his sword sticking in Mr. Sheridan's ear.

Murder thus came to be considered as one of the fine arts, around whose ghastly horridness was thrown the drapery of artistic effect, and an aspect of gentlemanly daring of which the barefaced vulgarity of the present murtherous duel is a disgraceful degeneracy.

The aristocracy of duellers has now, however, given place to the aristocracy of genius, and of political and professional eminence. Growing civilization has outlawed it as barbarian. Reason and common sense have hooted at it as ridiculously absurd. The spirit of republican equality resents it as an outrage upon the sacred majesty of supremacy and constitutional law, to which all are equally amenable, and in obedience to which the peace and happiness of all are involved. The deepening sense of the value of life, the just rights of woman, the inviolable obligations of marriage, the holy character of parental influence and responsibilities, and the just claims of society to the living and loyal services of every citizen—these, with one voice, denounce the dueller as a suicide, a fratricide, a murderer, a felon, as perjured, dishonest, the betrayer of confiding, loving woman, and the unnatural destroyer of the hopes

and happiness of his own children. And religion, with increasing harmony of utterance, denounces duelling as an open, daring and inexcusable rejection of God's authority as rebellion against his dominion, and as a fearful challenge of his eternal vengeance.

No wonder, therefore, that men have ceased to fight—*mature, honorable men*—and that it is left to rash, impetuous and misguided youth. It is well. It is something gained if duelling has become infamous disgrace or dotard folly to men of age, character, reputation and influence. Let it also become such in all and every one who perpetrates it. For most assuredly it is the most arrogant presumption for any member of a community to assume to himself the prerogative of supreme authority for his private ends; to set at defiance the laws of the community, and thus set an example which if followed by all would at once land us in universal anarchy and bloodshed.

It is intolerable that for an authorized, say rather a denounced code of private revenge, the best, wisest, and most useful, honourable, and promising citizens are to be brought down to a level with every upstart and ambitious hectoring demagogue who fears neither God nor man, and has no regard to law, order, or the public peace and welfare, and that too even though he may be young, or without name, character, position or influence. No man, under the control of this code of honor is safe against the villainy of the most reckless and infamous scoundrel. He may refuse a challenge as an insult and a disgrace. But so long as it is *honourable* to kill a man by this perfidious *code*, he can be *posted*. He can be openly insulted and provoked. He can be waylaid and murdered, or at last, like the lamented Hamilton, be constrained to sacrifice his invaluable life to a ruffian, or like that lieutenant in the navy, who debased himself to fight the seducer of his sister and added his own death to her shame, dishonour and despair.

This "code of honor" elevates every unprincipled villain who chooses to avail himself of its sanction above his fellow citizens, by granting to him liberty, with impunity, to act without, above, and against all law as it is provided for the community at large. That law every christian, every peace-loving, law-abiding, patriotic citizen feels constrained to obey for conscience sake. And hence it comes to pass that law, instead of being a terror to evil doers, and a praise and protection to them that do well, is made a terror only to the good, is made only for the righteous, while the evil and unrighteous are permitted to become pirates, murderers, and assassins under the privilege of a "code of honor" and an oligarchy of duellists.

Thus are the virtuous debased and degraded, and made subject to the capricious passions, and unchecked pride, and selfish

animosity, of an oligarchy, who, because they are not restrained by principle or patriotism, or piety, may commit murder by rule, and *honourably* desolate the homes and fill with weeping and wailing and lamentation and a lifetime of unavailing sorrow, the hearts of parents, families, wives and children.

That this is the result to which this system and code of duelling tends, and from which we are only preserved by the growing power of christian and patriotic sentiment, no one can deny.

This is its spirit, nature and working. Let it then be so understood and felt. Let it appear what it really is. Let every citizen realize that it is an outrage upon him, upon his rights and liberties, upon law and order. Let him feel that it puts the power, even of life and death, into the hand of every villain who may chose to gratify hatred, malice or revenge, or any other purpose by wielding it against his fellow-citizen.

Let it then be denounced and degraded.

Let parents so depict it to their children. Let mothers, as well as fathers, so imprint it upon their sons and daughters, and sisters upon their brothers, and young ladies upon their gallants. Then will this system sing still lower in degradation and infamy, until not only the old, and the middle-aged, and the truly honourable, but even the *young*, shall feel that a resort to the duel is not only a sin of the first magnitude, prohibited by the highest penalty, but that it is barbarous, absurd, and in diametric opposition to all his duties as a good citizen, a true patriot and an honest republican.

And, finally, when an honourable representative to Congress so forgets himself, his position, his honor, and his christian character, as not only to challenge a political opponent, but to stoop to the savage ferocity of an assassin, and post his more conscientious and rational adversary, let no splendour of talent dazzle or confound our judgment, but let his conduct be universally pronounced as we have heard it denounced even by duellist themselves, as infamous.

O, it is excellent
To have a giant's strength; but it is barbarous
To use it like a giant.

DUELLING DISHONORABLE—PART I.

Honour and shame from no condition rise,
Act well your part, there all the honour lies;
Worth makes the man and want of it the fellow,
The rest is all but leather and prunella.

Honour, like truth, justice, virtue, courage, and similar words, is relative, and therefore, variable in its quality and quantity. They all represent the highest attainments and chiefest blessings, of which men, as moral beings, can become par-

takers. They all imply an inward law, or standard by which they are at once prescribed and enforced. They all refer also to some outward standard, by which the law within is guided, corrected and made more authoritatively binding. Truth is the consistency of thought, word, and speech, with each other, and with what God in his works, providence and word, reveals as his will, and as accordant to his nature and our own, and to the relations subsisting between man and God, and man and man. Justice is the rendering to God and man what the law of truth requires at whatever sacrifice. Virtue is the actual conformity of thought, word, and action to this law from principle, and not from constraint of fear or shame. Honour is the glory reflected upon our own hearts from the approbation, confidence, and regard, which, a character moulded by truth, justice and virtue, and exemplified in pure benevolent and patriotic deeds, will inspire in all right-minded men. It is the *mens conscia recti*. It is the testimony of a good conscience, void of offence toward God and men, and ratified by the involuntary homage of earth and heaven. Honour is the sun-light in which the true, the just and the virtuous man ever dwells, the pure and balmy atmosphere in which he breathes, the fragrance and beauty amid which he ever walks, and the fountain of joy ever springing up within his soul.

Honour's sacred name, the law of heaven—
 The noble mind's distinguishing perfection.
 Better to die ten thousand deaths,
 Than wound our honour.

It is thus perfectly evident that there is an essential and inseparable union between truth, justice, virtue and honour. Honour is the bright lustre of them all combined in one crown of glory—the fruit of that tree of which they are the branches. True honour is the reflected and reflective glory of them all—giving serenity to the countenance, calmness to the voice, confidence to the gait, and a certain pre-eminence of imposing majesty to the whole man.

Such is that true nobleness of mind, that dignified respect for character, springing from probity, principle, and moral rectitude, which calls forth esteem, reverence, and “clothes man with honour and majesty.”

God-like, erect, with native honour clad.

This is the honour which accords with man as man, with man in his whole nature physical, intellectual and moral; with man, mortal and immortal; with man, as related to God and his fellows—as a citizen of earth and a denizen of blest abodes.

This is the honour to which christianity would exalt its redeemed, regenerated and disenthralled followers, and to which christian civilization is gradually elevating our race.

True courage is the offspring of this sense of the immutable and supreme claims of duty—the true principle of honour—and is the firm and unalterable determination to encounter whatever difficulties may lie in the way of duty—whether addressed to fear, timidity, or shame—with firmness, resolution and perseverance. It looks within, and there reads what is written on the tablet of the heart, and listens to the still small voice of conscience. It looks upward to God, and to his revealed word. It looks outward upon the wise and good and patriotic around it. And examining well the chart of providence and the line of duty and propriety, it fearlessly enters upon it, bating not one jot of heart or hope, looking for approbation to Him who is the same yesterday, to-day, and for ever;—riding calmly upon every storm, having its anchor sure and steadfast, because it is within the veil. Enlarged and boundless in her hopes, she is independent of transitory recompense, and looks for her final reward only in the realities of deathless glory and honour, and immortality in life eternal.

Any other honour must be unstable, because built upon opinion. Its foundation is sand, and fluctuates with every wave of the restless ocean of society. It feeds upon human praise and is therefore as feeble and fickle as its food. It follows the popular breath, and is therefore blown about by every wind. It has its root in others and not in itself, and is therefore at the mercy of every foolish jest, and the sport of every passion; acting not from fortitude, but fear; not from confidence, but cowardice. It looks not to God, but only to man; not to eternity, but to time; not to the progression of illimitable years, but to this narrow span of life. It is a circle whose centre and circumference is self. It is blind and deaf and insensible to reason and religion, and plunges madly into the abyss, and dieth as the fool dieth.

Duelling, we affirm, is dishonourable. It concentrates honour in the exhibition of brute courage, recklessness of life and readiness to kill or be killed, which are the qualities of barbarism and not of civilization, and are therefore vices, and not virtues; crimes, and not graces.

It refers the questions of veracity, justice, morality and patriotism to the fortuities of accidental circumstances when there is no longer superstition to believe in chance, or ascribe the event to super-human agencies, and is therefore at once absurd and impious.

It sets at defiance the laws which every citizen is equally under obligation to obey, and which by remaining a member of the community, the duellist is under just and reasonable obligation to preserve. He arrogates to himself the sovereign power of the State to abrogate laws and disannul penalties.

He creates an *imperium in imperio*, establishes an aristocracy of lawless force, insults the majesty of law, and endangers the peace, order and liberty of every citizen.

It not only overthrows the foundation of law, order, and government; it undermines the very foundation of all morality and religion. It makes custom and opinion the source and standard of what is right and wrong, and under its authority sanctifies and requires private revenge, retaliation, and even murder, and that, too, under the names of courage, honour, and honourable satisfaction. The same authority sustains murder and robbery among the Thugs of India, bandits in Spain, assassins in Italy, pirates in China, free-love in France, thievery in London, and prostitution everywhere.

Duelling gives encouragement and character to rencontres in the street, and to the use of the pistol, the dirk, the bowie-knife, the club, or any other weapon in the saloon, or wherever passion provokes to blood.

It is the manifestation of the worst passions to which depraved humanity is capable of sinking—envy, jealousy, malice, hatred, retaliation, and revenge. These, together with every other low, selfish and devilish feeling, it secretly yet deliberately fosters. It makes self a God. It makes pride the ruling principle and supreme law of the mind. Any insult offered to this Moloch demon is to be atoned for only by blood. To it the laws of God, of the family and of society, are all to be subjected, while religion, humanity and liberty are to be prostrated before its shrine, and even made to weave garlands for its brow, and offer incense at the altar. Were this system only invested with general approval, earth would speedily become a pandemonium of hellish passions and incarnate fiends.

Duelling substitutes fear for principle as the motive to all honourable proprieties of conduct. It makes men courteous and polite, decorous and gentlemanly, by the refined and gentle persuasions of the pistol, the sword, or the bowie-knife, and secures honourable satisfaction by a challenge to commit felony, and die unrecompensed.

So far as this code operates, it can only therefore make a community of hypocrites, and shams, insolence walking about in the mask of humility, pride of servility, indifference of respect, contempt of politeness, and depravity of virtue. All is untrue and unreal.

It would thus undermine all principle and all character, substitute appearances for realities, outsides for insides, negations for positive existences. Governed by this code, men are not what they are. They neither think nor feel nor speak, as they think and feel and speak. Society is a lie, a masquerade, a mere promenade. Sincerity is a thing unknown, unconceived,

impossible. Freedom there is none. Free thought, free speech, and free conduct are alike impracticable. It would terminate in the reign of terror. The community would be put under martial law, and it would be death for any free thought, or speech, or action to be found. There would be an assassin at every door, and a loaded pistol pointed at every window. Take heed and beware how, in such a society, you accept an invitation. Every feast may become a broil, every conversation end in a challenge, and every friend be converted into an enemy. Instead of bread you may receive lead, instead of a welcome a pistol, and instead of food blood. A confidential friend were an absurdity, and friendship hypocrisy, and love a Delilah's treachery. All ties of wife and children, and home and kindred, were but withs of a straw, which a spark may consume, and a word or look convert into pointed weapons of poisoned steel, which enter into and envenom the very soul. Your very clothing would become as a shirt of fire. Dishonour clad in the mask of honour would brood like an atmosphere of hell over the doomed community, inspiring every heart with fear, streaking the sullen air with flashes of fire, and filling every habitation with shrieks and despair. Such is the consummated picture of society animated by the spirit, and armed by "the code of honour." Such is the legitimate, necessary, and only possible result of the universal reception of the creed of duellists.

DUELLING DISHONORABLE—PART II.

That is honoured scorn,
Which challenges itself as honour's born,
And is not like the sire: honours thrive,
When rather from our acts we them derive,
Than our fore-goers.

It is, indeed, said that duelling tends to prevent insult, to repress arrogance, and to secure reparation for wrong.

Duelling prevent insult, and secure manly apology for hasty or unintentional wrong, and seal up the lips and silence the tongue of malicious scandal? Nay, it must provoke to injury and prevent reparation. The very cowardice and dishonourable feeling that will knowingly perpetrate, will persist in, such offences; because if it made an apology it would be through fear of a challenge, and thereby inflict the brand of cowardly dishonour. And thus while duelling leads to the preparation of dishonourable courses, by giving a license to the rash, the ambitious, and the passionate, it secures also the perpetuation of such offences, and their propagation from person to person, from family to family, and from generation to generation—revenge descending as a legacy as among the Bedouins of the

desert—the red savage of the wilderness—until satisfied with blood.

Duelling is also ungenerous. It makes a man an enemy for a word, and often because he has told the truth perhaps patriotically and purely, and it demands life, the penalty for the highest crime of which a man can be guilty, for offences often imaginary, often silly, often puerile and childish, often ridiculous, and which by their publication make the parties the sport of every wag and the laughing stock of every foolish jester. Col. Montgomery was shot in a duel about a dog; Captain Ramsay in one about a servant; Mr. Fertherston in one about a recruit; Stern's father in one about a goose; and another gentleman in one about an acre of anchovies. One officer was challenged for merely asking his opponent to enjoy the second goblet; another was compelled to fight about a pinch of snuff. General Barry was challenged by a Captain Smith for declining a glass of wine with him at a dinner in a steamboat, although the General had pleaded that wine invariably made his stomach sick at sea; and Lieut. Crowther lost his life in a duel because he was refused admittance to a club of pigeon shooters! What contemptible folly in men to risk their lives in order to settle such trivial disputes as these!

Duelling sanctifies and protects the wearing of deadly weapons, and thus leads to murder and assassination. It does so by making such weapons necessary to self-defence, by corrupting the sense of justice, the horror of murder, and the sacredness of life, and by throwing over the assassin and the murderer, the ægis of that toleration, sympathy and pity extended to the duellist.

That duelling leads to the carriage and use of dangerous and deadly weapons is beyond a question. And that the practice of carrying deadly weapons concealed about the person exerts a pernicious and debasing influence upon society is equally beyond dispute. Men would be much more tenacious of their petty privileges and jealous of petty affronts, as soon as they became habituated to the use of deadly weapons. When the passions are aroused, they master the judgment; and each temporary madman, possessing the means of immediately gratifying his brutal rage, would seize the weapon at hand and hurl death among his opponents. Thus every street broil would end in homicide, and more blood would flow in our cities from casual encounters in a single year, than is now shed in the same time by all the premeditated violence throughout the country.

Take an election day, when partizan feeling runs high, and the rival electors are heated by liquor, or maddened by declamatory appeals to their excited passions; place a loaded revolver or a knife in the pocket of each voter, and then calculate the

result! Has not man's hand ever been red with blood when he has carried the murderous weapon convenient to his clutch? The code which promotes such a method of protection is part of the Sharp's-rifle theology which has no faith in moral progress, no trust in the reforming power of christianity, no patience with the processes of human laws, but would rush through seas of blood to avenge its own fancied wrongs, and set both Providence and human legislation an example of quick judgment upon the sinner.

But further. Duelling corrupts and undermines the fundamental principle of all Society, the government of the individual by the whole, and the submission of every citizen to the laws whose inviolable supremacy is their only security, and whose observance is their first and highest duty.

Duelling also weakens and renders ineffectual the great palladium of personal liberty, equality and security, the trial by jury, rendering human life valueless; murder manslaughter, juries sanctuaries for the felon, and advocates hiring defenders who for a sufficient recompense can even guarantee *in advance* the safety of their guilty client.

Duelling infuses its moral depravation of feeling and of principle into the very elements of our nature and of the future of society. It begins with childhood. It converts home into a primary school for acquiring the arts of arrogant and proud defiance, uncontrollable temper, and instant unappeasable revenge. Children thus become champions, and in some cases assassins even at school. The habit goes with them to college, and the moral principle being perverted and loosened from the moorings of divine authority and inspired morality, they are prepared as young men to erect codes of honor which will sanction moral enormities against honesty and purity, and sobriety, and subordination, and obedience to the laws, and in cases of insulted pride, lead even to the assassination of a tutor, a professor, or, as the other day, of a fellow-student. And this home-bred spirit of proud revenge called honour, goes with many a young lady also to the boarding-school, and to the family that a sister, a belle, a wife, and a mother, she may encourage, counsel, or laugh into operation the vindictive passions of the rougher sex.

Duelling also promotes and perpetuates vice, immorality, ungodliness, and every sin. It puts it in the power of those that are so addicted to seduce and lead into their evil courses those that are otherwise inclined. Obedience to the authority and laws of God and of parents being stamped as unmanliness and want of courage, a young companion is easily tempted, by their laugh and jeers, to mingle in their evil ways, and to show his "pluck" by resenting some previously unnoticed insult, and

thus to involve himself in open and daring rebellion against God, to trample under foot all sacred reverence for law, and under the mad impulses of his godless heart, to give himself up to a life of hardened impenitency and practical atheism, his anchor gone, his compass lost, and his misguided soul driven by every wind of passion until lost upon the rocky shores of inevitable ruin. Yes! when a man can be brought to believe murder merit; revenge, virtue; retaliation, manliness; fighting—not for God or country, but for selfish purposes, and in open shameful felony—courage; then he is graduated at the Devil's college. He has taken his diploma as a God-defying sinner, and is ready at the bidding of passion and the persuasion of custom, to perpetrate any crime against society and God.

Duelling, therefore, in every way, and in every point of view, is evil, only evil and that continually. It has not one redeeming quality. It is base in its origin, its spirit, its aim, and its consequences. It implies the want of all moral principle towards God and man. It is contempt of God, dishonour to religion, treason to society, and degradation to the individual. It is arrogant presumption, intolerable vanity, and insolent outrage upon the peace and order and security of society. It is dictated by the lowest passions of corrupt depravity, which dethroning reason drag their victim by the halter of absurdity—self-condemned, condemned by men and condemned by God—to die a felon's death or live a branded man. It is a base and cowardly desertion of duty to God, to his country, to his kindred, and to his family, and that too for selfish and devilish ends. It enacts custom and private codes of honor into a standard of duty and of morals, and thus opens the way for the utter demoralization of society by the sanction of every crime and of every vice. It substitutes for principle, power; for patriotism, party; for truth, tyranny; for purity, pretence; for decision, dissimulation; for sincerity, hypocrisy; for reality, formality; for humanity, brutality; for benevolence, malevolence; for civilization, barbarity; and for christianity, atheistic infidelity.

The law of duelling is thus subversive of all personal liberty, character and independence. It deprives man of all self-respect and self-reliance. It enslaves him. It dictates to him what he shall think, how he shall act. It compels him to remain irreligious and ungodly, and perhaps to become idle, indolent, a gambler, a drunkard, profane, prodigal, in accordance with the feelings and habits of a class whose ways are the ways of death. It requires him on pain of their contempt to adopt their standard of virtue and propriety, to make offences of whatever they shall choose so to consider, and to resent them at their bidding, and to vindicate his bad eminence by making himself their tool and victim, and by becoming, at their command, the hero of a

duel. The duellist is a slave, a slave to slaves, a slave to those he in heart despises, and by whom he is in heart despised.

What is his honour? a silly, vain opinion,
That hangs but on the rabble's idle breath;
For them he courts it, and by them 'tis scorned.

We impeach duelling on all these grounds before the bar of reason, religion, and humanity, before private conscience and public opinion, as at once dishonourable, disgraceful and degrading in itself, and as demoralizing to society.

Only let it have its full course among us and it would work as it did in France in the reign of Henry IV., when in ten years 6000 persons, high and low, noble and ignoble, fell in the duel, and society was only preserved from utter annihilation by making the duel infamous, and by hanging, with their feet uppermost, its guilty perpetrators. In a similar way did Gustavus suppress it in Sweden, and Frederick the Great in Prussia. The gibbet is the proper pinnacle for the felony of the duel, and the contempt of Joseph, Emperor of Germany, its only befitting recompense from all true patriots and christians.

"Generals," says the Emperor, "I desire you to arrest Count K—— and Captain W—— immediately. The Count is of an imperious character, proud of his birth, and full of false ideas of honor. Capt. W., who is an old soldier, thinks of settling every thing by the sword or the pistol. He has done wrong in accepting a challenge from the young Count. I will not suffer the practice of duelling in the army; and I despise the arguments of those who seek to justify it. I have a high esteem for officers who expose themselves courageously to the enemy, and who, on all occasions, show themselves intrepid, valorous, and determined, in attack as well as in defence. But there are men ready to sacrifice every thing to a spirit of revenge and hatred. I despise them; such men, in my opinion, are worse than the Roman gladiators. Let a council of war be summoned to try those two officers with all the impartiality which I demand from every judge, and let the most culpable of the two be made an example by the rigor of the law. I am resolved that this barbarous custom, which is worthy of the age of Tamerlane and Bajazet, and which is so often fatal to the peace of families, shall be punished and suppressed, though it should cost me half my officers. There will be still left men who can unite bravery with the duties of a faithful subject. I wish for none who do not respect the laws of the country.

JOSEPH."

"Vienna, August 1711."

Before closing this point in our argument we would say that in it all, we refer to duelling as a system, and not to individuals

who may either tolerate, or lament its necessity, while they deplore its character and consequences. Doubtless many noble minded men have so considered and sanctioned it, and have become the victims of a *supposed* necessity, of a *fictional* public opinion, and of a moral cowardice which substitutes the fear of man for the fear of God. The character which the duel gives to that prevailing spirit of refinement and urbanity among us, we regard as a gross libel and defamnation of a state of christian progress in civilization and in sincere, unaffected politeness and mental courtesy to which the duel has not only not contributed but which on the contrary it both retards and reproaches.

The guilty mind
Debases the great image that it wears,
And levels us with brutes.

DUELLING COWARDICE—PART I.

The brave man seeks not popular applause,
Nor overpowered with scorn, deserts his cause ;
Unarmed, though foiled, he does the best he can.
Force is of brutes, but honour is of man,
This is true courage, not the brutal force
Of vulgar heroes, but the firm resolve
Of virtue and of reason.

Honour and courage are linked together. They are twin sisters, and the fair progeny of virtue. They are inseparable, and walk hand in hand, or with their arms around each other's waists, where they clasp the girdle of truth, encircling hearts of purity and gentleness.

In this world of mockeries and masks, there are counterfeits of both honour and courage, but they have only a coating of gold over a substance of brass. They are bastards begotten by barbarism and vice ; and like all strumpets, flaunt their gaudy colours, and shamelessly court the wanton gaze of those who are like minded and of like passions with themselves.

Retaliation and resistance even unto death, are not courage. They are the brutal instinct of sour and malignant passions.

The smallest worm will turn, being trodden on,
And doves will peck in safeguard of their brood.
The ungovernable will,
And study, of revenge, immortal hate,
And courage never to submit or yield

to God's authority and power, to regard it as ignominy and shame "to bow and sue for grace with suppliant knee" this is devilish. Even in devils, it is the fictitious bravery of despair, and in men it is simply ridiculous and absurd impiety,—the blind passionate stubbornness of a child in the grasp of a giant, or the insane madness of the frantic suicide.

I dare do all that may become a man,
Who dares do more is none.

Recklessness of life, and swiftness to shed blood, is savage ferocity and stupidity arising from savage fear of similar barbarities. The icy, selfish, and sensual philosophy of a profligate and atheistic age, did, indeed, galvanize this brute courage into life, but both have vanished and cannot be revived. What has this age to do with Don Quixotes, who wear their honour in their bowie-knife and pistol, and are ready to demonstrate their patriotism by shooting down patriots, and their bravery by firing into the air? Where can it find either place or occupation for flippant, self-seeking, ambitious, and coldly, vain, and cowardly cruel desperadoes, who, to win a clap, would not scruple to sink an empire, and for the sake of notoriety, would in cold blood, perpetrate felony.

Surely, what this age demands, is not impiety scented and dressed up in the uniform of courage, to tickle the fancy and attract the admiration of the thoughtless and flippant among ladies. Surely, even ladies have now penetration enough to smell the inward rottenness, and to see within the outward parade of effeminate millinery, the poverty of vice, the tattered rags of indolence, and the bloated heart of the riotous braggart.

True fortitude is seen in great exploits
That justice warrants, and that wisdom guides;
All else is towering, phrenzy and distraction.

Society now invests every man with a position of dignity, and a sphere of duty; and it crowns with the diadem of courage the man, who, against all stress, of wind and tide steers onward, well fulfils his duty to himself, his family, his country, and his God; and who, whatever scorns or contumely may beat upon him, leaves not the helm, but nobly guides his way by virtue and by honour.

Not to the ensanguined field of death alone
Is valour limited: she sits serene
In the deliberate council, sagely scans
The source of action; weighs, prevents, provides,
And scorns to court her glories, from the feats
Of brutal force alone.

Duellists are, however, of a different mind. They belong to the class of fabulous hybrids, allied to the centaurs or the cyclops of old. They have an eye large and keen enough to survey the heavens and the earth—but with this peculiarity, that it sees their own image reflected in every thing around, and perceives in every object a contribution to their personal profit, pleasure, and pre-eminence. Their minds do not appear to be adapted for reasoning. Imagination is the one-absorbing faculty they possess. They fancy that every thing that is

thought, said, or done by others has reference exclusively to them, and that they are the theme of all discourse, and the gazing-stock of all admirers. Their lives, it has been said, "are chiefly occupied in spinning round on the pivot of their own vanity, for the purpose of displaying to others the real or imaginary charms of which they believe themselves to be possessed. Personifications of the pronoun *I*, they expand and contract, swell and strut, with all the mimic pomp of complacent impudence, intent upon making a conquest of the public eye.

The best authority we have been able to consult, defines the *Genus Egotistical* to be a composition of putty, soft soap, and brass filings, kneaded together like dough, raised by a large infusion of gas, which, after being shaped, is immersed in gutta percha, to render the surface elastic and impervious; it is then varnished, bronzed, or gilded and ready for market.

The Princeton Review once, among other theological dogmas, declared, that there are three degrees of vanity. The first is slightly unpleasant—the second, disgusting; the third, and intensest form, positively amusing. In illustration of the latter, the grave Review cites the case of a man who invariably took off his hat and made a profound bow whenever he spoke of himself. The amusing form of vanity belongs to a genuine egotist. Under the powerful microscope of his own imagination, he sees himself in those grand, magnificent proportions, which it is his study to exhibit to others. "*Populus me sibilat, ac mihi plaudo,*" he exclaims, when disgusted with the dull perceptions of those who fail to discover his transcendent importance; and then sails on, upon a jasper sea of delight—luminous with the rays of his own glory; leaving the stolid crowd to gaze in wonder at the fantastic illusion.

The chief peculiarity, however, of this class of the genus homo, seems to have been in their skin which was a compound of the animal and the vegetable, having all the susceptibility of the sensitive plant, the bristling ferocity and quills of the porcupine, and the gun-powder qualities of the pistol plant, which, like a revolver, can discharge successive volleys in the face of every intruder.

The race we have delineated is now like the Dodo, extinct—and is only rarely to be seen alone in the depths of some dismal swamp, or of some field of blood, whose scent is particularly agreeable to them.

I do not pretend to give a full description, but only such outlines of the natural history of this race, as tradition has preserved.

As the duel, however, is not yet quite extinct, we can easily see how well it was adapted to a vain, arrogant, and cowardly spirit, when associated with a weak and irrational

intellect, and a phrenological development absolutely destitute of all reverence for either God or man, for law, human or divine, the bump of selfishness filling the entire concavity of the brain.

To associate, therefore, true manly courage and valour with the duel, is perfectly absurd.

Your works have took such pains, as if they labour'd
 To bring manslaughter into form, set quarrelling
 Upon the head of valour; which, indeed,
 Is valour misbegot, and came into the world
 When sects and factions were but newly born:
 He's truly valiant, that can wisely suffer
 The worst that man can breathe; and make his wrongs
 His outsides; wear them like his raiment, careless;
 And ne'er prefer his injuries to his heart,
 To bring it into danger.

Some fiery fop, with new commission vain,
 Who sleeps on brambles till he kills his man;
 Some frolic drunkard, reeling from a feast,
 Provokes a broil, and stabs him for a jest.

As for such youth whom blood and blows delight,
 Away with them; there is not in their crew
 One valiant spirit.

This witness is, we think, true to all our observation and experience.

Duelling has often been employed like the weapon of the murderer, to stifle the voice of warning, to shield villainy, to cover up iniquity, and to sacrifice patriotism to party, and even to perfidious treason.

It has been more frequently employed in the spirit of bullying bravado to intimidate an adversary, and without any anticipation of danger. There is, probably, in most cases, an expectation of apology, or compromise, and the easy parade of self-glorious intrepidity. It is very frequently the overture of cool and experienced practice in arms to one who is almost incapable of using them to any advantage. The manner in which the affair is often arranged on the field, is a most farcical illustration of the amazing readiness with which the nicest sense of honour can be satisfied, by appeasing the sense of fear. The fact, also, that the most skilful shot is frequently so unnerved, as to shoot at random, demonstrates the secret feeling of anxiety which all appearances and efforts cannot suppress.

A challenge is also often given, because the party challenged is believed to be a coward, and afraid to make his body a target. This fear is so natural to the challenger himself, that he presumes to become an easy braggart over his opponent, and particularly if he has been a witness to some deed of blood, and knows the consequences of a bullet in the head.

It is a strange quick jar upon the ear,
 That cocking of a pistol, when you know
 A moment more will bring the sight to bear
 Upon your person, twelve yards off, or so ;
 A gentlemanly distance, not too near,
 If you have got a former friend for foe ;
 But after being fired at once or twice,
 The ear becomes more Irish, and less nice.

As an illustration of the previous remark, I may mention an account given by the principal party in the affair, of a young gent who was determined to have a fight out of a certain other youngster, because, as he admitted, "he knew he was a coward." He, therefore, insulted him grossly, and refused to apologize. The other having suffered in his "good name," was only waiting for an opportunity to re-establish his "reputation," and therefore sent a challenge, which on being urged, led to a most honourable "arrangement, by which the one party was obliged to retract little or nothing, while the other resumed his position among 'gentlemen of honour.'"

We are confident, however, that in almost every case, a challenge is given and received through a weak and pusillanimous fear of the opinions, taunts and ridicule of *a few*, whose opinions are of no consequence against the loud protestations of the man's own conscience, judgment, and better feelings, and the views of the wise, the good, and the truly honourable. This, we believe, no duellist can deny. "I know," said such an one to myself, "it is in every case the result of moral cowardice."

A man is thus sometimes led by the representations of others, to interpret as offensive, what had appeared to himself only an innocent and pleasant joke, and to be thus baited like the incensed bull, so as to make a friend an enemy, and to get up a gladiatorial exhibition for the amusement of his "honourable" friends.

DUELLING COWARDICE—PART II.

True courage is not moved by breath of words :
 While the rash bravery of boiling blood,
 Impetuous knows no settled principle,
 A feverish tide, it has its ebbs and flows,
 As spirits rise or fall, or wine inflames,
 Or circumstances change : but inborn courage,
 The generous child of fortitude and faith,
 Holds its firm empire in the constant soul ;
 And like the steadfast pole star never once
 From the same fixed and faithful point declines.

Without recurring to what we have advanced in proof of the cowardice of duelling, we proceed to remark that the base and dishonourable cowardice, which, if a man has wittingly or unwittingly given offence, will not allow him to acknowledge and

repair the wrong, leads many to add guilt to guilt, degradation to dishonour, and want of manly principle to want of gentlemanly conduct. "I thought he was the bravest man in the world," said a duellist to me not long since. He spoke of a college friend who met at the door of his room another student bearing to him a challenge. Entering the room, however, he said, "Sir, I have insulted you, and as I now find under a great mistake as to your intentions, and I now come to make you an apology and express my regret." "Sir," continued the duellist, "I looked at him with amazement, as at a being of a superior order (for I knew he was a brave man) and felt that I could have fought a thousand duels rather than display such courage." Yes it is far harder, far more courageous and honorable too, to acknowledge wrong and apologize for injury, than to accept a challenge, and then, tied and bound by irresistible shameful fear and moral cowardice, to pass through the ordeal of a duel.

"What would you do if a man called you a liar?" asked a duellist of one who condemned the practice.

"Why, sir," he replied, "I would ask him to prove it. If he did not, then he would prove himself a liar, and if he did, I should and ought to feel deeply penitent and ashamed."

Neither the giving nor receiving, therefore, of a challenge, show *true* courage in any man. There are, it is well known, many ways in which, even after a challenge, serious consequences may be prevented. An individual, too, may be basely cowardly and yet in the excitement of pride, vanity, self-consequence, envy, jealousy, hatred, revenge, and the dread of ridicule, he may commit himself to a challenge, or to its acceptance, and then he ceases to be a voluntary, and is compelled by irresistible necessity to abide by a result which is determined upon by others. Thus debuted and denuded of all that constitutes a free, moral and independent man, he is led as a beast to the slaughter and dies as the fool dieth. He is literally slaughtered in the presence of those who every one of them, in their secret hearts, admit the ignominy, depravity, and iniquity of the deed, recognize the inhumanity of the absurd and impious code which enacts the scene, and groan under the burden of that Satanic pride which, vampire-like, broods over their hearts and extinguishes all their generous, manly, courteous, and conciliatory feelings. Appeased only by blood, that pride is quenched in death, leaving its victims in mute silence and awe-stricken terror, while on that demon's wing is borne to the nethermost prison house of despair the tidings of another soul driven away in its wickedness.

Were any thing wanting to prove the non-existence of that cool fearlessness of death which is pretended by the duellist, it will be found in the frequent confessions of duellists them-

selves, in the swift haste and recklessness with which they try to anticipate the fire of their antagonist, in the number of ineffectual shots which are made within the space of a few feet, and in the almost universal readiness to accept of some "honourable" explanation which leaves the original cause of strife entirely unremoved.

Morally considered—that is, as the action of a man, of a free, rational, moral and accountable being—the duel has not in it one element of true courage. It is selfish, low, and ignoble in its motive, aim and end. It is coerced by motives and influences themselves unmanly and improper, and may be, as it frequently is, the absurd refuge from justly imputed vice and vileness, rather than the shield of injured character, while as an exhibition of brute courage, and exposure of life, it is no more than that of any other animal, whether biped or quadruped, when driven to the wall.

This is true courage, not the brutal force
Of vulgar heroes, but the firm resolve
Of virtue and of reason. He who thinks
Without their aid to shine in deeds of arms,
Builds on a sandy basis his renown;
A dream, a vapour, or an age-fit
May make a coward of him.

Yes! true courage is shown in refusing, from a principle of duty to self, to God, and to society, to allow any man, who insolently arrogates to himself the power, to put a gag into the mouth, or a halter round the neck of a free (not a licentious) press, and of free (not unmannered) speech, by this barbarous appeal to the fortuities of powder and ball.

Alexander Hamilton, only second to Washington in the guidance of our country through the many perils of revolutionary discord, acknowledged and lamented—alas too late for himself and the world!—that moral cowardice which led him through fear of a shameful shame, to sacrifice his own convictions, his duty, his family, and his invaluable life, to the infamous Burr.

How noble! how rational! how cool! how calmly triumphant! is the moral, yes, and even physical courage (for the duelist is afraid of his antagonist while alive) of Daniel Webster in his reply to the challenge of John Randolph.

WASHINGTON, April, 1816.

Sir:—For having declined to comply with your demand, yesterday, in the House, for an explanation of words of a general nature, used in debate, you now "demand of me that satisfaction which your insulted feelings require," and refer me to your friend, Mr. —, I presume, as he is the bearer of the note, for such arrangements as are usual.

This demand for explanation, you, in my judgment, as a matter of right, were not entitled to make on me, nor were the temper and style of your own reply to my objection to the sugar tax of a character to induce me to accord it as a matter of courtesy.

Neither could I, under the circumstances of the case, recognize in you a right to call me to the field to answer what you may please to consider an insult to your feelings.

It is unnecessary for me to state other and obvious considerations growing out of this case. It is enough that I do not feel myself bound at all times, and under any circumstances, to accept from any man, who shall choose to risk his own life, an invitation of this sort; although I shall be always prepared to repel, in a suitable manner, the aggression of any man who may presume upon such a refusal.

Your obedient servant,

DANIEL WEBSTER.

Similar, also, was the reply of Col. Gardner, one of the bravest soldiers that ever fought a battle. "Sir," said he, "I am afraid to sin, but you know I am not afraid to fight."

One would think that with such examples before them—examples which have been recently multiplied in our own State, in Virginia, and in Georgia—our young men, *at least those of education and refinement*, would learn how unspeakably more manly and noble moral courage is, than physical—the courage of principle than the courage of passion. Washington was great in courage when stemming the flood of his retreating army at Monmouth he led them back to victory. But Washington was greater far, and more sublime in moral heroism, when he stayed the fury of his army in whose presence he had been insulted, and acknowledged that he had provoked and deserved the injury they were disposed to resent by blood.

It is high time, also, that all sensible men capable of understanding and appreciating christianity, however practically they may reject it, should perceive how miserably puerile and disgraceful to their common sense is their affected pity for those they are pleased to call the craven disciples of the gospel. Were not love and charity the very genius of the gospel, it might well afford, in this and every other christian community, to hold all such condescending pity in contempt, as the indication of fatuity, ignorance, or wicked enmity to its holy and divine claims. It would be a woeful day to such earth-worms who feed and fatten upon the very fruits that fall from the fruitful tree of christianity, were they deprived of its omnific virtues as the regenerator, deliverer and refiner of society, as well as the redeemer and purifier of every believing soul.

Not that all christians are either wise, or refined, or patriotic. Christians, however, are not christianity. They are, it may be, hypocrites, formalists, or sincere, but very imperfect creatures. Christianity is no esoteric mystery, no eclectic school, no aristocratic or oligarchic society. It looks lovingly upon high and low, rich and poor, wise and ignorant, refined and vulgar. It is the teacher and refiner and humanizer of all classes, and in all their various conditions, and, as far as it has opportunity, it works in all an elevating spirit—a temper of meekness, charity, forbearance, of industry and heroic firmness, courage and self-sacrificing devotion to duty. That it has not done more is easily accounted for by the manifold obstructions which have been opposed to its working. But that *it* has, notwithstanding every let and hindrance, given to the human race the whole intelligence, refinement and progressive power of modern civilization, we challenge all history as proof.

This love of truth, this sense of honour, this pre-eminence and guarded sacredness of the female sex, this contempt of falsehood, dishonesty and meanness, this sense of personal responsibility, this assurance of immortality, this restoration to God and a divine nature, this alliance to the Son of God and through Him to the angels and to the spirits of the just made perfect, this greatness of redemption and grandeur of man redeemed, this glory of being a coworker with God in saving souls, this insignificance of things temporal, and this eternal weight of glory—these, and other manifold kindred and sublime ideas to which christianity gives origin take hold of the profoundest convictions of every thinking soul—and all the more firmly the more cultured and refined and ennobled they are by all natural and acquired endowments. And there are now here among ourselves, and every where, and there have been always, and among the warmest and most zealous disciples of Christ, minds the most robust, scholars the most ripe, gentlemen the most polished, merchants the most honorable, authors the most profound, politicians the most patriotic, statesmen the most wise, and soldiers the most heroic.

Any affection of pity or contempt, therefore, for the character and courage of christians, or for christian courage as the perfection of moral bravery, is the laugh of the fool or the contempt of the savage.

There is not now, there never was, nor can there in the nature of things be, true courage apart from religious faith, and the character of that faith has ever given character, and purity, and power to the courage it animated.

And now that christianity is the only religion that gives inward assurance of its *truth, and power, and promises*, it is only in proportion as it is truly embraced and realizingly experi-

enced that a man in the path of duty can dare, and bear, and do, all that becomes a man—so that even while there may be trembling hearts yet they are bold to claim kindred to the Lord of the universe! resolute, undaunted, unconquerable, believers; men of panoply and prowess, whose brows are bound with the wreaths of a thousand spiritual triumphs, who fearing God have nothing else to fear, and who confiding to God their bodies, souls, and spirits, their reputation, character and life, and strong in the might of his grace and goodness, possess their soul in patience

With look composed and steady eye
That speaks a matchless constancy.

It is because it is the inspirer of true courage, as well as true urbanity, that christianity repudiates as abhorrent and dastardly, as mean and contemptible, as well as wicked and fiendish in its blind revenge, all resort to physical, compulsory and deadly means of moral vindication. It brands them as vindictive because wicked, and cruel because cowardly.

N. B. It is the object of Montaigne's *Essay on Duelling* to illustrate this connection.

The prophecy of Cowper is, therefore, true:

'Tis hard, indeed, if nothing will defend
Mankind from quarrels but their fatal end;
That now and then a hero must de cease,
That the surviving world may live in peace.
Perhaps at last close scrutiny may show
The practice dastardly, and mean and low;
That men engage in it, compell'd by force,
And fear, not courage, is its proper source;
The fear of tyrant custom, and the fear
Lest fops should censure us, and fools should sneer,
While yet we trample on our Maker's laws,
And hazard life for any or no cause.

We have presented the example, the opinion, and prophecy (alas yet unfulfilled) of our immortal Washington, the embodiment and exemplar of christian courage. We would now, in closing, present that of that gallant son of Carolina, who has recently and so prematurely passed away from among the living, leaving, however, behind him the following testimony of his views of duelling in his most calm, reflective and patriotic deliberation.

The Albany Evening Transcript, in speaking of the death of Mr. Brooks, says:

"Well do we remember the last time we saw him, at his own home. It was our province to be the bearer of a note from an associate—the gallant officer (since dead) who first planted the American flag on the heights of Churubusco—in relation to a hostile meeting between the latter and another editor, and requesting the loan of a duelling-case. Mr. Brooks returned him the following brief, but expressive reply:

“When honor is a support to virtuous principles and runs parallel with the laws of God and our country, it cannot be too much cherished and encouraged; but when the dictates of honor are contrary to those of religion and equity, they are the greatest depravations of human nature, by giving wrong, ambitious and false ideas of what is good and laudable; and should therefore be exploded by all governments, and driven out as the bane and plague of human society.”

We are not prepared to say that in every case there is inward fear in proportion to the outward bravado. But we could adduce many examples to show that such is frequently at least the case, and that the certainty of death has overcome all disposition to fight. This is only natural, and to thoughtful minds inevitable, for conscience does make cowards of us all when it is our enemy. It shows, however, the childish absurdity of making our willingness to be killed an evidence of true courage. Doubtless in most cases there is the nearest approach made by parties to the wise precaution of Oliver Bluff and Benjamin Browbeat.

And mighty physical that fear is;
For soon as noise and contest near is,
Their heart descending to their breeches
Must give their stomach cruel twitches.

But to our record. Oliver Bluff and Benjamin Browbeat, were indicted for going to fight a duel since the erection of the Court of Honour. It appeared that they were both taken up in the street as they passed by the Court, in their way to the fields behind Montague House. The criminals would answer nothing for themselves, but that they were going to execute a challenge which had been made about a week before the Court of Honour was erected. The Censor finding some reasons to suspect, (by the sturdiness of their behaviour,) that they were not so very brave as they would have the Court believe them, ordered them both to be searched by the grand jury, who found a breast-plate upon the one, and two quires of paper upon the other. The breast-plate was immediately ordered to be hung upon a peg over Mr. Bickerstaffe's tribunal, and the paper be laid upon the table for the use of his clerk. He then ordered the criminals to button up their bosoms, and, if they pleased, proceed to their duel. Upon which they both went very quietly out of the Court and retired to their respective lodgings.

DUELLING HIGH TREASON AGAINST THE STATE.

Lies it within
The bounds of possible things that I should link
My name to that word—traitor!
His country's curse, his children's shame,
Outcast of virtue, peace and fame.

We have shown that duelling is barbarous in its origin, and in spirit, in its ordeal and its laws, in its blind fatuity and vindictive inhumanity. We have shown that it is abused—the conduct of a man so blind that he cannot see, and so deaf that he cannot hear; and who first puts out the light of reason, and extinguishes with hardened impiety the light of conscience, that in the darkness of infatuated madness he may put out—the light of life in the midnight gloom of everlasting and outer darkness. We have shown that the only “*satisfaction*” it can ensure is misery or death, together with the publicity, permanency and aggravation of the original offence, setting its victims in the pillory of public observation to become the jest of every fool, the laughing-stock of boys, the blind man’s buff of every laughing, prattling girl, and an object of wonder and pity to every rational man. We have shown that the duel is the manifestation of the most desperately wicked and depraved feelings of corrupt humanity, and that in every aspect of it, it is unmanly, mean and dishonourable. And we have shewn that, instead of being brave, courageous and heroic, it is the last retreat of cowardice flying from its own fears, from the folly of fools, and from imaginary phantoms—deserting the post of duty and the path of honour, and betraying the sanctities of friendship and the holy bonds of love and family, to remove by *force* that real or fancied evil which it fears it has not character and courage to overcome by *moral* means.

We now impeach duelling as a traitorous betrayal of the honour, the fair fame, and the dearest rights of the State—the assumption by force of arms of its supreme authority, for the indulgence of private revenge and the gratification of personal selfish ends. Stripping it of its honoured plumes and its gewgaw finery, and bringing it into the light of truth and patriotism,

I protest,

Maugre thy strength, youth, place, and eminence,
 Despite thy victor-sword, and fire-new fortune,
 Thy valour, and thy heart,—thou art a traitor:
 False to thy gods, thy brother, and thy father;
 Conspirant ’gainst the high and illustrious State;
 And from the extremest upward of thy head,
 To the descent and dust beneath thy feet,
 A most toad-spotted traitor.

The State is the embodied majesty of all its individual members represented by one common constitution and laws. It has its life, its rule of life, and its vital as well as subordinate functions. God deals with it as an individual, and our moral relations to it create new and peculiar duties. Its foundation is in the bosom of Deity. Its authority is from God. Its sanctions are divinely warranted and confirmed in the chancery of heaven. It is a living power, possessed of personal rights, exercising per-

sonal functions, and suffering a personal retribution for its acts. The State is a sovereign comprehending, limiting, and regulating the end and operation of all other societies—a majestic being exhibiting its vitality in the national life and feelings, and exercising its authority in all the acts of national government.

The State, to every citizen, is antecedent to all experience and to all voluntary associations or compacts. And as it has priority of existence, so has it precedence of authority. It embraces in its end the objects of all other societies, determines their value, and limits their operations. Its power is paramount, and must regulate and control all other powers formed under the shadow of its wings for social and political purposes, while it fosters and protects in their perfect and independent liberty of conscience, all religious associations. Its end is the final end of society, and both naturally and morally it is antecedent to the individuals of whom that society is composed. Man, individually, exists for the State—not the State for the individual.

The will of the State is law—a law distinct from, nay, sometimes contrary to, special law—universal, paramount, and unchangeable, except by its own constitutional and organic functions. “It is a living principle,” says the Athenian poet, “no creature of to-day or yesterday! Its existence is from everlasting.” Of its origin, no man can tell. Christianity, however, has told us, that that origin was the bosom of God—The powers that be, are ordained of God, says this infallible oracle of Divine truth. “He who resisteth this, resisteth the ordinance of God; for the State is an avenger to execute wrath upon him that doeth evil, and for the praise of them that do well.” Gratian and Theodosius therefore prefaced their laws with the creeds of Rome and Alexandria. Our Saxon ancestors placed the ten commandments at the head of the national code, as containing the reason and sanction of its enactments. Shall we, their degenerate descendants, disavow the principle, and rest our rules of social life upon any other basis than that which God has given to be the rule of *all* life? Far otherwise thought the great lights of English jurisprudence; and what is of infinitely more importance, far otherwise speaks the Word of God. The ruler, in the language of the Bible, is not only the delegated minister of man, to preserve the rights and protect the persons of others. This is only an *accident* of his office; its essence is, that he is the minister of God, “for good”—for upholding and enforcing the moral government of God by repressing what is evil and encouraging what is good. The State, then, is a sovereign society, cognizant of truth and justice; and venturing to punish their violation, because she regards truth and justice as

the parents of her existence, and the only legitimate source of her authority.

The State, as a sovereign society comprehends, we have said, within itself the objects of all subordinate societies, because it has for its supreme and final object that, to promote which, they are severally designed—namely, the highest good of man. Common feeling attests this truth. Every one has an intuition of this fact, and expresses it in his ordinary discourse, when he never dreams of philosophizing. What will men not do and suffer,—not for their own individual honor or advantage, nor to advance the interests of any specified person or persons, but—for that great person which unites within itself the floating images of all the rest, and embodies them in one positive form? Take, for instance, a great war! It was the magic name of “FRANCE,” personified, deified France, that bore the victorious eagles of Napoleon from the banks of the Seine to the battlements of the Kremlin. It was the talismanic influence of the “FATHERLAND,”—that evoked by the songs of Korner, of Uhland, of Goethe, and working in each German heart—swept back those conquering legions beyond the barrier of the Rhine. “ENGLAND expects that every man will do his duty,” is a sentence that long will be memorable in the annals of Europe. Now, we Americans are not less imaginative than other nations, nor are we any more insensible to the mighty influence of what some men deem a mere abstraction. The strong and deep emotion, which in such periods agitate men’s minds,—exultation, animosity, hope, heroism, despair; these have not for their object single men, the interests of single men. Yet, undoubtedly, they have a *real* object. And this is the sacred name of country—the embodiment of the national life; the concentration of all those sympathies and affections which, in their concrete forms, exist in kindred and in home. Well, therefore, spoke the patriotic statesman of an unpatriotic age,—“*Cari sunt parentes, cari liberi, propinqui, familiar sed omnium caritates una patria complexa est.*”*

The State alone therefore, in all civilized countries has a right to transcend the ordinary working of the laws established, nor can such a right ever descend to its individual citizens. Should they assume it, except in case of actual self-defence, the character of the act is altogether changed. *What* in the former case would be lawful war or necessary punishment, in this becomes piracy and murder. So essential is this supremacy of the State, and this obedience and subordination of the individual as such, that during a war legitimately declared, the same principle is enforced. Individual interference requires for its

*Cicero.

justification even then, the sanction of a national, authoritative commission, as in the case of letters of marque and privateers. The State alone, therefore, possesses judicial and executive rights, which, if claimed by any individual, would be instantly resisted as tyranny and oppression. The State, however, may deprive freemen of their personal liberty, and may even punish them with death.

Such is the character of the State. In this country her moral majesty and supremacy are pre-eminently great, and is at once the government of the people and the government of laws. It has no existence beyond the principle of obedience to the laws not only from constraint, but for conscience sake. This constitutes the only standing army, the munition of defence, the only cement and bond of peace, harmony and order. And as every citizen has a voice, directly or indirectly in the formation of the laws, and is himself a part or member of the living body of the State, his honor, his peace, his interests and his life are all involved in the immaculate preservation and inviolable authority of the laws. And as, further, these laws either do or are intended as far as is possible, in an imperfect state of probation—to provide a legitimate protection to every citizen, in his life, liberty and pursuit of happiness, it follows that for any citizen or citizens in their private capacity to resist or ignore these laws, to act contrary to or beyond them and in defiance of them, is to be guilty of treason against the very life and sovereignty of the State.

This duelling does. It is the assumption by private citizens of the supreme authority of the State, against the express prohibition of the State, and it is to do this for the execution of the highest penalty of the State, not by public authority or for the public good, but for the gratification of private revenge or retaliation, for the punishment of offences either provided for by law, or which are trivial and of minor importance and not capital in their character; and it is to do all this to the disturbance of the peace, the destruction of life, the distraction of families and the long perpetuation of feuds and animosities.

Duelling is the overt, open, daring employment of deadly weapons for murder; in defiance of law; and that too by intelligent men who should be examples of obedience; with cool premeditation; and yet so furtively as to elude justice and secure the perpetration of its treasonable and cold-blooded murder.

Treason and murder ever kept together,
As two yoke-devils sworn to either's purpose:
Working so grossly in a natural cause,
That admiration did not whoop at them.
But thou 'gainst all proportion, didst bring in
Wonder to wait on treason, and on murder;
And whatsoever cunning fiend it was,

That wrought upon thee so prepost'rously,
Hath got the voice in hell for excellence.

Duelling it may be said, fosters a spirit of courage, which it does not. But suppose it did, yet it will not be pretended that even daring bravery is any compensation for treason. Benedict Arnold had such courage, to such a degree, that in active, fearless heroism he excelled perhaps Washington himself. Revenge for private insult and personal disgrace irremediable by law, constitute therefore no justification of treason. Arnold had this. Savage desparation, God-defying impiety, and the selfish pride which elevates itself above its country, made Arnold willing to wipe out disgrace with blood and reinstate himself in position by the destruction of his offenders.

Once know my wrongs, and you know me; for I
Am all made up of them, they are my senses,
Through which I feel, and hear, and see all objects,
They have possession of my brain, and day
And night they work there, think and act for me;
And from my heart they run like a disease
Through all my blood. All that I loved I hate.

—————'Tis not my ambition
To be a worshipped mummy, but a man
Respected amongst men; and this has been,
Since the rash spirit of my boyhood left me,
My day and night endeavor, my sole aim.

Now such also is the spirit of every duellist, ignoring the lofty moral principle and the high-toned and incorruptible patriotism which characterized Washington, and made him even willing to subordinate personal character, private feelings and just indignation to the public law, duelling adopts the principles of Arnold, and sacrifices to private revenge the honor and majesty of the State, and in a spirit of demoniac cruelty demands blood as the only reparation for every personal injury.

Duelling thus sanctifies revenge as a principle higher and holier than obedience to law and order; self-interest above the public weal; personal satisfaction above public justice; and personal vanity above the sacred and divine majesty of the State.

Duelling teaches that society is only made for the individual and not the individual for society, and that when in *any body's* opinion society fails duly to uphold his dignity, sustain his honor and silence his opponents, he is at liberty to become a society to himself and to constitute his own jury, advocate, judge and executioner.

Duelling teaches that life is not too dear a penalty for offence, however private, personal and trivial, that wound the arbitrary and arrogant feelings of any self-exalted Diotrepes that loveth to have pre-eminence, or of some vain-glorious and jealous Haman, or of some hectoring bully.

Duelling thus arms the reckless, the ambitious, the domineering, and despotic few against the peaceful, the law-abiding, the conscientious and the patriotic.

Duelling is therefore the very *principle* of anarchy, bloodshed, and universal terror; for if it is lawful for one citizen to redress his wrongs (real or imaginary) and satisfy his revenge or jealousy in defiance of law, then this is lawful for every citizen, and thus all law and authority are prostrated, obedience becomes cowardice, society a band of desperadoes, and the bowie knife, the pistol and the sword, the only standards of right and wrong.

DUELLING TREASON—ALEXANDER HAMILTON.

How sleep the brave, who sink to rest,
 By all their country's wishes blest!
 When Spring, with dewy fingers cold,
 Returns to deck their hallowed mould.
 She there shall dress a sweeter sod
 Than fancy's feet have ever trod;
 By fairy hands their knell is rung,
 By forms unseen their dirge is sung.
 There Honour comes, a pilgrim grey,
 To bless the turf that wraps their clay,
 And Freedom shall awhile repair,
 To dwell a weeping hermit there.

Duelling we have shown to be a traitorous usurpation of the supreme authority of the State to the injury and destruction of its citizens, and this against law, and for the gratification of private revenge.

Duelling puts the life of every citizen at the mercy of the duellist, who is equally regardless of the laws of God and man, and whose one great ambition is to exalt himself, and to secure selfish ends.

The duellist, though no better than a bullying fighter, an assassin within the law, may insult his peaceful neighbour. He may persecute him with public and private slander. He may challenge him, and post him, and torment him until he seduces him from God; from conscience and his country's post of duty and of honour into the field of blood, and there butcher him in the shambles of this slaughter-house of depraved humanity. When God raised up for this country a Washington, he gave it also a Hamilton. "That foresight, moderation, and firmness; that comprehension of the public interest, and of the means of promoting it; that zeal, and vigilance, and integrity, which were indispensable to our safety, the inspiration of God had assembled in the soul of HAMILTON."

Yes, to employ in this melancholy story the language of his friend, the eloquent Dr. Mason, it is indubitable, that the origi-

nal germ out of which has grown up her unexampled prosperity, was in the bosom of HAMILTON.

He was that faithful adviser, whom Washington had consulted upon every question of moment, and who never gave him an unsound advice.

He was born to be great. Whoever was second, HAMILTON must be first. To his stupendous and versatile mind, no investigation was difficult—no subject presented which he did not illuminate. Superiority in whatever he chose to undertake, was the prerogative of HAMILTON.

Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom he was most conversant. The greatness of most men, like objects seen through a mist, diminishes with the distance: but HAMILTON, like a tower seen afar off under a clear sky, rose in grandeur and sublimity with every step of approach. Familiarity with him was the parent of veneration. Over these matchless talents, probity threw her brightest lustre. Frankness, suavity, tenderness, benevolence, breathed through their exercise. And to his family!—but he is gone;—that noble heart beats no more; that eye of fire is dimmed; and sealed are those oracular lips. Americans, the serenest beam of your glory is extinguished in the tomb!

Fathers, friends, countrymen! the death of HAMILTON is no common affliction. The loss of distinguished men is at all times a calamity; but the loss of such a man; at such a time, and at the very meridian of his usefulness, is singularly portentous. When WASHINGTON was taken, HAMILTON was left; but HAMILTON is taken, and we have no WASHINGTON. We have not such another man to die.

Fathers, friends, countrymen! the grave of Hamilton speaks. It charges me to remind you, that he fell a victim, not to disease or accident; not to the fortune of glorious warfare; but, how shall I utter it? to a custom which has no origin but superstition, no ailment but depravity, no reason but in madness. Alas! that he should thus expose his precious life. This was his error: A thousand bursting hearts reiterate, this *was* his error. Shall I apologize? I am forbidden by his living protestations, by his dying regrets, by his wasted blood. Shall a solitary act into which he was betrayed and dragged, have the authority of a precedent? The plea is precluded by the long decision of his understanding, by the principles of his conscience, and by the reluctance of his heart. Ah! when will our morals be purified, and an imaginary honour cease to cover the most pestilent of human passions? My appeal is to military men. Your honour is sacred. Listen. Is it honourable to enjoy the esteem of the wise and good? The wise and good turn with disgust from the man who lawlessly aims at his neigh-

bour's life. Is it honourable to serve your country? That man cruelly injures her, who, from private pique, calls his fellow-citizen into the dubious field.

Is fidelity honourable? That man forswears his faith, who turns against the bowels of his countrymen, weapons put into his hands for their defence. Are generosity, humanity, sympathy, honourable? That man is superlatively base, who mingles the tears of the widow and orphan, with the blood of a husband and father. Do refinement, and courtesy, and benignity, entwine with the laurels of the brave? The blot is yet to be wiped from the soldier's name, that he cannot treat his brother with the decorum of a gentleman, unless the pistol or the dagger be every moment at his heart. Let the votaries of honour now look at their deeds. Let them compare their doctrine with this horrible comment. Ah! what avails it to a distracted nation that HAMILTON was murdered for a punctilio of honour? My flesh shivers! Is this indeed our state of society? Are transcendent worth and talent to be a capital indictment before the tribunal of ambition? Is the angel of death to record, for sanguinary retribution, every word which the collision of political opinion may extort from a political man? Are integrity and candour to be at the mercy of the assassin? And systematic crime to trample under foot, or snite into the grave, all that is yet venerable in our humbled land? My countrymen, the land is defiled with blood unrighteously shed. Its cry, disregarded on earth, has gone up to the throne of God; and this day does our punishment reveal our sin. It is time for us to awake. The voice of moral virtue, the voice of domestic alarm, the voice of the fatherless and widow, the voice of a nation's wrong, the voice of Hamilton's blood, the voice of impending judgment, calls for a remedy. At this hour, Heaven's high reproof is sounding from Maine to Georgia, and from the shores of the Atlantic to the banks of the Mississippi. If we refuse obedience, every drop of blood spilled in single combat, will be at our door, and will be recompensed when our cup is full. We have then our choice, either to coerce iniquity, or prepare for desolation; and in the mean time to make our nation, though infant in years, yet mature in vice, the scorn and the abhorrence of civilized man?

It was always, said the dying Hamilton, against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life. He repeated his disavowal of all intention to hurt Mr. Burr; the anguish of his mind in recollecting what had passed; and his humble hope of forgiveness from his God.

"Being about to part with him, I told him, 'I had one request to make.' He asked, 'what it was?' I answered, 'that whatever might be the issue of his affliction, he would give his testimony against the practice of duelling.' 'I will,' said he, 'I have done it. If *that*,' evidently anticipating the evil, 'if *that* be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner which will effectually put me out of its reach in future.'" "He being dead yet speaketh."

Statesman, yet friend of truth! of soul sincere,
 In action faithful, and in honour clear!
 Who broke no promise, serv'd no private end,
 Who gained no title, and who lost no friend:
 Ennobled by himself, by all approved,
 Praised, wept, and honour'd by the State he loved.

DUELLING TREASON—HIGHER LAW.

"We must not make a scarecrow of the Law,
 Setting it up to fear the birds of prey,
 And let it keep one shape, till custom make it
 Their perch, and not their terror."

May we then, in conclusion of this head of our impeachment, call earnest attention to the fact that duelling is not only demoralizing treason, but that it is also political suicide. It is a standing and admitted authentication of the monstrous doctrine that there is a law in society higher than the constitution, and of which every individual may avail himself to resist the authority and laws of the constitution.

"I have a word to say," says the Hon. Senator Cass, "in reference to the higher law—one of the greatest political heresies ever introduced into this country. I have nothing to do with it as an ethical proposition. There is no doubt as to the higher obligation of God's law. I am speaking of the political operation of a principle which says there is a higher law, and that any man has a right to go into the courts and say, 'the higher law annihilates your lower law, and I will not obey yours.' I say that principle is destructive of all society. If you allow every man the right to say there was a higher law prohibiting what the political law allows, society could not exist for an instant.

"Some communities of christians have contended that no man could administer the government who did not belong to a particular church. Some men do not believe in the legality of war. Have such men a right to come forward and say, 'the higher law forbids this, and I will not obey your law?' If it does not mean that, it means nothing. It is introduced to exonerate men from the political law of the country under which they live. It is clear as an ethical question that if the law requires a conscien-

tious man to do what he believes the law of God will not allow him to do, it is his duty to have the law changed if he can; but if not to become a martyr, not a rebel; not to go before the tribunals if accused of murder and say, 'I did murder, but the law of God required that I should murder.' You give every pretence for a man to judge in his own case and act as he pleases. It is a proposition not to be maintained for a single moment in any country, as a question, no matter what be its government—monarchical, aristocratic, democratic, or republican."

We have strict statutes, and most biting laws
 (The needful bits and curbs of headstrong steeds)
 Which for these many years we have let sleep;
 Even like an over-grown lion in a cave
 That goes not out to prey.

"This then," to use the forcible language of the Central Presbyterian, "is another aspect of duelling, and one that we think has not been considered as it ought. It is the fact that it embodies the heresy, the avowal of which, by a single man in the United States Senate, has pilloried him to posterity. It maintains this code of honor as a higher law, a law above the constitution and statutes of the commonwealth. The very men who adopt this code, condemn in the bitterest terms the abolitionist, who holds that he is justifiable in obeying that 'higher law' that overrides the enactments of legislatures, and is hence refusing to conform to the admitted law of the land; and yet the next moment they will turn round and obey the 'higher law' of duelling, that is forbidden in the most emphatic terms by the very same authority. Now with what color of right can they condemn the abolitionist for following their example? How can they pretend that the 'higher law' doctrine is a heresy most foul and foolish, when applied to one set of laws, and yet an honor when applied to another? Had the duellist protested against these laws when he lived under them, or tried to procure their repeal, it would be a less flagrant inconsistency. But in many cases he takes a solemn oath to maintain these laws, and actually shares in their enactment, and yet in spite of that oath turns round and breaks these laws, contending that honor requires this of him. How is the act of the abolitionist a perjury and a crime, whilst this act is only a dictate of honor? If these laws are wrong, seek their repeal, refuse to take office under them, or make an exception against them when taking the oath of office. But how in the name of consistency can a man denounce the 'higher law' doctrine of the North and yet act on these 'higher law' doctrines of the South? Are the laws of Virginia on this point, less sacred than the laws of Congress on that point? Is the law of God 'thou shalt not kill,' a less sacred!

law, than 'thou shalt not steal?' Ay by what right then is this distinction made?

"The practical effect of this disregard of law must be injurious. When it is seen that honorable men may disregard their oath, and the solemn voice of law in one respect, the force of law and oaths must be weakened in other respects. When it is seen that Grand Juries may present, and Courts may prosecute the violaters of these laws, in vain, and that a man may trample and spit upon them with perfect impunity, the majesty of law is of course dishonored and its power to control weakened. We profess to be, and in most respects we really are, a law-revering and law-abiding people. But here is a respect in which we are most flagrantly inconsistent, and therefore most flagrantly wrong. Either repeal these laws or respect them. If the 'higher law' of duelling must be obeyed, if we are all bound helplessly by this merciless Draconian code of blood, let us manfully say so, and repeal these useless and ensnaring enactments. But if we are not thus enslaved then let us as manfully say so, and mete out justice with an even hand. Let not the poor fellow who gets into a brawl and breaks his neighbor's head, be pounced upon by the talons of justice and punished, whilst the man who puts a bullet through his neighbor's heart, or tries to do so, is allowed to escape with impunity. All that we ask is consistency and even handed justice. If the statute law be binding obey it, if not, repeal it and not allow it to be a mockery and an imbecility."

Our decrees,
Dead to infiction, to themselves are dead;
And Liberty plucks Justice by the nose.

Duelling is thus proved by manifold arguments to be suicidal treason against the very soul and safety of our national and especially of our Southern society. Calling it a necessity—a code of honor—does not, in any degree, alter its complexion or its real personal identity with treasonable usurpation and murder. We do not deny that there have been many among our respectable classes who have been guilty of duelling, and that their example has perpetuated this infamous crime among the hot-heads and hot-bloods from the age of puberty till that of a late coming period of discretion. But we will say with Burke, "I do not deny that there are robberies on Hounslow-Heath; that there are such things as forgeries, burglaries, and murders; but I say that these acts are against law, and that, whoever commits them commit illegal acts. When a man is to defend himself against a charge of crime, it is not instances of similar violation of law that is to be the standard of his defence. A man may as well say, 'I robbed upon Hounslow-Heath, but hundreds robbed there before me;' to which I answer, 'The law has

forbidden you to rob there, and I will hang you for having violated the law, notwithstanding the long list of similar violations which you have produced as precedents.' No doubt, princes have violated the laws of this country; they have suffered for it. Nobles have violated the law; their privileges have not protected them from punishment. Common people have violated the law; they have been hanged for it. I know no human being exempt from law. The law is the security of the people of England, it is the security of the people of India, it is the security of every person that is governed, and of every person that governs. There is but one law for all, namely, that law which governs all law, the law of our Creator, the law of humanity, justice, equity—the law of nature and of nations. So far as any laws fortify this primeval law, and give it more precision, more energy, more effect by their declarations, such laws enter into the sanctuary and participate in the sacredness of its character. But the man who quotes as precedents the abuses of tyrants and robbers, pollutes the very fountain of justice, destroys the foundations of all law, and thereby removes the only safeguard against evil men, whether governing or governed—the guard which prevents governors from becoming tyrants, and the governed from becoming rebels." And this is what duelling does.

DUELLING SUICIDE AND MURDER.

Against self-slaughter
There is a prohibition so divine
That cravens my weak hand.

We charge duelling with embodying in itself the nature, purpose and guilt of suicide—the designed destruction of one's own life. In heart, in motive, in essence, and in fact, it is

Self-murder, that infernal crime
Which all the gods level their thunder at.

Duelling puts a man's life not only in the power of his antagonist, but also of both his seconds, all of whom may insist upon his fighting it out till death, which may very probably be the consequence of the first fire. And as that which a man does by another he is himself responsible for, the duellist calmly, determinately, and perseveringly arranges and carries out the plan of self-destruction. Whether he dies or lives, therefore, the duellist is in God's sight chargeable with the impious guilt of self-murder. In the face of God's command, "Thou shalt not kill," "Do thyself no harm,"

He boldly ventures on a world unknown,
And plunges headlong in the dark! 'Tis mad;
No frenzy half so desperate as this.

But it is not only frenzy it is cowardice. He that kills himself to avoid injury fears it;

And at the best shows but a bastard valour:
This life's a fort committed to my trust,
Which I must not yield up, till it be forced;
Nor will I: he's not valiant that dares die;
But he that boldly bears calamity.

And while this conduct of the duellist is both frenzy and cowardice, it is everlasting despair. For

If there be an hereafter,
And that there is, conscience, uninfluenced
And suffered to speak out, tells every man,
Then must it be an awful thing to die;
More horrid yet to die by one's own hand.

Duelling is, therefore, chargeable with the guilt and infamy of suicide. It is also murderous in its aim and spirit. It is an unlawful method for destroying life, with premeditated purpose, by parties in their sound mind. The end aimed at is the destruction of life. Murderous weapons are employed. The parties are brought within a distance which renders murder altogether probable and which, were the parties not unnerved, could hardly fail, in every case, to involve the death of one or both the parties. As a matter of fact, this is found in a large proportion of cases to be the result, and in not a few cases both parties have been left dead on the field, or have received mortal wounds.

All parties anticipate death as an event not only possible, but very probable to one or the other, or both of the combatants. All their arrangements are made with this view, and in cool premeditation and settled purpose. They diligently practice in the use of their weapons so as to make their aim direct and their shot certain. They carry with them physicians, pillows, and other appliances of a field of blood. They provide against possible interruption. They stand side by side, make ready, and at the word of the chief executioner in the nefarious tragedy, they turn upon each other, take aim, and fire. If ineffectual the scene is again renewed.

I will have blood they say; blood will have blood.

They again load and ram and cock. They again take their place with fiercer hate, malice or revenge. They confront each other, make ready, present and perhaps even step forward to take more unerring aim, and fire at each other the winged messenger of death.

Again perhaps their eager haste to anticipate and kill unnerves the arm and misguides the bolt of death. They have time to cool, to pause, and reflect, and to realize what an awful

hazard attends upon their murderous assault. Thoughts of God and his law, of society and its malediction, of death, judgment and hell, of sin, guilt and unpreparedness to die, must whirl the brain and alarm the conscience, and bring up all life's history to their almost omnipresent and omniscient spirit into whose present consciousness it is all compressed.

The great King of kings
Hath in the table of his law commanded,
That thou shalt do no murder; wilt thou then
Spurn at his edict, and fulfill a man's?

Would God he could even yet escape. But he is in the devil's grasp and is in blood

Stept in so far that should he wade no more
Returning were as bloody as go o'er.

He looks at his adversary. They were once friends, or at least honourable compeers in the race of life. In their hearts they still accord to one another honourable feelings, and are now deadly foes, only perhaps for an offence (if even recognized as such) which only requires a word of kind explanation and mutual manly generosity to obliterate forever. But that time is passed. The Rubicon of blood has been crossed. Pride compasseth about as with a chain. Selfishness and self-willed vanity, bind like a coat of mailed brass around them. "Would that my antagonist would satisfy pride and how gladly would I shake his hand and rejoin him in the ranks of honourable citizenship. I do not wish to kill him, but I must kill or be killed! But can I kill him?"

Murder most foul, as in the best it is!
But this most foul, strange and unnatural!

He was my friend and companion, and with a word would gladly be again a friend. And is he of life, of hope, of wife, at once dispatched by a brother's hand,

Cut off in the blossom of his sin,
Unhousel'd, unannointed, unanel'd;
No reckoning made, but sent to his account,
With all his imperfections on his head.
With all his crimes broad blown, as flush as May,
And how his credit stands, who knows, save heaven?

Surely such thoughts will quench the flame of vengeance and satiate the thirst for a bloody satisfaction. Well they might. For let him look again. It is a husband and a father that stands there beside him. A wife and children, and perhaps parents and friends look to him with pride and joy and hope and dependence upon his exertions even for their earthly comforts and a happy home.

This Duncan
 Hath born his faculties so meek, hath been
 So clear in his great office, that his virtues
 Will plead like angels, trumpet-tongu'd against
 The deep damnation of his taking off.

But no. It does not all avail to satiate the fiery thirst of envenomed pride and cowardly, dastardly fear of shame. Blood! Blood! Only blood can propitiate the vengeance of this poor sinful guilty worm of the dust. "I will have blood if I myself should shed it."

But stop, O daring man. Bethink thee what thou doest?

Murder, remember, is past all expiation
 The greatest crime that nature doth abhor.

And canst thou, wilt thou, perpetrate it and besmear thy hands with blood which all the waves of ocean cannot clean from thy hand, but rather

The multitudinous seas incarnadine
 Making the green waves red.

He will pause. He will draw back.

Sure, heaven and earth do cry, impossible,
 The shuddering angels round the eternal throne,
 Veiling themselves in glory, shriek, impossible,
 But hell doth know it true.

But no, alas no! Pride is set on fire of hell, and all the waters of reason, pity and compunction cannot quench it.

I will have blood they say; blood will have blood.

They again, therefore, take their places and confront each other. Satan and his innumerable spirits flock around, steeling in adamant every conscience of every on-looker seared as with a red hot iron, or spell-bound with the witchery of hell.

They present—they fire. Hark! What means that groan, that dreadful sound, that flash of the death wound, the gurgling sound with feebler strength

When of the sudden ceases, as though the words
 Were smother'd rudely in the grappl'd throat,
 And all is still again, save the wild blast
 Which at a distance growl'd—
 Oh! it will never from my mind depart!
 That dreadful cry, all i' the instant still'd.

But see! He reels. His bare-head is lifted to the unpitying heavens. He would speak, but cannot. Convulsions writhe his face. The tortured brain maddens. Reason takes her flight. Convulsive throes agonize his frame. He falls! In mercy run and ease him to the ground.

See, his face is pale and full of blood ;
 His eyeballs further out than when he liv'd ;
 Staring full-ghastly ; like a strangled man ;
 His hair upreared, his nostrils stretched with struggling :
 His hands abroad displayed, as one that grasp'd
 And tugg'd for life, and was by strength subdu'd.
 Look on the face ; his hair, you see is sticking ;
 His well-proportioned beard, made rough and rugged,
 Like to the summer's corn by tempest lashed.

* * * * *

Is there a crime
 Beneath the roof of heaven, that stains the soul
 Of man, with more infernal hue, than damn'd
 Assassination?

And yet such is death by the duel. It is the murder of a fellow citizen, a friend, it may be a relative. It is the murder of a man innocent it may be of any private or public criminality, unconscious of any intentional insult or injury to the murderer, and only prevented by the existence of this inhuman impious code from explaining apparent wrong, or of rectifying real grievance. The murdered man may be the party injured. In every case the offence is personal, private, trivial, or at most only a misdemeanor. And yet life is made the forfeit, and death the penalty, under the covert of a barbarous custom privately but illegally retained against the law of universal humanity ; against the laws of all civilized communities ; against the laws of this country and of its States generally, and of this State ; against statute and common law ; against the law of God ; against the laws of every church in Christendom ; against the almost universal conviction of men and of duellists themselves ; against all these restraints an opportunity is clandestinely sought for perpetrating a deed which at common law is felony, which involves in civil disabilities every one accessory to it, and which entails the withering curse of heaven upon them and the communities which permit it to pass by with impunity.

Other sins only speak, murder shrieks out ;
 The element of water moistens the earth,
 But blood flies upward and bedews the heavens
 To fall again in showers of vengeance.

DUELLING IMPIOUS—PART I.

Cease this impious rage
 'Tis such an act
 As blurs the grace and blush of modesty :
 Calls Virtue, Hypocrite : takes off the rose
 From the fair forehead of an innocent love,
 And sets a blister there : makes marriage vows
 As false as dicer's oaths ; O, such a deed,
 As from the body of Contraction plucks
 The very soul ; and sweet Religion, makes
 A rhapsody of words.

RELIGION ESSENTIAL TO SOCIETY.

Religion is the deep immovable foundation on which the whole superstructure of society rests—the soul which imparts to it life, power, and authority—the blood which circulates from its heart to its extremities, and silently, invisibly and involuntarily conveys to every limb and joint and muscle, heat, animation, nourishment, and an uniform harmonious action.

There never has existed, therefore, a society without some form of religion embodying more or less distinctly the authoritative ideas of free moral personal accountable agency, and of future punishments and rewards. This has been the tree, whose roots hidden deep in the depths of infinity, sends forth its branches through the earth, and reaches into the clouds. Or it has been a circumambient presence of invisible and divine power, overseeing, over-ruling, and taking note of all occurrences during life, that after death they might be weighed in the scale of a just and impartial scrutiny, and receive just recompense of reward.

IMPIETY A CAPITAL OFFENCE AGAINST SOCIETY.

Impiety has ever, therefore, been considered a capital offence, aimed at the very life of the State, and drawing down the most intolerant feelings of an exasperated people, often blind and always implacable. Socrates, with all his virtuous patriotism, became the victim of its falsely excited rage; and Aristotle only escaped from the same fate by timely flight. Plato, in his Republic, assigns to some forms of it a double death. Virgil in describing the shades, divides the criminals into two classes: the first and blackest catalogue consisting of such as were guilty of outrages against the Gods.

So long as Church and State have been united, and the State has been held responsible for the religion of the country, impiety has been branded with infamy, and visited with the most condign and merciless punishment as involving the destruction of society.

The happy severance of the State and the Church,—the body politic and the body spiritual, the laws and religion,—and the consequent removal of impiety from the class of civil offences and penalties, (except in its extreme character of blasphemy and atheistic scepticism,) does not alter its ignominious and heinous character, their deplorable consequences, or its dreadful retributions in a future world.

Impiety is still a capital offence under the moral government of God, branded with his present condemnation and abhorrence, and with everlasting shame, contempt and destruction.

Impiety is not a single—it is a double crime. It is a crime against God as the ordainer of society, and also against God as our moral governor and judge.

Impiety is also aggravated in its criminality in proportion as religion is pure, perfect and purifying—in proportion as it promotes order, law and liberty, and provides for peace, purity, refinement, and mutual good will, good manners, and good services between its citizens.

Now such is the character and influence of christianity.

Christ came not only to redeem men from the crime and guilt of sin, but also to regenerate society, and to restore this ordinance of God to its true original character as instituted for the promotion of what is good, and the repression of what is evil.

DEFECT OF THE ANCIENT CIVILIZATION.

The ancient civilization, with all its great and shining qualities, says an able writer, qualities which have secured for it an immortal glory, though not a perpetuity in fact, wanted that which places our modern civilization upon a far more solid basis, and which is the reason at once of its perpetuity and of its progression.

In the social system of cultured antiquity, there was wanting an element of some kind—nor did it appear whence it could be drawn—which should confer upon the individual man, and upon woman also, a ground of self-esteem that should be exempt from arrogance:—there was needed too in every man, a reason for respecting and promoting the welfare of other men which should stand good irrespectively of any estimate of their individual merits: there was wanting some principle, or impulse of personal courage and fortitude, which should be available for the feeble as well as for the strong, and which should arm the individual man, without making him pugnacious, and make him unconquerable without making him sullen:—there was wanting in the ancient mind, a motive so solid as that the loftiest virtues might rear themselves upon it as a basis, and yet show no contempt for others; there was wanting a ground of humility exempt from abjectness, and of grandeur of soul exempt from pride.

POWER OF CHRISTIANITY TO CIVILIZE.

Christ, the Saviour of men as to this present life, to refer again to the same writer, has supplied this want in an effective manner; for he has planted in the hearts of those who trust him as a teacher sent from God, a hope and a fear which surmounts, and which out-measures every other hope, and which expels every other fear;—a fear too which gives an irresistible prompting to courage, and which sustains even the pusillanimous in a

course of behaviour which the noblest spirits, without it, can barely emulate.

An unclouded belief concerning the future life, with its awful alternative of endless good or ill—a belief of inheriting a bright immortality by favour, not by merit—a belief of individual relationship to the Infinite and Eternal Being—a commingled or aggregate persuasion of this sort solves the problem that has been stated above; for it supplies to the individual man—and woman too—and child—it supplies a ground of self-esteem that is exempt from arrogance;—it furnishes a constant reason for respecting the welfare of others, doing them good irrespectively of their individual merit; it conveys to the heart an impulse of personal courage and fortitude, available by the feeble as well as by the strong: it arms the individual man without making him pugnacious; it renders him proof against despotism, but it does not make him sullen. This aggregate belief—the fruit of Christ's teaching—yields to the mind and to the heart, a basis upon which the loftiest virtues may rear themselves, without showing contempt towards others; and it supplies a ground of humility free from abjectness, and of greatness exempt from pride.

Given, then a community within which many may always be found whose individuality is at once marked and secured by their possession of profound religious convictions, and corresponding moral sentiments, which they will adhere to and openly profess, even at the peril or cost of life itself: thus, then, we have a guarantee for religious liberty within that community, and through that, of civil and political liberty; and by means of these together, there takes place the highest possible development of human nature, individually and socially. Given *also* a community within which certain evangetic dicta—such, for instance, as that comprehensive rule issued by Christ, as recorded by (MATTHEW v. 28,) or that one by his minister (HEBREWS xiii. 4,) are held to carry with them the awful sanction of Divine Law; and then, as the sure consequence, we have a social system which is found at the core not false and putrescent: we have a system written by which the brightest and the best felicity which earth can yield to man shall be enjoyed in thousands of homes:—we have a social system within which, from thousands of sources—obscure and illustrious, from cottages and from mansions, from attics and lodgings, from shop-parlours, and from halls of splendour, there shall spring forth, and spread themselves abroad perpetually, all the stern virtues, and all the soft, warm, and heaven-like affections:—all the smiling bright eyed graces of innocent youth, and all the tearful and yearning sympathies of matron life; in a word, all those bosom-heaving joys, and all those soul-

healing griefs which render earth such, that men, while in the fruition of so much pure good, feel and know that there must be a Heaven to come, where earth's blossoms shall ripen into undecaying fruits.

Such is christianity considered as a civil institute, as the regenerative civilizer of society. Such it has proved itself to be, germinating in the most barren soil, and springing up, bearing fruit, and scattering its seed under the most inclement skies. It has thus civilized rude nations. It has humanized savages—it has abrogated surfdom—it has abolished polygamy—it has utterly exterminated judicial torture and combat, and poisonous tests—it has even excluded limb torture as a means of coercing evidence, and has abolished all sanguinary and brutal exhibitions—it has purified, enlightened and ennobled woman—it has dissolved the sacred bonds of inviolable caste, and opened every occupation, and pursuit to the industry and talents of every member of society—it has either extinguished aristocracies of rank, power, and money, or greatly modified and restrained them, and even the most absolute monarchies it has compelled to restrain and regulate their power by constitutional laws and advisors.

All this christianity has required of every society as the condition of its purity, permanence and vitality, and having to any great extent denied—it has withdrawn altogether and carried with it liberty and refinement, or it has left behind it the despotism of civil and ecclesiastical tyranny.

All this christianity accomplishes by the silent working of its invisible principles, and by the irresistible influence and authority of its divine legislator.

The morality of the gospel gave force to every dictate of justice, humanity, self-denial, temperance and purity. It is universally admitted to be coincident with the principles held and professed by the leading minds of the most cultured races. It thus takes up and authenticates those principles which, as soon as they are heard, approve themselves to the consciences of men in their purest and most enlightened condition. Christ, as the founder of a system of ethics, revises all previous moralities, issuing anew whatever is of unchangeable obligation and consigning to oblivion whatever in them was of local or temporary interest. This he does with authority, with the attestation of miraculous power and the utterance of everlasting consequences. Christ moralizes as a Master, not as a sage—as the proprietor of heaven and earth, as the Lord of all Lords and the governor among the nations, and as he whose will is law amongst the armies of heaven as well as the inhabitants of earth. The moral code of christianity is, therefore, the code of ages—the immutable and unalterable law of the past, present

and future of this world's destiny—admitting no redressment, no complement, and no retrenchment.

It is true that we all of us kick at Christ's law, and resent it, in our worst moods of mind; but we all give in to it and approve it, in our better moods. We defend ourselves against its application to ourselves, and we look about for pleas and grounds of exception whenever it stands upon the pathway of our selfish or sensual desires; but we are prompt to wish that we could arm this same law with thunders when another's selfishness or his passions threaten our peace or prosperity.

In the social condition of communities, those things which rend the heart of the philanthropist, and which perplex the statesman, are those in which Christ's law has been set at naught, and in which, if it were applied to them, sufferings would be mitigated—oppressions would wear themselves out, or be renounced immediately; and so the problem which baffles legislation would resolve itself as if by spontaneous sublimation. Christ's law, taking effect as the principle of social well-being, underlies legislation by establishing conventional proprieties of behaviour, and by diffusing a refinement and a sensitiveness as to conduct, which have the effect of banishing enactments and penalties from the thoughts of men, in the ordinary routine of domestic and public life. Let Christ's law come into its position, first as a fixed principle, and then as a diffused influence, and thenceforward legislation would retire within its limits as a needful authority in the defining of those reciprocative interests and functions which are indifferent as to morality.

Such is an outline of the power and the unspeakable importance of christianity as the civilizer and refiner of society; and impiety towards it is therefore nothing short of paricidal guilt of one who having imbued his hands in the blood of his brother, plunges his knife into the heart of his parent, and then consummates the atrocious crime by the destruction of his own life.

This duelling does. It assaults the most vital organ of society with a deadly thrust. It is an impious defiance of God as the supreme authority in the state; of God's moral institute ordained for the purification, pacification and perfection of society; and of those accordant laws framed by the State, sustained by the moral sense and judgment of the State, enforced by its supreme authority and guarded by the brand of its deepest infamy upon their violation.

Duelling sustains itself in this bold impiety by the further impiety of rebellion against God's moral government and the order and methods of His providence. The whole arrangements of society and life imply self-denial, the endurance of trials, the sufferance of many restraints upon our inclination and will, the forbearance of much that is unpleasant, and the

forgiveness of much that is injurious, and the exercise of pity, compassion, and charity towards others, even as we would wish to have them cherished toward us. Duelling is based upon the atheistic principle that society is of man, made for every individual man, and is under obligation to protect every man against every thing he may conceive to be injurious, and that if in any case he even thinks it will not do all this, he is at liberty to act in defiance of its laws, its authority, and its God, and to subvert as far as in his power, the whole force of christianity as the moral power of society.

DUELLING IMPIOUS—RUSSELL'S MAGAZINE—PART II.

These are they
That strove to pull Jehovah from His throne,
And in the place of Heaven's Eternal King,
Let up the phantom Chance.

Duelling, we have seen is impious, because it is in open and deadly conflict with that religion which is the foundation of the state,—the life, power, and only regenerator and refiner of society.

DUELLING IMPIETY TOWARDS GOD, AND BOTH THE CAUSE AND EFFECT OF IRRELIGION.

Duelling is, also, open and daring impiety towards God as Governor and Judge, towards Christ as the Redeemer of sinful and guilty men, towards the Holy Spirit as the Regenerator and Sanctifier of the soul, and towards the Gospel as the only means under heaven by which any man can be saved from hell and prepared and made fit for heaven.

Duelling is based upon impiety. It necessitates and requires it. In order to feel at liberty to put his own life at hazard, and to compass the death of others against the laws of society and of God, and that for private justification, a man must first reject the authority and claims of God as his maker, governor and judge, as the ordainer of society, and as the sole arbiter of life and death.

No man could go to the field of blood with suicide, murder, rebellion, impiety and revenge in his heart, believing that God saw him, that God followed him there, that God's law uttered its voice there, and that hell and damnation yawned to meet him at his coming, and that after death he must be judged by God's law, and be condemned by that law, and in hell lift up his eyes with the partners in his bloody, impious work, being in torments.

Every young man, (and woman too,) who are brought up believing that they (or their husbands and brothers) must be

ready on any offence to give and destroy life, in the face of day, a spectacle to God, to angels and to damned spirits, must abjure christianity, must live as atheists in the world, must remain hard and impenitent sinners, must impiously set at naught society, religion, God himself.

Every such individual lives, also, to foster and cherish this spirit of impiety, irreligion, unbelief, and ungodliness in those around, to create an atmosphere of practical ungodliness, to sear every heart against the influences of piety and the claims of Christ, and thus at once to destroy the power of christianity within their hearts and in society around them.

To say that a man may be a christian and a duellist is a contradiction in terms. It is just as christian and no more so, as to talk of a holy drunkard, a christian thief, a pious whoremonger, and a holy adulterer.

SOCIETY CANNOT TOLERATE DUELLING WITHOUT IMPIETY.

To say that society sanctions duelling does not alter the moral character of duelling any more than it does polygamy in Utah, free love socialist societies, bastardy, adultery and infanticide in France, murder in India, cannibalism in heathendom, and every other crime of which depravity is capable in other communities on earth. Society has no authority nor power, nor permission to sanction duelling any more than suicide, desertion of wives and children, or any other open impiety. Society is itself bound. It is under authority to God, and amenable to His righteous judgments, and for any society to sanction duelling, would therefore be to establish its own impiety.

It would be more. It would be treason to every other State with which it is confederated, and to every other nation with which it is united by the law of nations in the great confederacy of nations.

For what is the basis of the law of nations and the bond of their union? According to Sir James Mackintosh, it is the christian religion. No nation, therefore, says he, which does not acknowledge the fundamental principles of the christian system, is capable of enjoying with others, the reciprocal privileges of international law. Sir J. Mackintosh speaks of "The Law of Nations," as "the public code of the christian commonwealth." President J. Q. Adams, speaks of it as a great inconvenience, that the people of China not being christians, "a christian nation cannot appeal to the principles of a common faith, to settle the question of right and wrong between them;" and adds, that "the moral obligation of commercial intercourse between nations, is founded entirely and exclusively on the christian precept of 'love your neighbour as yourself.'"

To the opinion of these eminent men as to the relation of christianity to the law of nations, allow me to add that of the Minister who negotiated the American treaty with China. "I entered China," he says, with the formed general convention, that the United States ought not to concede to any foreign state, under any circumstances, jurisdiction over the life and liberty of a citizen of the United States, unless that foreign state be of our own family of nations—in a word, a christian state."

"The States of christendom are bound together by treaties, which confer mutual rights, and prescribe reciprocal obligations."

"They acknowledge the authority of certain maxims and usages received among them by common consent, and called the law of nations; but, which not being fully acknowledged and observed by the Mohammedan or Pagan States, is, in fact, only the international law of christendom."

The brotherhood of nations, the peace, prosperity and commercial interests of nations, and their political status in the great republic of confederated States are linked in inseparably and depend essentially upon the recognized supremacy of the christian religion. They have, and can have no power to claim a higher authority, to establish a higher law, or by any code or constitution to submit the plain and fundamental principles of christianity as a moral code to any other.

Duelling, therefore, as certainly as polygamy or free love, or any other open infraction of the law of christian morality is impiety, an impiety to which no necessity can compel, which no custom can sanction, which no measure of public opinion can justify, and which no christian state can possibly establish nor even permit except under the assurance of divine retribution, and the shame and rebuke of the civilized world.

THIS VIEW SUSTAINED BY THE PUBLIC ADVOCATE OF DUELLING IN
RUSSELL'S MAGAZINE.

We have endeavoured to find out all that intelligent advocates of duelling could say in its defence. But we have often wished, "oh that mine enemy would write a book." This we are doing, and this the duellist fraternity have now done, we presume through their very ablest champion. The attempt confirms our worst conclusions. It is an apology and not a defence. It is a confession of guilt. It is king's evidence against the whole conspiracy.

WHAT DUELLISTS ADMIT.

This writer admits that "it (duelling) is an acknowledged evil;" that "doubtless it is inconsistent with the mild spirit of christianity, and with the institutions of a mature and perfected

civilization,"—that "it is destined to be abolished, and to fall into entire desuetude."

He admits that duelling, according to both the bar and the pulpit, is murder. "The law of England by its highest authorities, Hall, Hawkins, Foster and Blackstone, declares it murder."

He admits that "it is not easy to account for the immense array of authority that has been accumulated in modern times against the duel. We may say, as has been said concerning freedom of the will: *if all the argument is against* it all the consciousness, all the practice, all the facts, are in its favour. Voltaire and Rosseau, Gibbon and Hume, have united with Fenelon and South, Chalmers and Channing, in denouncing it. The Puritans under Cromwell, and the Atheists of the French Revolution agree in this, Montesquieu and Bacon, Frederick the Great, Catherine of Russia and Bonaparte, hold the same views concerning it."

Nay, this writer admits the fundamental principle by which the possible justification of the duel is prevented. "Human life is not a property but a loan. We are tenants at will, but not lessees or owners." Yes, human life is a loan—a trust—from God, held at His will, and subject to His authoritative controul. No man, therefore, can live to himself, or as the master and disposer of his life without impious and treasonable rebellion, and no man therefore can guiltlessly send or accept a challenge "to risk his life" as the writer defines the duel for personal and private considerations, and *against and not in support of* the laws of his country.

HOW DUELLISTS SUSTAIN THE DUEL.

How, then, does this writer sustain the duel? He does this by utterly ignoring God—God's moral government, God's authority and law, God's rights, claims and prerogatives, God's ordinance of "the powers that be," and our consequent duty "to render obedience, not only from fear, but for conscience's sake." All this is ignored as an utter impertinence, a non-entity, a premise not to be admitted into the argument. The argument is purely *atheistic*—that is, it is conducted just as if there was no God who had any thing to say in the matter—any law in which God had uttered his voice—any book in which God had revealed His will—any Gospel and Redeemer through whom God had promulgated the way of national as well as individual regeneration.

God being thus excluded, society is also erected into a self-originated, self-perpetuated—something—*nothing*—*an abstraction*—an idea which has no form or soul, or body, or existence. It is not only a phantom. It is a puppet show. It is at the mercy of every individual, and if it does not provide for all he

wishes, and protect him in all he requires for the exaltation of his own selfish and self-willed importance, then he is a law and a society to himself, and is at liberty "to affront the law," and to kill, murder, and destroy "in spite of the law."

In accordance with these *atheistic* views, (we use the term not in its invidious but literal sense,) duelling is unequivocally sustained as a custom "founded in the most ineradicable of all our instincts, the love of revenge, and the necessity of self-protection." "Who," it is asked, "can change the animal instincts which constitute so prominent a part of our nature, which were destined, not surely to be extinguished but only to be regulated?" The power of society as a divine institute to be a terror to evil, and a praise to them that do well; the power of christianity as a civil regenerator and a spiritual life to bring these passions into subjection, and to restrain their inordinate desires even to crucifixion; and the existence of a moral government under which life and society become to every man a state of trial, probation, discipline, self-denial, patience, forbearance, forgiveness, and preparation; these fundamental facts are utterly forgotten, and duelling, which is an impious denial and infraction of them all, is justified because it is dictated by the very "instincts"—(no, God forbid! abhorred be the thought! not instincts, but passion corrupted and "set on fire of hell,")—by "the love of revenge, and the necessity of self-protection," that is by the depraved passions of corrupted nature which society and the gospel and God's moral government are all intended to rectify, regenerate and repress.

The assertion is indeed made, that "duelling has been interwoven as a part of almost all forms of religion, and has at different times received the sanction of the highest authority, legislative and executive, in every nation." But for the former statement, we know of no authority in any religion, ancient or modern, Jewish, Pagan or christian—and for the latter, but a *very* partial and insignificant fraction "of every nation;" and then whatever truth may lie in the statement in reference to some past ages, it is immediately, and as we have seen, elsewhere admitted, that "these allies deserted duelling and became inimical," and as we affirm remain so *without one exception as known to us*. Duelling, when it occurs, does not "flourish," but skulks about the shambles of society, haunting, like Homeric ghosts "the pool of blood," cast out as a reprobate and abominable thing, and deriving its rules from three private and personal *codes of honour*—one of them resplendent with the light and glory, the civilization and refinement of the Irish Galway—black as its bogs of peat, and smelling of rottenness and decay. It is therefore fast retreating before honorable self-respect and manly independence in every christian country; and as we do

not think that even the cruel Turk, though breeched and hatted, will ever sheath the sword of war to take up the weapon of mere personal revenge,—the duel will be left to “the careless planter of the South, who therefore is not reached by the law, and the world’s dread laugh,” and who, like M. DeBrissac, “possesses all kinds of courage except that which can brave shame”—the shame of an imaginary few, in whose shame he ought rather to glory—the shame of doing an inhuman and ungodly act being, as Plutarch says, “the argument of a good and virtuous mind.”

The former but now abolished cruelties of civil laws in inflicting capital punishment for trivial offences which are also alleged in defence of murder by the duel, are its condemnation. They originated with duelling in savage ignorant barbarity, and with the duel they are now repudiated and condemned by almost every code. But even when they did exist, these were the executions of public and authorized law, and not of private and illegal revenge.

THE TRUE AND ONLY ISSUE BEFORE US.

But we do not wish to review. Our object is to shew that the issue is between atheism and God’s moral government; between law and lawlessness; between society and individuals; between retributive justice and retaliation and revenge; between pride, passion and revenge, and the spirit of obedience, patience, forbearance, generosity and kindness; between men unchecked in their unbridled “love of revenge” and “animal instincts” under the guidance of brute force, and man in subjection to the law of society, the law of God and the law of love.

Duelling, if there is a God, a society, which is God’s ordinance, and an eternal hereafter of judgment and retribution, is an impiety of such a heinous daring, insolence and pride, as to challenge God’s uttermost wrath.

AN ANALOGOUS CASE SUPPOSED.

And in conclusion, let me call attention to the suicidal self-contradictory nature of the whole argument employed by this writer. His argument is, that duelling being the result of man’s ineradicable love of revenge, will continue until christianity with its institutions of a mature and perfect civilization shall abolish it.

Now, we will imagine that the framer of this argument is a physician, and that he is called upon to advise how some grievous malady (as he admits duelling to be in itself considered) might be checked, and its further evils prevented. He comes to the conclusion, as the result of a very careful diagnosis, that the disease is the result of inherent ineradicable malaria in the

region where it prevails, combined with certain filthy customs, and that to effect a cure the region must be subjected to the purifying influence of certain remedial agents and social reforms.

The question is, what is to be done? The public welfare demands the abatement and removal of the evil; and as this can be secured only by the application of the remedial means, it becomes the duty of the community to enforce, and of every citizen to adopt for himself, and to induce others to adopt them.

What, then, should we think, if that same physician, while admitting in his report that "*as it is an acknowledged evil, it is incumbent on every community to make every effort to remove or remedy it,*" should nevertheless declare on behalf of the infected district and its infectious malady, that until the remedial means shall have, by their own inherent power bestowed such universal health and perfect salubrity, that remedial agencies shall be no longer necessary, such remedies are an infringement upon personal and local rights, and that the infected "should bid defiance to them, and let the disease flourish in spite of them."

And yet this is nothing less marvellously contradictory than the advice given by this Mentor. "Remove," says he, "the necessity for duelling, (that is, the most ineradicable of our instincts, the love of revenge.) Remove the necessity for it; supply, as far as may be, the defects of the law. Protect the person and the reputation. Render them inviolable; and when society dispenses with bolts and bars, with prisons and gibbets, then we shall lay aside the pistol and the rapier. We fear that we shall scarcely do without them *until then.*"

"What then! let us thank the inventor of gunpowder and of the sword, which tend to equalize the oppressor and the oppressed."

CONCLUSION—OUR INDICTMENT SUSTAINED.

The sum of the whole matter is, that christianity as a moral institute and a divine power—and a healing balm for every social evil—is provided for the purification of "the most ineradicable of our instincts, the love of revenge," and "the animal instincts" also. This is heaven's remedy for earth's woes; and in millions of cases it has been found to be "the power of God, and the wisdom of God," and at once the civilizer and reformer of society, and the humanizer and purifier of individual character. But to become efficacious, it must be personally received and applied, and socially respected and maintained.

Now, duelling is an open and pernicious and very infectious manifestation of the very evil—the leprosy—which christianity

would remove, does remove, and will certainly remove, (as this writer admits,) wherever it has free course and unimpeded entrance. To advise, therefore, that while christianity will ultimately, and would now effectually destroy duelling, that nevertheless until it has actually accomplished this result, duellists must "bid defiance to it and flourish in spite of it" is to turn men into fools, is to put the reins on the neck of what in them is fiendish and brutal ("their love of revenge" and "animal instincts;") is to advise them while diseased and in danger, and contagiously infectious also, to reject the only remedy,—and it is to do this while that disease is guilt as well as pollution, criminal as well as abominable in the sight of God;—it is to do this against God's authority, which prescribes the remedy and requires its use; it is impiety towards God, and towards His ordinance the State; it is rebellion against God's moral government in the world, which implies and enjoins self-denial, forbearance, fortitude and love.

Out, you imposters,
Quick—salving, cheating mountebanks—your skill
Is to make sound men sick, and sick men kill.

THE DUEL CONSUMMATED.

'Tis morn—and o'er his altered features play
The beams—without the hope of yesterday.
What shall he be ere night?—perchance a thing
O'er which the raven flaps her wing,
By his closed eye unheeded and unfelt,
While sets that sun, and dews of evening melt
Chill—wet—and misty round each stiffen'd limb,
Refreshing earth—reviving all but him.

GUILT DIES NOT WITH DEATH.

It was the remark of Cato, as reported by A. Gellius, that if you do any thing that is wicked, the pleasure will quickly vanish, but the guilt of it will stick to you forever. "God requireth the past," is the law of universal nature, and is inwrought into the very texture of the soul. Our present is the result of the past, and the parent of the future. And as it is now discovered that the last object presented to the eye leaves its image impressed upon the retina even in death, so does the character of the soul at death remain with it in its immortal existence. Actions abide in their motives, aim, and desert—their reward or punishment. Motives and principles pass the grave as a part of our moral identity. As men are at death, so they will endure everlastingly. We fashion ourselves here on earth for glory or for shame, for heaven or for hell.

Murat died holding his wife's portrait in his left hand, while with the right pointing to his heart, he directed the twelve

soldiers where to fire, telling them to aim there and not to disfigure his face. Nay would not die without christian preparation, because while not afraid to die it was not manly or rational to die in willing opposition to God and his blessed religion.

THE DYING DUELLIST AS PORTRAYED BY GOD.

What then are we to think of him who dies in the attitude of open rebellion and contempt towards God, of atheistic disregard to christianity, of traitorous usurpation against the laws of their country, of sceptical repudiation of the instinctive conscience of sin, guilt, and of a judgment to come, in the character of a base and degraded felon, and in unnatural and perjured violation of the solemn covenant of baptism, the holy vows of wedlock, and the untransferable claims of children and kindred.

Is the law of God of any doubtful interpretation? Does it, by any possible construction admit a license for this accumulated enormity of guilt to gratify individual feelings and private revenge? Most assuredly not. All such personal retaliation and reparation of injuries, God most peremptorily prohibits. "To me belongeth vengeance and recompence. Avenge not yourselves but rather give place unto wrath. Thou shalt not bear any grudge against thy neighbour. Vengeance is mine, I will repay it." Is this not enough? Then listen to the following among other passages of God's word: "If a man smite any person with an instrument of iron, so that he shall die, he is a murderer; the murderer shall surely be put to death. And if he smite him with throwing a stone wherewith he may die, and he die, he is a murderer; the murderer shall surely be put to death. Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer; the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer; when he meeteth him he shall slay him. And if he thrust him of hatred, or hurl at him by lying of wait, that he die, he that smote him shall surely be put to death, for he is a murderer. The revenger of blood shall slay the murderer when he meeteth him. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall surely be put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high priest. So ye shall not pollute the land wherein ye are: for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not, therefore, the

land which ye shall inherit, wherein I dwell, for I, Jehovah, dwell among the children of Israel."

Do you say this was the language and spirit of the former dispensation of God, but not of the Gospel? We have shown that Christ, instead of annulling has powerfully enforced, and most emphatically enlarged and extended, these denunciations by applying them to motives, spirit and temper, as well as outward actions. In the parable of the servant who owed ten thousand talents, and yet when forgiven abused his fellow servant who owed him five hundred, we find that he was "thrust into prison and delivered over to the tormentors as his final and irrevocable doom." And what then is to become of him who for a personal insult to his pride, vanity, and revenge, and to gratify the deluded feelings of some who arrogate to themselves the title of brave "men of honor," and "gentlemen," sends a friend, companion, or fellow-citizen, into eternity by a violent death, and with all his sins upon his head, without a prayer, and without a hope of forgiveness to die at once the first and second death.

The very spirit and principle of christianity is love, not hate, good-will, not revenge; poverty, and not haughtiness of spirit, forgiveness, not vengeance. The very first prayer it teaches is "forgive us our sins as we forgive them that sin against us." And it is engraven in characters that even a child can read, over the portals of the kingdom of heaven, "If ye forgive not men their sins neither will your Heavenly Father forgive you your sins."

The duellist, however, has made it a part of his general system and deliberate purpose to destroy human life; to bear no insult; to tolerate no affront; to forgive no man anything, to discipline himself to resentment, retaliation, and revenge; to practice the art of killing by the pistol, the rifle, or the knife; and to be always ready to give every man an answer, not as a man, or a christian, but as a cut-throat, an assassin, or a murderer.

THE DUELLIST'S INTERPRETATION OF THE BIBLE.

Go to such an one and ask him how as a christian citizen you are to act under some supposed injury, and his reply will be in some sort thus: "If thy brother or thy neighbour have offered thee an injury, or an affront, forgive him? By no means; thou art utterly undone, and lost in reputation with the world, if thou dost forgive him. What is to be done, then? Why, let not thy heart take rest, let all other missions and employment be laid aside, 'till thou hast his blood. How! A man's blood for an injurious passionate speech—for a disdainful look? Nay, that is not all: that thou mayest gain among

men the reputation of a discreet, well-tempered murderer, be sure thou killest him not in passion, when thy blood is hot and boiling with the provocation; but proceed with as great temper and settledness of reason, with as much discretion and preparedness, as thou wouldest to the communion; after several days respite, that it may appear it is thy reason guides thee, and not thy passion, invite him kindly and courteously, into some retired place, and there let it be determined whether his blood or thine shall satisfy the injury.

Oh, thou holy christian religion! Whence is it that thy children have sucked this inhuman poisonous blood, these raging, fiery spirits? For if we shall inquire of the heathen, they will say, you have not learned this from us; or of the Mahometans, they will answer, We are not guilty of it. Blessed God! that it should become a most sure and settled course for a man to run into danger and disgrace with the world, if he have any hopes of attaining heaven, as meat and drink is for the maintaining of life! That ever it should enter into christian hearts to walk so curiously and exactly contrary unto the ways of God! That whereas he sees himself every day and hour almost, contemned and despised by thee, who, as his servant, his creature, upon whom he might, without all possible imputation of unrighteousness, pour down all the vials of his wrath and indignation; yet he, notwithstanding, is patient and long-suffering towards thee, hoping that his long-suffering may lead thee to repentance, and beseeching thee daily by his ministers to be reconciled unto him; and yet thou, on the other side, for a distempered, passionate speech, or less, should take upon thee to send thy neighbor's soul, or thine own, or likely both, clogged and oppressed with all your sins unrepented of, (for how can repentance possibly consist with such a resolution?) before the tribunal-seat of God, to expect your final sentence; utterly depriving yourself of all the blessed means which God has contrived for thy salvation, and putting thyself in such an estate, that it shall not be in God's power almost to do thee any good."

THE CONSUMMATED DUEL.*

Look then, in the light of this heavenly truth, upon the consummated duel. The study of the life is carried out in practice. The long deferred repayment of so much expenditure on splendid weapons and diligent practice has come. The day of promised glory, in which he is to prove himself every whit a man, has dawned in brightness and in hope. Intense excitement prevails among the few selected friends to whom the hidden secret of a glory soon to be proclaimed by the loud

*Chillingworth's Sermons.

trump of fame, is alone known. A hearty and luxuriant meal, with enough to keep the spirits up to "pluck," is made amid bursts of unusual merriment. A carefully prepared suit of black is fitted on—perhaps ordered for the occasion—partly because this is the most perfect garb of an "honorable gentleman," partly because it will not expose so easily the stains of blood which as "a brave man" he expects of course to spill, and partly (may it be so?) because, for even a brave man should not be rash, it will present no shining object, whether of button, pin, or colour, to guide the aim of the adversary and lose the "honor" of being the coolest, and most self-possessed, and quickest shot.

This admired of his admirers, the paragon of a hero, and the very demi-god of coming fame, having made arrangements for an evening's hilarious enjoyment with his *numerous* friends which the news of his great victory shall have drawn to greet him, now rides triumphantly to the field of blood.

—And there—as we have seen—he now lies

By too severe a fate,
 Fallen, fallen, fallen, fallen,
 Fallen from his high estate,
 And weltering in his blood,
 Deserted in his utmost need,
 By those his former bounty fed,
 On the cold earth exposed he lies,
 With not a friend to close his eyes.

—See who comes there in breathless haste. Can it be a minister of God?

'Tis too much proved, that, with devotion's visage,
 And pious action, we do sugar o'er
 The devil himself.

And even here religion may be suborned to grace the scene of desperation and of death. Perhaps not. The supposition may be absurd. But were it possible that by some whispering rumour a minister has hurried to the spot, of what will it avail? Let us imagine the minister of God to arrive! He rushes to the scene. He falls upon his knees, and overwhelmed with emotion, his big tears fall streaming to the ground. Is he dead? he asks. Not yet. Is he conscious? Probably not. All avenues of approach to the dying man are closed forever. But the access unto God is still open, and in his deep agony he breaks forth into prayer, while with uncovered heads and awe-stricken hearts the spectators gather around. But with what words shall he plead before the insulted Majesty of avenging heaven? What can he say but that if it be possible God may yet convince the dying man that the way of transgressors is hard, that he that taketh the sword shall perish by the sword,

and that there is now no other way of salvation than that Saviour he has despised, that repentance he has proudly disdained, that forgiveness he has arrogantly refused either to give or accept, and that humility he has so haughtily contemned.

But the shadows begin to lengthen, and the evening bell tolls the hour for retiring. Ah thou fallen brave! thou victim of a merciless custom! had'st thou been a Spartan hero how proudly wouldest thou now have been borne on victorious shields amid pæans of triumph to thy proud and ennobled family! And surely, even as it is, honorable men—the few surviving “honourable friends,” who had ere while seen

His smile, when rang the proud hurrah,

who in the morning came with him, gay as to summer's sport, will now be found following their dead comrade to his home. And assuredly no servile hands will touch his sacred corpse or desecrate the scene. . . .

Ah! true it is that conscience makes cowards of us all. In the presence of death, in the silence of the soul, passion and pride are lushed, revenge is satiated, and shame and remorse, and sad relentings, fill too late every heart. That blood crieth aloud to heaven. They cannot endure the sight. They one by one withdraw. He is left alone to menial hands to bear him, while yet breathing perhaps, and convulsed with unconscious agony, to his home, there to await

A death of shame—a shame that makes death mean,
A death that makes shame ghastly.

None to watch near him—none to slake
The fire that in his bosom lies,
With ev'n a sprinkle from that lake,
Which shines so cool before his eyes.
No voice well known through many a day,
To speak the last—the parting word,
Which, when all other sounds decay,
Is still like distant music heard.
That tender farewell on the shore
Of this rude world, when all is o'er,
Which cheers the spirit e'er its bark
Puts off into the unknown dark.

But we will not further draw aside the curtain and picture even from imagination.

The grief, beyond all other griefs, when fate
First leaves the young heart lone and desolate
In the wide world, without that only tie
For which it lov'd to live or fear'd to die—
Lorn as the hung-up lute, that ne'er hath spoken
Since the sad day its master-chord was broken.

. . . Sorrow is sacred. May God comfort the broken hearted. May he become a husband to the widow, and a father to the fatherless. And may he so work upon the hearts and minds

of an influential portion of the community, as to exterminate a custom which has deprived them of a father, their mother of a husband, and society of one who might perhaps have become its ornament and benefactor.

Weep not for those
 Who sink within the arms of death
 Ere yet the chilling wintry breath
 Of sorrow o'er them blows,
 But weep for them who here remain,
 The mournful heritors of pain,
 Condemn'd to see each bright joy fade,
 And mark grief's melancholy shade
 Flung o'er Hope's fairest rose.

THE SURVIVOR—RUSSELL'S MAGAZINE—PART I.

Oh! thou dead
 And everlasting witness! whose unsinking
 Blood darkens earth and heaven! what thou now art
 I know not! but if thou see'st what I am,
 I think thou wilt forgive him, whom his God
 Can ne'er forgive, nor his own soul—farewell!

And the Lord said unto Cain: "Where is Abel thy brother? And he said, I know not, am I my brother's keeper? And he said, why hast thou done this? the voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hands." Gen. 4, 9: 11.

MURDER IS ITS OWN AVENGER.

God has so ordered the course of providence and the constitution of the human heart, that in all natural and ordinary conditions of both—in all, short of the most barbarous ferocity and the most hardened villainy—murder is its own avenger.

THE DUELLIST NO EXCEPTION.

It is, therefore, a very common remark that the survivor in a fatal duel is most deserving of pity, since to him life must be a living death, a life-long misery. And in all cases of refined and cultivated minds, when the heart is not steeped in selfish sensuality or crime, this will and must be the case.

Hear thou, and hope not—if by word or deed,
 Yea, by invisible thought, unutter'd wish,
 Thou hast been ministrant to this horrid act—
 With full collected force of malediction
 I do pronounce unto thy soul—despair.

INSENSIBILITY IMPLIES PRETERNATURAL DEPRAVITY.

There are some cases indeed, as in the case of Arnold, where a savage disposition, selfish principles, sensual appetites, and an infidel creed, will produce insensibility and sanguinary ferocity.

After Arnold's appointment as Brigadier General in the British service, Washington wrote to a friend: "I am mistaken if *at this time* Arnold is undergoing the torments of a mental hell. He wants feeling. From some traits of his character which have lately come to my knowledge, he seems to have been so hacknied in crime, so lost to all sense of honor and shame, that while his faculties still enable him to continue his sordid pursuits, there will be no time for remorse."

Such a man may become a duellist by trade, a bully in society, until he fills up the measure of his iniquity, and like Mr. Le Blanc, who had fought 30 duels, be at length killed, as he was on the 18th ult., being shot through the heart by a bullet from a double barrelled gun, while his finger was upon the trigger, which, in falling, he had still strength and ferocity enough to pull.

HOW SATAN ENTANGLES THE DUELLIST IN HIS DEADLY SNARE.

But this is a supremacy in human depravity not often reached. In many cases also the duellist is the victim, and not the patron of this barbarous practice. It may have been silently and thoughtlessly imbibed in childhood and grown with his growth. Mingling with the thoughtless and impenitent he was easily confirmed in the supposed necessity of resenting insult and requiring physical satisfaction. Man is by nature unregenerate, brutal and revengeful, and by Satanic urgency mad in his blinded pride. He cannot become a christian because this implies humility, love, forgiveness, forbearance and charity. He remains hard and impenitent and worldly, because by becoming serious and a christian he may be branded as a coward by those who are wicked and moral cowards like himself. He is thus led captive by Satan at his will. He is his slave.

In this condition he is provoked. His angry passions rise. They are set on fire of hell. He is within a circle of fire. He sees nothing but revenge. Not *because he hates any body, or has any unkind feeling against any body in particular*. Oh no, this would be itself mean, ungentlemanly, and dishonorable!! He must not, therefore, degrade himself. He must act honourably!! But by his own previous course of life he is now enslaved. He is burning with insulted pride, maddened with rage and absolutely blinded with concealed passion. He must fight. He must at least send a challenge and thus avenge and justify himself.

HOW HE IS INSTRUCTED AND ENCOURAGED BY RUSSELL'S MAGAZINE.

He reads in the Code of Ethics of Duellists, as published in Russell's Magazine, that "it is a most unfounded and ignorant

imputation to say that the law of honor is a cruel, remorseless and bloody system of rules;" that "it has but one penalty and that not the infliction of death, *but simply the risk of life* (though "life is not a property but a loan of which we are not owners or lessees, but tenants at will.") He learns that "this risk must be shared by the accuser, and *is not likely to be unduly great*, and one which may be *easily escaped* by doing right and justice, and thus giving him fame and a name for a mere cowardly display of unanticipated "*risk of life.*" He learns that "the purpose of the law of honor is *prevention of wrong;*" that let the worst come to the worst "in duelling a man is sacrificed in order to defend the weak against the oppression of the strong; to secure character and reputation from the levity of the gossip, or the malignity of the slanderer; and to guard the invaluable courtesies and refinements of social life."

He is further taught that however great may be his cowardly fear of this terrible result of "the risk of life," that after all "no very great amount of courage is requisite for the duel, we admit this truth, and contend that this is an obvious and great advantage. It gives even cowards protection, by affording them opportunity to make themselves dangerous; for even cowards will fight when they must, and the boldest man is unwilling to risk his life unless for a sufficient consideration."

But still further, the shrinking timorous mortal while hesitating to cross the flood of blood, is encouraged by the assurance that "constitutional nervousness, nay, even an original defect of physical courage may be compensated for, or supplied by moral courage and a *strong sense of right*; without the support of which, no man should seek the field, and with which a woman or a child can die a martyr."

And then if he still stands back affrighted from the dreadful plunge, he is authoritatively instructed that "the seconds, the officials *by whom the code of honor is to be administered!!!* should always be men of unblemished character, free from any known bias, and from all prejudice or interest in regard to the point in dispute; never having had any previous quarrel with either party, and unaccused of ill will or ill feeling towards either; of cool judgment, and steady firmness; lovers of peace and good order. Each of them should be attended by a friend of similar standing and character, with whom he may consult and advise, and with whom share the difficult responsibility. And as the object aimed at, the only admissible object in a duel fairly fought upon true and chivalrous principles, is the promotion of exact justice, 'God prosper the right!' the old battle cry of the judicial combat ought to be the sincere wish of all

engaged,"—all this being presumed he feels that it is scarcely possible, and certainly about the most improbable thing in the world, that there will be anything more of it than a sham-fight and *sham* paigne.

The mind of our inquirer is deeply absorbed with these considerations. They are printed and published in a respectable Magazine, in the midst of a christian community, in a tone of the most dogmatic authority and professional assurance, with the most flippant contempt for the "unfounded and ignorant imputations" of all gainsayers, and the most sceptical and Voltaire-like sarcasm at the weak credulity, the visionary speculations, and the persecuting spirit of christianity. Christianity indeed is only recognized to burlesque the Utopian character of its Millennium, and "the exaggerations indulged in" by its representatives, "The mild spirit of christianity" is alluded to, but the "glorious day of ripened christianity" can only be seen afar off at the termination of some geological epoch, until when "all the codes of duelling which are noble and generous and merciful" must take their just precedence. He finds the pulpit ridiculed "with solemn awe," and Scripture travestied, and God's holy law perverted by "the" exceptions occasioned by "the injuries and insults" of every hectoring "individual." "All distinction between society and individual citizens; between the powers and penalties of a State, inflicted according to law, and the murder of a fellow-citizen by a private citizen and in open violation of the law; between the inhumanities of national war, which all may condemn, and "the sufferings occasioned" by the spirit of personal and criminal revenge is ignored. With his mind thus blinded, his moral judgments perverted, his mental eye bleared by one continued cloud of sophistical dust thrown into them, he hears not one syllable of God, except as "the God of battles, the Lord of hosts;" not a word about salvation or perdition, heaven or hell, eternity or immortality. The code of honor knows nothing of these things, and they are not in all the thoughts of its defender. Spurning from him the "farcical mockeries of a court of law," and exalting into their place a law higher than the law of God and of society in the very spirit of a Robespierre it is declared that "the shot fired by the vindictive Kentuckian Marshall, at the body of the libellous journalist Webb, was worth an ass load of statutes and a library of sermons."

THE EFFECT OF THESE INSTRUCTIONS.

Thus instructed by the oracular response of the most sacred tripod, and thus encouraged to the most self-approving virtue, and to the most heroic, self-sacrificing martyrdom for the pub-

lic good, the amateur duellist boldly resumes the grave consideration of the whole matter from Alpha to Omega.

Could you now look in upon him in his office, study, or secret chamber, you might see him adjusting his smoking cap, lighting his cigar, straightening his shirt collar, drawing himself up to his full height as he looked at himself admiringly in the glass, and then throwing himself upon his lounge and with hands folded across his breast and eyes fixed upon the ceiling thus soliloquizing.

Be bloody, bold, and resolute; laugh to scorn
The power of man, for none of woman born
Shall harm Macbeth.
Now I may tell pale hearted fear it lies,
And sleep in spite of thunder.

The moth plays round the burning flame and blinded instinct draws it nearer. The vessel glides round the fatal whirlpool and is distracted by the very whirl. Thus is he blinded to reason and insensible to conscience, and *now* reckless to fear. He would not, and yet—now—as he is—believing as he has professed to believe and not realizing what he ought to have believed, he thus further soliloquizes:

This act will place me
Entirely in their power; the deed to do
Is as if done; the future as the past.
I have swum back and forth in the smooth waters,
And pleased myself with the alluring motion
Outward, in view of the receding shore;
The conscious master of the interval.
But now the current seizes me, and strong
Above my strength to breast it bears me on
And to swim forth with it is safety. Few,
Blind and irresolute the strokes that brought me
Across the narrow line which separates
The rush of action from the calm of thought:
And lo! an ocean, an eternity,
Lies, in effect, between me and the place
Where will and act were one.

And now the deed is done. But it is not finished. The knell that summoned his antagonist to heaven or to hell has sounded, but it beckons him to follow, and to prepare to meet his God, his victim, and his doom. Now he begins to reason truly.

If the assassination
Could trammel up the consequences, and catch
With his surcease, success; that but this blow
Might be the lie-all and the end-all here—
But here, upon this bank and shoal of time—
We'd jump the life to come. But, in these cases,
We still have judgment that we but teach
Bloody instructions, which, being taught, return
To plague the inventor: this even handed justice
Commends the ingredients of our poison'd chalice
To our own lips.

Yes, even so!

Blood hath strange organs to discourse withal;
 It is a clam'rous orator, and then
 Ev'n nature will exceed herself, to tell
 A crime, so thwarting nature.

Our articles on this subject are drawing to a close. Indeed but for the new importance given to the subject by the appearance of the article in its defence in Russell's Magazine, and the necessity imposed upon us to give it consideration, our discussion would have terminated ere this. Some further notice of the Magazine as bearing upon points discussed, and an examination of the plea of necessity, and of an alleged public opinion will however bring us to an early termination.

THE SURVIVOR—RUSSELL'S MAGAZINE—PART II.

Come, come, you spirits
 That tend on mortal thoughts, unman me here;
 And fill me, from the crown to the toe, top full,
 Of direst cruelty! make thick my blood,
 Stop up the access and passage to remorse;
 That no compunctious visitings of nature
 Shake my fell purpose, and keep peace between
 The effect, and it! Come, you murd'ring ministers,
 Wherever in your sightless substances
 You wait on Nature's mischief! Come, thick night,
 And pall thee in the densest smoke of hell!
 That my keen knife see not the wound it makes;
 Nor Heaven peep through the blanket of the dark,
 To cry, *Hold! Hold!*

THE SURVIVOR SEEKS IN VAIN FOR JUSTIFICATION OF HIS CRIME.

Would that the survivor could justify to himself the plea of necessity, or self-defence! But murder is, and must be, murder, and this is so foul, strange and unnatural. True it is though marvellously strange—he may find counsellors, even in a christian community, who, calling evil good, and good evil, and making the worse appear the better reason, will lay the flattering unction to his soul, that while it is common to say, that the Law of Honor is a cruel, remorseless and bloody system of rules, “this is almost unfounded and ignorant imputation;” since “all the codes of duelling are noble, and generous, and merciful.” But now it is not the opinions of thoughtless mortals that will satisfy. God, and conscience, and eternity, demand a full and perfect vindication against contrived murder. The question is now carried up from the court below to the court above—from the opinion of any supposed public, to the immutable and immitigable law of Heaven—from “philosophy, falsely so called,” without him, to the unmistakable and unappeasable judgment of conscience within. The voice of conscience, accusing and condemning, is louder than ALL the codes of duelling—we have seen the French code, the Galway code,

Wilson's and even the Saxon code; and this voice is heard within—always—alone. "Nor cell, nor chains, nor dungeon, speak to the murderer with the voice of *solitude*." To be alone, as he now must be—to muse and meditate alone—to lie awake on the sleepless bed, and be scared with visions of the dead—to see that noble, manly form, that face now pale, that eye now gazing down with silent, unutterable sorrow—to feel that now they are one and inseparable, and yet that a great gulf rolls impassably between his sympathy, or succor. Oh! how fearful.

For the dead
 Are dreadful enemies! At every point
 In your career, some viewless influence,
 Reaching from the mute grave, will thrust you back,
 Powerless, from fortune: on the very step
 And threshold of preferment, will your feet
 Slip in his blood: his name will be a curse,
 Heard, like a mind-born echo, in all ears,
 At sound of yours; and to your own, his fate
 Be Heaven's mercy.

WHAT THE SURVIVOR NOW FEELS.

How vain and worthless is it to tell such a man, that "the purpose of the law of honor, like that of all other *good* laws—(such as "hanging a man for having forged a note, or stolen a horse, or burned a house, or hay rick"—the illustrations used by the apologist; and yet, *when* and where this has been done, it was by "the law of the land," and not by "Wilson's code" of "assassination, under the law")—"is prevention the prevention of wrong?" He now knows, and he feels, (as did Adam, and Eve, and Cain,) that he has perpetrated an irreparable wrong and crime, which "both the pulpit and the bar" denounce as murder—a crime specifically defined as murder in the Bible—a crime which "thrills the very soul with sorrow,"—remember, reader, that even duellists are compelled to believe, there is a "Spirit in man." He now knows, by inward conviction, "that the judgment of God against them that do such crimes is right;" that a man cannot believe aright, who receives as his standard the code of honor that cometh from man, whether it be "Wilson's code," or the poisonous outgrowth of a Galway bog; that "although hand join with hand," ("Wilson's code" with those of "Galway and France,") they shall not go unpunished; and that God condemns as murder what is approved by "a multitude who do evil," as surely as if done alone; and that murder and suicide are just as certainly perpetrated whether they are effected by the Bowie knife, or the loaded stick, as by the pistol, or the rifle, which Montaigne tells us were once vulgar and beneath the proprieties of a gentleman.

The duellist now feels all this to be true. He knows that murder is murder, whether committed by one or many, by duellists, or by an individual; and that as God punishes societies, as

such, for their iniquities, so does he punish individuals, as such, for theirs, and require society, at the peril of his displeasure, to punish him, who, against God's laws, and against the laws of society—yea, "in spite of them, and in open affront" of them—"sheds man's blood." This he now feels is just and necessary, since if one man may kill his neighbor for personal satisfaction, and without, and in spite of law, so may every man, and all law is at an end; and that if, by "*the sensitiveness of the gentleman,*" every man is to judge in his own case, what is offence, and what is satisfaction, and if "*a strong spirit will not half resist—resist ineffectually*"—if, we say, this is to be the rule, then all law and all society are abolished, and every man is his own judge and executioner. The absurdity, the anarchy, the agragianism, the treasonableness of such views, the surviving duellist now feels. And while he feels thus guilty of the highest offence against society, he feels, also, that as his life was not his own, but only "a loan," a trust, "neither he, nor his antagonist, whom he has killed, had any right, either from society, or God, to risk that life," for private, personal revenge, under the guidance of animal passion, and the sensitiveness of the gentleman.

Knowing, therefore, and feeling all this, the surviving duellist turns away from all such counsellors, saying, "miserable comforters are ye all;" "A wounded spirit who can bear;" "Oh wretched man that I am, who shall deliver me from the body of this dead, but living—this murdered, but now murdering man!"

"Ah, well," says he, "I know, for truth,
Their pangs must be extreme—
Wo, wo, unutterable wo,
Who spill life's sacred stream!"

He oft has read of bloody men,
Whose deeds tradition saves;
Of lonely folk, cut off unseen,
And hid in sudden graves;
Of horrid stabs in groves forlorn,
And murders done in caves!

And how the spirits of injured men
Shriek upwards from the sod;
And how the ghostly hand will point
To show the burial clod;
And unknown facts of guilty acts
Are seen in dreams from God!

He knows that murderers walk the earth,
Beneath the curse of Cain;
With crimson clouds before their eyes,
And flames about their brain;
For blood still leaves upon their souls
Its everlasting stain!

THE ONLY THREE COURSES POSSIBLE TO THE SURVIVOR.

First Course.—Distressed, distracted spirit! there are but three courses open to thee, one or other of which you must pursue.

Thou must harden thyself in obdurate impenitency, and in sceptical, atheistic impiety, and in the Godless course of this world—close your eyes, lest they should see—shut your ears, lest they should hear—sear your conscience, lest it should feel—and rush into every excess of riot with greediness.

Second Course.—Or thou must be crushed under the insuperable weight of your own unbearable remembrances, regrets and remorseful self-condemnings. So it has been with many. Near to Georgetown, in the District of Columbia, stand the trunks of two trees, which mark the spot of a fatal duel, and remain as sad memorials and awful emblems of the guilty parties. The one is blasted, dead, withered, staring with bare and ghastly arms at the other tree, whose few unwithered leaves at top indicate the condition of the survivor, who is now an inmate of a Lunatic Asylum.

Another duel was fought near the City of Washington, under circumstances of peculiar atrocity. A distinguished individual challenged his relative, who was once his friend. The challenged party having the choice of weapons, named muskets, to be loaded with buckshot and slugs, and the distance ten paces; avowing, at the same time, his intention and desire that both parties should be destroyed. They fought. The challenger was killed on the spot; the murderer escaped unhurt. Years afterwards, a gentleman was spending the winter in Charleston, South Carolina, and lodged at the same house with this unhappy man. He was requested by the duellist one evening to sleep in the same room with him, but he declined, as he was very well accommodated in his own. On his persisting in declining, the duellist confessed to him, that HE WAS AFRAID TO SLEEP ALONE; and as a friend who usually occupied the room was absent, he would esteem it a great favor, if the gentleman would pass the night with him. His kindness being thus excited, he consented, and retired to rest in the room with this man of fashion and honor, who some years before had stained his hands in the blood of a kinsman. After long tossing on his unquiet pillow, and repeating half-stifled groans, that revealed the inward pangs of the murderer, he sank into slumber, and as he rolled from side to side, the name of his victim was often uttered, with broken words that discovered the keen remorse that preyed like fire on his conscience. Suddenly he would start up in his bed with the terrible impression, that the avenger of blood was pursuing him; or hide himself under the covering, as if he would

escape the burning eye of an angry God, that gleamed in the darkness over him, like lightning from a thunder cloud. For him, there was "no rest, day nor night." Conscience, armed with terrors, lashed him unceasingly, and who could sleep? And this was not the restlessness of disease, the raving of a disordered intellect, nor the anguish of a maniac, struggling in chains! It was a man of intelligence, education, health and affluence, given up to himself—not delivered over to the avenger of blood to be tormented before his time, but left to the power of his own CONSCIENCE, suffering only what every one may suffer, who is abandoned of God!

We were acquainted with a gentleman, who in early life was, as he thought, compelled to fight with an experienced duellist, and after four or five shots, killed him. And though not mortally wounded in the duel, he was himself killed by it. It killed all *peace* of mind, all self-respect, all honorable aspirations. Conscience made him a coward, and fear drove him to the intoxicating bowl, as the opiate for his alarm. He declared that he never could be happy, and he did not, alas! find peace and pardon from an Almighty Saviour. He lived, therefore, a life of shame, and died a drunkard's death, and fills a drunkard's grave.

We have, also, heard of a gentleman, who, with brilliant talents for public life, universal popularity and the most flattering prospect of elevation and glory, was hurried into a duel, by which he rendered a noble patriot miserable for life, and after years of torture, and loss even of mental vigor, brought him to a premature grave. But to himself, the calamitous event was not less disastrous. It drove him from all public life. It destroyed his usefulness. It deprived the country of his invaluable services. It made him a misanthrope. It exiled him from society. It banished him even from the sanctuary of God, and that Society of which he was the proud ornament. He was dead while he lived; and he lived in secluded privacy, though capable of any position and duty, lest he might, by any possibility, be again compelled, by his deference to an infamous code, to destroy the life or usefulness of another patriot, or sacrifice himself upon its bloody and God-denounced altar of blood.

How affecting is the relation of the interview and reconciliation which took place between Col. Cumming, of Georgia, and Mr. McDuffie, whose wound received from the shot of the former, left him in a wretched state of infirmity, which kept him a lingering invalid for the rest of his days. "This reconciliation," says a recent writer, "happened in Augusta, and was brought about by the friendly offices of Mr. John Bones, a gentleman who is well known to do the honors of that hospitable city with

a grace and courtesy, good will, liberality and kindness of heart, which have won for him friendly mention whenever his name is spoken. Mr. McDuffie happened to be in Augusta, and in a state of exhaustion, for he was approaching his closing period; when Mr. Bones persuaded him to his sofa and left him to a temporary repose. In a little while after, Mr. Bones encountered Col. Cumming passing his house. He told him of McDuffie's presence within it, and of his situation, and frankly said to him, 'Go up by yourself, and be reconciled. I know that you harbor no malice, and that he has no single feeling of hostility towards you in his bosom.' The suggestion was as frankly adopted, and acted upon. The parties met as if they never had been enemies. Cummings sat an hour with his prostrate rival, left him with the most amiable feeling, and the tear was in his eye, as he said to Bones, on his departure, 'What would I not do or give to relieve him from this cruel suffering!' It was one which his own hand had inflicted, and he bitterly regretted the shot. I do not know that I give you the actual words which were used in the quoted portion of my statement, but the substance, as it reached my ears, is truly stated. Such a reconciliation is one which every biographer will delight to record. It was honorable to all the parties."

Take another illustration. "Some years since," says Dr. Beecher, "I visited the Philadelphia Asylum. In returning from the apartments, I saw a man standing—fixed—immovable—like a pillar. I asked who it was. It was the son of Dr. Rush, who killed a man in a duel. There he stood like a pillar. Sometimes he would wake up to recollection; he would pace off the distance, and give the word, Fire! Then cry out, He is dead!—he is dead!" This was the power of conscience. It had unsettled reason."

His brain is wrecked—
Forever in the pauses of his speech,
His lip doth work with inward mutterings,
And his fixed eye is rivetted fearfully
On some thing that no other sight can spy.

Ah! well may such be the sad result of every fatal duel, to every sensitive, and generous, and noble nature. When he thinks of the lonely grave, the mouldering corpse, the untimely death of the murdered victim of his vengeful pride; when he thinks of the wife, or the betrothed, and the parents and children, who may live broken-hearted, or have sunk a prey to unendurable grief; when he thinks that he may have murdered souls as well as bodies, and for eternity as well as time; when he thinks that he may have become the murderer, not of one, but of many—not of others, but also of his own kindred, and of parents as well as children, and of himself, also; when he feels that, like Cain, he carries the mark of the murderer about

him, wander as he will over the earth; when he tries every remedy, and finds that it cannot raze out the written memories of the brain, or heal a broken spirit; when he bathes in every water of human cleansing, and finds that he is as foul and leprous as before; then indeed, would madness be a relief.

I am not mad; I would to Heaven I were!
For then, 'tis like I should forget myself;
O! if I could, what grief should I forget!

The Third and Better Course.—But were I to address such an one, I would say, “Behold I show unto you a more excellent way.” It is the way of the Cross; it is the way of penitence and prayer; it is the way of salvation, through an Almighty and an all-sufficient Saviour, a living, loving, merciful Redeemer, whose blood cleanseth from all sin, and who is able to save even the chief of sinners. Come, then, to Him, and find in Him peace and pardon; and power, and grace, sufficient for you, and let your future life testify to your sincerity of repentance, by your earnest efforts to relieve the community of this awful custom, and to repair, in any way in your power, the injury you have done to others.

It is related of Lieutenant Colonel John Blackader, formerly Deputy Governor of Stirling Castle, that though in early life he had been unhappily engaged in a duel, and had killed his antagonist, yet being convinced of its sinfulness, he observed the anniversary of the day with penitence and prayer.

Go, thou, and do likewise. “And what thou doest do quickly, and do with all thy might.” Remember Claudius.

Oh! my offence is rank, it smells to heaven;
It hath the primal curse upon it,
A brother's murder! Pray I cannot,
Though inclination be as sharp as will;
My stronger guilt defeats my strong intent;
And like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect. What if this cursed hand
Were thicker than itself with brother's blood?
Is there not rain enough in the sweet heavens,
To wash it white as snow? Whereto serves mercy,
But to confront the visage of offence?
And what's in prayer, but this two-fold force—
To be forestalled, ere we come to fall,
Or pardon'd, being down? Then I'll look up;
My fault is past. But, O! what form of prayer
Can serve my turn? Forgive me my foul murder?
That cannot be; since I am still possessed
Of those effects for which I did the murder,
My crown, mine own ambition, and my queen.
May one be pardon'd, and retain the offences.
In the corrupted currents of this world,
Offence's gilded hand may shove by justice;
And oft 'tis seen the wicked prize itself
Buys out the law. But 'tis not so above:
There is no shuffling, there the action lies

In his true nature; and we ourselves compell'd,
Even to the teeth and forehead of our faults,
To give in evidence. What then? What rest?
Try what repentance can. What can it not?
Yet what can it, when one cannot repent?
O, wretched state! O, bosom black as death!
O, limed soul! that, struggling to be free,
Art more engaged. Help, angels make assay!
Bow, stubborn knees! and, heart, with strings of steel,
Be soft as sinews of the new-born babe;
All may be well.

The Sin and the Curse;

OR,

THE UNION, THE TRUE SOURCE OF DISUNION, AND OUR DUTY
IN THE PRESENT CRISIS.

A DISCOURSE

PREACHED ON THE OCCASION OF THE

DAY OF HUMILIATION AND PRAYER

APPOINTED BY THE

GOVERNOR OF SOUTH CAROLINA,

ON

NOVEMBER 21st, 1860,

IN THE

SECOND PRESBYTERIAN CHURCH, CHARLESTON, S. C.

BY

REV. THOMAS SMYTH, D. D.

PUBLISHED BY REQUEST OF THE SESSION AND CORPORATION.

CHARLESTON:
STEAM-POWER PRESSES OF EVANS & COGSWELL,
No. 3 Broad and 103 East Bay Street.
1860.

PROCLAMATION.

Whereas, it is proper and becoming a people who acknowledge the hand of God in every event, and bow in reverence to His will, and who desire to imitate the noble example of their forefathers, not only in resistance to oppression and injustice, but in supplication for Divine aid and counsel in this momentous crisis of our country's history, to implore a continuance of His favor and interposition to protect and sustain us in all the trials we may be called upon to undergo, and the dangers to which we may be exposed: Now, therefore, I, WILLIAM H. GIST, Governor of the State of South Carolina, in obedience to a resolution of the General Assembly, appointing WEDNESDAY, the 21st instant, as a day of Fasting, Humiliation and Prayer, make this my proclamation, inviting the clergy and people of all denominations in this State, to assemble at their respective places of worship, to implore the direction and blessing of Almighty God in this our hour of difficulty, and to give us *one heart and one mind* to oppose, by all just and proper means, every encroachment upon our rights.

Given under my hand and the seal of the State, at Columbia, on the 13th day of November, in the year of our Lord, one thousand eight hundred and sixty.

WM. H. GIST.

DISCOURSE.

DANIEL IX, 11, 14—"Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the Lord hath watched upon the evil and brought it upon us."

God is governor among the nations, King of Kings and Lord of Lords, the high and mighty ruler of the Universe, doing whatsoever it pleaseth him among the armies of heaven, and the inhabitants of the earth—none, with impunity, daring to stay his hand, or say unto him, What doest thou? The most High ruleth in the kingdom of men and giveth it to whomsoever he will.

This great practical truth is embodied in the wisely worded proclamation of a most seasonable appointment, by the present Governor of South Carolina, His Excellency W. H. Gist, as follows:

"*Whereas*, it is proper and becoming a people who acknowledge the hand of God in every event, and bow in reverence to his will, and who desire to imitate the noble example of their forefathers, not only in resistance to oppression and injustice, but in supplication for divine aid and counsel in this momentous crisis of our country's history, to implore a continuance of his favor and interposition, to protect and sustain us in all the trials we may be called upon to undergo, and the dangers to which we may be exposed. Now, therefore, I, William H. Gist, Governor of the State of South Carolina, in obedience to a resolution of the General Assembly, appointing Wednesday, the 21st instant, as a day of Fasting, Humiliation and Prayer, make this my proclamation, inviting the clergy and people of all denominations in this State, to assemble at their respective places of worship, to implore the direction and blessing of Almighty God in this our hour of difficulty, and to give us *one heart and one mind*, to oppose, by all just and proper means, every encroachment upon our rights."

THIS THEN IS A DAY OF FASTING.

Fasting has been universally adopted by all nations as an expression of consciously-felt sin and sorrow, through which, by the suffering and impoverishment of the body, the mind is led to realize man's helplessness, dependence and want of all things; and the conscience and heart to come in humble contrition before an offended God, under whose judgments they may be suffering, and whose gracious providence alone can either remove them, or in the midst of judgment remember mercy.

THIS IS ALSO A DAY OF HUMILIATION.

This implies calamity, fall and ruin; sin and sorrow; contrition and confession; and the recognition of God, whose righteous indignation has brought all upon us.

BUT THIS IS FURTHER A DAY OF PRAYER.

This implies that God can, and that God alone can, help us, and give us true repentance and unfeigned humiliation; that God, alone, can avert all the evils that might come upon us; impart wisdom to our counselors; and give to all our citizens unity of purpose and plans. It implies that God can influence our sister States—who are alike interested—to stand or fall with us; and cause other States to acknowledge his power and presence in this national calamity, and to do justly, and act righteously and peaceably before him. It implies, further, that God can, and that God alone can, incline the hearts of foreign nations to recognize our true posture, purposes and plans; and his purposes concerning us; and to fraternize with us. It implies, in short, that God alone can mitigate inevitable disasters and suffering; give us patience and perseverance under all adversities; and secure for us a peaceful, prosperous and happy issue out of all our troubles.

No God-believing and God-fearing mind, can question the sad and melancholy fact that God's curse is poured out upon us, and that the Lord has watched for the evil to bring it upon us. But mark our distinction. This curse is upon the nation, and not upon the constitution; nor upon the union, nor upon the government under that constitution.

That constitution and constitutional compact was, and is, and ever will remain, in all history, and to the end of time, great, glorious and free.

That constitution was found sufficient to produce, perfect, preserve, propagate and prosper these United States in a progressive and ever augmenting greatness, beyond all parallel in the history of the world; and it is sufficient to have sustained that growing development; and to have encircled with a halo of glory, inscribed all over with the stars and stripes, the mightiest nation of the earth, shining more and more resplendent in its greatness and glory.

The constitution of the United States has been admitted, the world over, both by Statesmen and Philosophers of every school, to be an embodiment of wisdom, patriotism, sagacity and prudential foresight and moderation; of sterling good sense; and of religion without restriction upon the full exercise of conscientious differences.

Our fathers signed it amid the solemnities of religion, and in the awful silence of a realized futurity; amid the grim spec-

tres of war, famine and wasting desolations; and in the firm intrepidity of martyrs. Having ratified their signatures with their blood, they bequeathed it, together with the name, character and farewell address of Washington, as a priceless inheritance to their posterity in all future generations: and thus handed down the States, united under that constitution—as a land of promised rest, recompense and great reward, flowing with milk and honey, and under the peculiar patronage and protection of heaven—to all the downcast and downtrodden nations of the earth.

My brethren, that constitution is still our boast and glory, yea our consolation and strength, in this day of disaster and disruption. We love and cherish it still. We love it, even in death. We bow in reverence before the shades of the mighty dead, who stand this day as mourners around the bier on which it lies shrouded in grave clothes, pale in death, and soon to be committed to an untimely and dishonored grave. Our faces, like theirs, gather blackness, and our hearts even bleed within us.

How doth the nation sit solitary that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks. Among all her lovers, she hath none to comfort her. All her friends have dealt treacherously with her; they are become her enemies.

When I was a child upon my mother's knee, I heard the praises of thee, my adopted country! In my childhood's visions thine image rose proudly magnificent before me, towering aloft to heaven, and spreading thy branches over the seas! Boyhood's sports were jubilant of thee, and manhood brought with it eager expectations of becoming inseparably thine! Here for thirty years I have heard from every lip, on every festive occasion, the praise of thee! Language was too poor, all analogies too feeble, all pageantry too trivial to adorn thy majestic person, and to illustrate thy fame! The infant lisped it in the cradle, and the child shouted it in his sportive gambols. The boy heralded it in his mimic warfare and oratorical declamation. Men marched to the music of its stirring sounds in gay review, or in the dread and deadly clash of death-giving battle. The bells tolled it. The martial band gave to it the symphony of its most melodius music. It ascended from the pulpit to heaven in grateful thanksgiving and praise; and thence, also, it sounded forth to patriotic hearts in words of counsel, admonition, and prophetic warning. It mingled with the incense which arose from every household. It soared upon the wings of every private prayer; and was breathed forth in thousands of silent

or out-bursting ejaculations. It gave softness to the bed of the weary; security and solace to the disheartened; and illumined with joyful exultation the departing hour of him who, with or without any other legacy, could transmit to his children an unimpaired and unparalleled political heritage.

And must we take up the lamentation and say, from this glorious constitutional union all the beauty is departed! This nation hath grievously sinned, therefore is she removed. All that honored her despise her, because they have seen her nakedness. Yea, she sigheth and turneth backward. She remembered not her last,—her chief and purposed end,—therefore she came down wonderfully. She had no comforters. For these things I weep. Mine eye, mine eye runneth over with water. Mine eyes do fill with tears. My bowels are troubled for the destruction of the daughter of my people. How is the gold become dim, and the most fine gold changed! The crown is fallen from our head. Woe unto us, for we have sinned!

My brethren, in this calamity the whole world sympathizes. That sun of liberty, whose rays shone so brightly over every land and sea—which went forth on its mission of glad tidings to the ends of the earth, rejoicing as a strong man to run a race—has gone down while it was yet day. The brightest example of free constitutional self-government, and the last hope of a Republic based on universal equality, liberty, and fraternity,—the cynosure of all nations,—has darkened into a dreadful eclipse, and left a tempestuous sea, to be navigated by foundering barks, without chart, compass or rudder. Woe, woe, woe to the inhabitants of the earth!

To whom, then, and to what, is all this misery and destruction of the hopes of man to be attributed? Not, my brethren, to any one political party,—not to any present political excitement,—not to the recent triumph of sectional pride, and its meddlesome interference with an institution altogether beyond its interests, authority or control, and its traitorous disloyalty to the sovereignty of the constitution, and of Southern as well as Northern States. This is only the result,—the consummation of a tragedy which has been long progressing to its last act,—when the curtain fell upon the dismembered body of the Union.

In the overwhelming mass which, like an avalanche, swept away all existing landmarks and barriers, there was a conglomeration of all possible variety of materials,—atheists, infidels, communists, free-lovers, rationalists, Bible haters, anti-christian levellers, and anarchists,—many of whom had no interests at stake, and no principles to restrain them within the limits of constitutional truth, justice or propriety.

But beside these, there were a large number of God-fearing and Christ-loving, conscientious people, of whom we must bear the testimony of Paul, that they have a zeal for God, and seek his glory and the good of man, but not according to knowledge.

They pervert the golden rule of our Saviour. That rule was designed not to impart to men the first principles of justice, of right and wrong, but, on the assumption of their existence, to guard us against the perverting and blinding influence of selfishness, pride, passion and prejudice. Interpreted as these people apply it, that rule would lead to absurdity, injustice, or to impossibility; to the overthrow of virtue, chastity, honour, honesty, and all the rights of law, property and power; and instead of requiring us to do to others *only* what, in their circumstances and relations, we would have a *just and reasonable* right to expect, in view *both* of *all their* and *our own best interests*, it would require us to do what others desired, though their selfishness should demand the sacrifice of virtue, chastity, property or power. Verily, verily, they have put into the hands of an unrestrained populace a double edged sword, which will yet pierce through their own soul.

They have perverted and prostituted the Bible. They have done this by subjecting it to the private interpretations of men; to the developments of philosophy, falsely so called; to the licentious and atheistic spirit of a liberty which knows no restraint and no authority, human or divine; and, by thus converting the Bible into a law, binding, according to their view of it, upon God and all other men beyond themselves, instead of being an infallible and unalterable standard of right and wrong, truth and error, of what is to be done, and what is not to be done, and a standard imposed equally and alike upon all men, bond or free, and to add to, or to take from which is alike cursed of God.

They pervert the great doctrines of personal responsibility, liberty of conscience, liberty of thought, liberty of opinion and liberty of action. This they do by requiring all others to adopt as God's truth, that which is believed to be beside and contrary to Scripture; and by assuming that they are responsible for the opinions and conduct of other men, who are, nevertheless, independent of them, and free to will and to perform within their sphere of action, without any other interference than their own conscience, and the word, will and providence of God.

They pervert truth, justice, honor and good faith. This they do by availing themselves of opportunity, under a bond of mutual, written, and strictly limited partnership, to act contrary to the terms of that partnership; to the injury and destruction of their confiding partners; and by attempting,

through that violated bond, to coerce unwilling and injured parties to remain and suffer insult and injustice under it.

But, besides these perversions of fundamental principles, these good and well intentioned people are willingly ignorant of, or practically ignore, the prescience and providence of God; the fore-knowledge and fore-ordination by God, of whatsoever cometh to pass, so that not even a sparrow can fall unheeded to the ground, nor a hair of our heads be unnumbered, nor any event happen by chance. They forget that government is from God; that the powers that be are ordained of God; and that we are to be subject to every ordinance of man, not only from fear, but for conscience sake.

They forget that man and this present world are under the curse of sin; that trial and temptations, difficulty and distress enter into the very warp and woof of this present state; that God's judgments are scattered abroad over the earth that its inhabitants may learn righteousness; that God maketh even the wrath and sin of man to praise him, and out of great evils and privations bringeth greater good.

They forget that the condition of slavery has been and is recognized and regulated by God, who first ordained that it should come to pass as a penal infliction upon a guilty race, for the mitigation of greater evils, and for the good of all; that he has twice embodied it in the moral law, and has thus environed it with immutable and eternal sanctions; that men perfect before God, friends of God, and beloved by God, lived under it, ruled over it, and consecrated it with God's blessing, promises and protection; that the Saviour of the world assumed and acknowledged it, and chose from under its polity his apostles, disciples and friends; and that the Scriptures of his inspiration are closed and sealed up from all addition or subtraction—by men of perverse minds who would be wise above that which is written, and wiser than God—with the recognition and regulation of slavery as a civil and domestic institution.

They forget that God is in this whole matter; that *against their most earnest wishes* he brought this institution into these Southern States, where he had prepared a soil, and has provided a seed, whose fruit now supplies food and raiment, with a home and home comforts, for millions of slaves, for millions of masters, and for untold millions in every nation in the whole earth, *themselves included*; while its culture and climate are healthful to the slave, and fatally hurtful to all others.

They forget that under the fostering care of these Southern States, and of this legally bounded institution, these people have multiplied in a ratio greater than their masters; that they are healthier and happier than any other laboring class on the face of the earth; and that the gospel of Christ preached to

these poor, has come to them with more of the power of God, unto their peace and everlasting blessedness, than the missionary labors of all Christendom, in all the world beside, though greatly blest to great and glorious results, have as yet accomplished.

For all such persons, let us exercise pity, sympathy, and forbearance. "They have a zeal for God, but not according to knowledge."

For that large, respectable, and heroic body of conservative and faithful friends, who, like Eddystone lighthouse, have for thirty years stood firm, though alone and in mid-ocean, against the whole force of the winds and waves of boisterous fanaticism, let us cherish gratitude and praise, and erect for them, monuments in the fleshy tablets of our hearts.

And what, then, remains for ourselves? Let us learn and and profoundly contemplate that secret seminal principle, which, having been conceived, has brought forth all the iniquity and mischief under which our country lies overwhelmed.

My brethren, I am not here to speak to you as a politician, or as a philosopher. I am here in God's name and stead to point out to you the causes of his anger, the sources of all our past and present dangers, the proper ground for humiliation and repentance, and our present and future course as christian patriots.

Now, to me, pondering long and profoundly upon the course of events, the evil and bitter root of all our evils is to be found in the infidel, atheistic, French Revolution, Red Republican principle, embodied as an axiomatic seminal principle—not in the Constitution, but in the Declaration of Independence. That seminal principle is this: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; and that to secure these rights, governments are instituted by God, deriving their just powers from the consent of the governed,"* and so on to inevitable consequences.

Now, though God is here introduced, the Declaration is Godless. God is introduced to give dignity and emphasis; to create man, and to ordain government; and then He is banished. The sceptre is torn from his hands, and fictions are substituted for facts.

All men are not born equal, in bodily constitution, size, sex, or capacity; nor in mental faculties and endowments; nor in

*Since writing, I find that John Randolph, of Virginia, said, that there was poison hid, from its origin, in the present Constitution of the United States; and being warned beforehand, by the departed voice of this remarkable but able man, let us avoid a like evil in forming our new Constitution.

emotional susceptibilities; nor in moral tastes and judgments; nor in social position; nor in their relations to law and government. The only equality is that all men are born in sin; children of wrath, even as others; lost, and yet redeemable; and that as society, government, and parentage are all of, and from, God, so do these determine every man's rights, responsibilities and duties, and are to be submitted to, by all men equally and alike, as the ordinaries of God, and that, too, not only from necessity, but for conscience's sake.

Now, let us trace the progressive development of this atheistic, revolutionary and anarchic principle.

First, it led to universal suffrage—that is, it put the government of this country into the hands of a majority of many—and in some cases, of multitudes—who were ignorant, unlettered, unacquainted with its principles, altogether uninterested in its course of policy, and restrained by no love of truth, justice, or constitutional order.

As a natural consequence, it followed that majorities should absolutely govern, and should interpret and govern even the Constitution. "The will of majorities," says Jefferson, "is the vital principle of Republics, and from which there is no appeal, except to force the vital principle of despotism." "But submission to the will of the majority is *not* a principle of our Federal Government. The one principle of that is, *submission to the Constitution*, and the laws made in conformity with it. Submission to the will of the majority, is the principle of pure, absolute democracy, which our government is not. Our written constitutions are designed for the express purpose of limiting, defining, and regulating the power of the majority. And one solitary citizen, with the constitution on his side, has a right to govern all the rest of the nation, until the constitution is changed according to its own provisions."

Another consequence of this seminal principle was the interpretation of the Bible according to the majority—that is, according to the popular opinion, and the coercive enforcement of this majority-interpretation as a higher law upon all who differ from it.

The transfer of this principle, with its higher law, to the Constitution as a written bond of union was easy. The higher law, or in other words, the majority-opinion of the Northern States repudiated the Constitution by antagonistic, nullifying legislation, preparatory to the time now arrived, when a majority of the States have carried out their sectional and anti-constitutional interpretation against the minority; and preparatory to a time progressively not far distant, when, by a two-third's majority, the Constitution itself might be adapted to the views of this sectional majority.

A further consequence of this development has been the rejection, by many, of the divine inspiration, and infallible, unalterable authority of the Bible, as the only standard of faith and practice, of right and wrong, of sin and duty. Hence, also, the doctrine of a self-developing morality. If God is the same yesterday, to-day and forever, and the moral law as the standard of what is right and wrong is immutable, then slavery, which God made right, authorized, limited, directed, and imbedded in that moral law, must still remain right, and shall be maintained as long, and so far, and for the purposes, which God by his word and providence points out. But on this higher law principle, a majority of his creatures can decide for God, and against God, that slavery is, in its essential nature, absolutely sinful; further, that it is *so* essentially and heinously wicked, that in order to overthrow it, compacts may be broken, and robbery, murder, arson, treason, rebellion and massacre with all the hellish crew of bigotry, hatred, uncharitableness, excommunication, calumny, opprobrious vituperation, are let loose to devastate and destroy.

And what, we ask, could finally be the result of this higher law—that is, this majority and equality-principle—but anarchy, prodigality, profanity, Sabbath profanation, vice and ungodliness in every monstrous form, and in the end the corruption and overthrow of the Republic, and the erection, upon its ruins, of an absolute and bloody despotism, of which coercion, or in other words, force, is the vital principle. An anti-slavery Bible must have an anti-slavery God, and then a God anti-law, order, property and morality; that is no God but “THE GOD OF THIS WORLD.*”

Now, my brethren, having become originally partners in this primal sin, we are now, however unwillingly, partakers in the penal curse and consequences, and in all the disastrous results

*At the late infidel convention in New York, a *quondam* preacher moved that it be

“Resolved, That creators are accountable to the created, causes to effects, parents to children, gods to men!”

We find a similar sentiment in Gerrit Smith’s recent “Discourse on Bible Civil Government.” He says:

“Dr. Cheever sees no hope for freedom, if the Bible shall be given to the side of slavery. But I see no hope for the Bible, if it shall be proved to be for slavery. *Slavery is not to be tried by the Bible, but the Bible by freedom. All the talk that the Bible is the charter of man’s rights is nonsense.* His nature is that charter; and his rights are the rights of nature—no more nor less—every book to the contrary, notwithstanding. The nature of a monkey determines its rights. The nature of a man his.”

What a glorious country this would be, with institutions based on the principle that “parents are accountable to their children,” “causes to effects,” “the Bible to freedom,” God to man!!

But this identical doctrine of Gerrit Smith is the egg out of which modern abolitionism has been hatched.—*N. Y. Obs.*

of violated faith, and in the aggressive encroachments of a cruel and crushing majority.

True, you found out your sin and misery,—but too late. Thank God, however, not too late, with his blessing, to repent, reform, return unto him, and be governed by his word, will, and providence.

It is your consolation, that your opponents themselves being judges, you have claimed only that which, by the Constitution, was righteously and equitably yours.† Contributing more than others to the common welfare, you have asked nothing beyond equal rights, privileges, and property in the common domain; the faithful execution of constitutional guarantees; and the free use of God's word, worship, and institutions, unfettered by the party and partial interpretation of equally ignorant and prejudiced fellow men.

And though it may seem an extravagant assertion, it is never-

†In proof of this, the following deserves preservation and promulgation:

The Newark *Weekly Journal*, of November 6th, contains a speech delivered by Col. JAMES W. WALL, at Beverly, New Jersey.

"But looking away," he says, "from the blackest side of this party, this Republican party is aggressive against the South from the very nature of its organization. It arrays itself against fifteen States in this Confederacy, and from its peculiar principles its triumph must be recognized as the triumph of a party whose political faith is founded upon geographical discriminations and distinctions in the Union, against which the good Washington warned his countrymen." "Modern Republicanism," says he, "first made its appearance rising like a spectre from amid the ruins of the political earthquake of '52, that first overwhelmed the Whig party. The Free Soil agitation, which was the first wave of the great catastrophe which finally overwhelmed the party, carried with it the seminal principles, out of which this strange and anomalous creation was born. * * * *

"I know that this bold, confident, and determined enemy in our front, is sneering complacently, and laughing to scorn all these threats of disunion, wrung from our Southern brethren by the fierceness of the persecution they have suffered, that is threatened if the Republican party succeed. And they ask you the question they conceive to be unanswerable, 'Do you ever hear the North talk about secession? Oh, no, the North is loyal to the Constitution.' Now, my answer to all this is, the North has never had any provocation; and I defy any man to lay his finger upon a single point in the history of our Congressional legislation, where the South has ever attempted to infringe upon a single guaranteed Constitutional right of the North. But the Congressional page is blistered all over with just such attempts made by the North against the South. And from the first anti-slavery petition in Congress, as early as 1789; through the fierce agitation of the question calmed down by the Missouri Compromise; and during the stormy period when abolition petitions, insulting to Southern men and their rights, fell in showers upon the House; on through the brief struggle about the Wilmot Proviso; and on to the final and crowning act, the organization of a strictly sectional party, making war upon their rights. Everything in the nature of agitation; everything in the nature of aggression; everything in the nature of insult to Southern men and Southern institutions; everything in the nature of the whispering of rebellion in the ear of the Southern slave, originating in the North. It is this mad Northern fanaticism—this spirit of never-ending, still-beginning aggression, which has served to aggravate and torture with the neuralgia of apprehension, the keen, shrinking, sensitive nerves of the South, and has given rise to all these mutterings of discontent, these threatenings of disunion."

To this ought to be added the late letter and admirably bold truth-loving and truth-telling speeches of Hon. Caleb Cushing.

theless true, that by the peculiar providence of God towards you, to you is given the high and holy keeping, above all other conservators, of the Bible, the whole Bible, and nothing but the Bible; and of that liberty of conscience, free from the doctrines and commandments of men—which is based upon and sustained by the right and duty of every man to search the Scriptures, to prove all things, and to hold fast that which is good;—a liberty of conscience drawing after it liberty of thought, opinion, and conduct, individual responsibility, and individual regality as kings and priests unto God—and a liberty of conscience, which has never existed among men severed from the pure, perfect, and unfettered word of God.

Upon this rock let the South build her house, and the gates of hell shall not prevail against it. God's word obeyed, and God's will followed, will secure for us that Divine succour, which is greater than all that can be against us.

As it regards your political course, I have but a word to say. I am here to speak to you in God's name and for God, and as standing in relation to God.

Now, the voice of the people, it is said, is the voice of God. But, my brethren, this is true only in the sense that it is permitted and overruled by God, and that it may be instrumentally employed by him for evil as well as for good; for destruction as well as for deliverance. For the proverb is equally pregnant, *quem Deus perdat prius dementat*, whom God would destroy, he first dements, or gives up to some mad delusion; making the wrath of man to praise him, and restraining the remainder thereof.

But when there are two lawful ways open for accomplishing some lawful and laudable end, then the united heart and voice of a whole multitude may be very safely regarded as the voice of God, saying "Go FORWARD."

Now, as there, perhaps, never was a time when the people of South Carolina were more truly of one heart and that heart an eager, anxious, throbbing heart, so there never was a time when they had more need to call upon God than now.

We want, oh yes, we want the Spirit to be poured out from on high, as a spirit of wisdom and grace, upon the counsellors who shall be called to guide our ship of State through that Scylla and Charybdis, which with syren voice of song, or the roar of terrific breakers, endanger our inevitable course.

We want, oh yes, we want Him, who has said, "counsel is mine and sound wisdom; I am understanding, I have strength. By me kings reign, and princes learn justice." We want this mighty God to appear for our help.

We want the Spirit of God to come as an enlightener and reprover, to show to us as a people our sins and our transgressions.

We want that there should be such an acknowledgment of past error, such searching out of present tampering with evil, such putting away of the accursed thing, that as a people we may plead the promise, (2 Chron. xvi. 9,) "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect towards him."

A great and mighty king of old, raised up by God to be an instrument for the accomplishment of His own purposes with reference to his people, Israel, was afterwards deprived of reason for seven years, and sent to eat grass with the beasts of the fields, that *he* might know, and that it might be written for *our* learning, "that the Most High ruleth in the kingdom of men, and giveth it to whom he will." Now, God, my brethren, is now just what he was then, and in words we all acknowledge it. We call him King of kings and Lord of lords. But, oh! the secret and evil root of unbelief which lurks in many a heart. And with the *words*, God and God's providence on our lips, how prone are our hearts to be secretly leaning on an arm of flesh, on chariots and horsemen, on counsellors and measures rather than on the living God.

Oh how solemn is the warning, "Thus saith the Lord, Cursed be the man that trusteth in man, that maketh flesh his arm, and in his heart departeth from the Lord." Jer. xvii, 5.

But it is said in busy, clamorous reiteration, we want this thing and that thing, and then all will go on prosperously. I will answer thee—"God is greater than man," and if man acknowledge it not, God must make him feel it, for "my glory I will not give to another, saith the Lord of hosts."

Surely, we have had some experience that "boasting is not good," and that there is one mightier than man, before whose providence all the might, wisdom and wrath of man melt away like smoke beneath the sun, or wood within the fire. "Arise," ye people, "and call upon thy God, for the Lord he is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." (Jer. x., 10.)

But we also require a sincere, practical belief that God hears and answers prayer. Consider how appropriately God teaches us this truth. Behold Moses and Aaron, seated on a hill, at the foot of which Israel, in her weakness, contends with Amalek in his mightiness and pride. His hand is lifted up to God in acknowledgment that the battle is his, and that by prayer his people shall prevail. The flesh is weary and his hand falls by his side, and behold how, in a moment, the tide of victory turns

against Israel, and Amalek prevails. But Aaron and Hur are there, the true deliverers of Israel. And how do they deliver them? They lift up his fallen hands and hold them up, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Brethren, look on this picture and believe it. Believe God's own declaration, that united, believing prayer must prevail. How many are the passages in the history of Israel—search them out and ponder and pray over them—in which the prayer—"neither knew we what to do; but our eyes were upon thee, O God,"—brought deliverance.

Away! away, then! get it behind thee as from Satan! oh miserable delusion, that prayer is the resource of inaction, timidity and weakness. It is the weakness of "the worn Jacob," engaging in his behalf the strength of the omnipotent Jehovah. It is the timidity of one who fears none but God; and who acknowledges that it is God who must "put the fear of us and the dread of us upon the nations that are under the whole heavens." It is seeking to secure *before* activity, and *in it*, that which can make every movement tell, and every effort mighty through God to the pulling down of strongholds. Arise, then, ye people, and call upon thy God; for he has said, "and it shall come to pass, that before they call I shall answer, and while they are yet speaking, I will hear."

But to do this, we want, my brethren, a praying heart. And how shall we get this want supplied? We answer, by PERSONAL humiliation and PERSONAL faith. It is to general humiliation and faith that we are now called. And oh, what a glorious opportunity is now afforded to the people of South Carolina to acknowledge, before all the world, that "God is her refuge and strength, a very present help in trouble;" and that relying upon him—his word, his will, his providence and his protection—she "will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The heathen raged, and the kingdoms were moved; he uttered his voice, and the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge."

But still it is individuals who make up a congregation and a commonwealth, and it is only by individual confession and humiliation, it can come before God. And does not the example of Daniel, when his people were in captivity in Babylon, show us that it is the holiest men in a nation who most humbly acknowledge and bewail national and general sins. See him in his closet and on his knees, with face towards the temple, and

his hands and heart towards God. Hear him, as the Holy Spirit has given vocal utterance to his prayers, and his Father who heard them in secret, and rewarded openly, has rehearsed them unto us. "We have sinned and committed iniquity." "Oh, Lord, to us belongeth confusion of face, to our kings, and to our princes, and to our fathers, because we have sinned against thee."

Without some such personal sense of sin and humiliation, we cannot fast right, nor can we humble ourselves aright. We cannot draw nigh fervently and with a pure heart, with holiness and confidence, unto him who has said, "To this man will I look, even to him that is poor and of a contrite heart, and that trembleth at my word." Oh, seek, brethren—each for himself apart, and each family apart—seek his spirit for yourself, for this church, for this community, and for our beloved commonwealth.

But to individual humiliation, we must add individual faith. The one great hindrance to faith—to faith in prayer, and to believing, prayerful humiliation—is guilt upon the conscience.

This is what separates between us and God. This is the dead weight which sinks our hearts to earth, when they would rise to heaven; clouds the soul with fear; and benumbs and paralyzes the energies of conscience which if at peace with God, would impart concentration of power to the will, the understanding, and the heart.

Oh, what a blessed day, then, might this become to each one of you if it leads you to search out and discover the reason why *you* find it so hard to believe, to pray, to expect and to confide; if it leads you to see your need of an advocate with the Father, Jesus Christ the righteous; to rely upon his blood which cleanseth from all sin; and thus to find peace in your own soul towards God. Then would you become in deed and in truth, one of your country's best benefactors and defenders, and that, too, although incapable by sex or age for any public or active service in the field, or in the forum—because you would become one of the "Lord's remembrancers," "the worn Jacob" wrestling with God, and prevailing with him to bless us and to do us good, by turning every one of us from our sins to our Saviour, and by sending his invisible and invincible chariot and horsemen, to defend and to deliver us. Then would the voice from heaven cry, and when I ask what shall I cry, the response is, "Cry unto to her that her warfare is accomplished, her iniquity pardoned," and that though a little one she shall become a thousand, and that though one of the least among the tribes of Israel, she shall become great.

And do I not hear a responsive voice from every heart in this congregation and commonwealth, saying, "I WILL ARISE AND GO TO MY FATHER?"

ARISE AND GO, and thy Father who seeth in secret shall reward thee openly in such untold blessings upon yourself, and upon all the people of South Carolina, so that you shall be able to say to any one who is faint-hearted, and ready to fly from it in this day of darkness and tribulation, in the language of holy Rutherford, in one of Scotland's darkest and bloodiest days, when he himself was privily doomed to death, and when a friend proposed to leave the country, "Let me entreat you to be far from the thought of leaving this land; I see it, and find it that the Lord hath covered the whole land with a cloud in his anger: but though I have been tempted to the like, I had rather be in Scotland beside angry Jesus Christ, than in any Eden or garden of the earth."

APPENDIX.

THAT WORD—"LIBERTY."

To the Editor of the Charleston Mercury:

I suppose it has entered into the heads of but few people to consider the real meaning and derivation of the above word, and the following is offered as a small contribution to that object: The English word "freeman," is expressed in Latin by the word "*liber*;" the word "freedom," by the corresponding word in Latin, "*libertas*," *i. e.*, the condition of a freeman. Now, a "*liber*" at Verona, was a person privileged to enjoy the peculiar rights of certain *classes* there, and thus "*libertas*" (liberty) meant exclusive privilege. So, in later times, we hear continually of persons endowed with the "freedom and liberty" of such and such a city; and, in this case, the meaning of the word is most distinct, and perfectly analogical—it is privilege out-and-out. THOMAS JEFFERSON was the first statesman (!) who "declared" that *all* men were born with *equal privileges*, and thus contradicted himself in terms direct. Our great CALHOUN, on the contrary, asserted that JEFFERSON'S dogma was at the bottom of all the trouble in both hemispheres. The Roman PERSIUS says, that "liberty is the power of doing or saying anything, without the possibility of suffering any penalty in consequence thereof,"—hence, according to definition, liberty can only exist in the Godhead.

B. W.

JEFFERSON.

To the Editor of the Charleston Mercury:

Allow me space to say a word about the famous sentence imputed to JEFFERSON, which stands so prominently in the Declaration of Independence. Whether that distinguished man was an infidel or not, or whether he was biased in his views by his association with his French compeers, is of little moment. JEFFERSON reported, as Chairman of the Committee, the paper which embraced the words, "all men are *created* equal." The quotation of "all men are *born* free and equal," is incorrect. It is astonishing that a statement erroneous in fact and false in philosophy should have accomplished so large an amount of evil. But *one* man was *created*—and ADAM was free. Since his creation, according to Biblical authority, no other being or thing has been created, animate or inanimate; and the evidence stares us in the face daily, that all men are *not born* equal or free. However, it was not to discuss this

question that I asked for a small space of your valuable paper, but to say, that if JEFFERSON wrote the sentence alluded to, he used words and presented ideas extant long before his day; and so far from presenting any new idea, he has only the merit of a plagiarist. HENRY VIII., about the year 1514, manumitted two slaves. The document which he signed, to effect his object, commences thus: "Whereas, originally God created all men free," &c., &c.

But even "Bluff Hal" had a predecessor in this announcement. A Greek author says: "God has sent forth all men free, Nature has made no man a slave."

That there is no more truth or sense in this statement than in JEFFERSON'S version, is evident in a moment's reflection. The whole truth is in the fact that God created ADAM free. He had no superior, no inferior, he stood alone, but free—free to choose, to act, to think. His choice involved and produced new conditions for his race *born* into the world, but not created; and hence the declaration of JEFFERSON, of the Greek and of King HENRY, are all inapt and incorrect.

EXTREMES MEETING.

The universal suffrage of the North has built up a military despotism at Washington, and made LINCOLN, like LOUIS NAPOLEON, Emperor "by the will of the people." Between a representative Democracy, and a Democracy in which everybody votes for everything, and the majority of numbers is acknowledged sovereign, there is a gulf as wide as any which rolls between Constitutional Liberty and the sway of an absolute and crowned King. If we were compelled to choose between the Emperor ALEXANDER and the many-headed despot, King NUMBERS, we would swear allegiance to the first without a moment's hesitation. We would rather any day be at the mercy of a King, though absolute and hereditary, who is himself under the influence of public opinion, and who could not, without fear of the vengeance of man here, and of the God hereafter, commit any very flagrant outrage upon his subjects, than be the subject of a despotic majority, like that which now sways the Government of the United States, which is inaccessible to the swords as it is deaf to the remonstrances of those whom it has wronged and oppressed, which manufactures its own public opinion, and therefore cannot be reached morally any more than physically, and which has no sense of individual conscience and responsibility here or hereafter.

In all the Northern States the ballot-box has been made as universal as the air, and the vote of BILLY WILSON or any of

his followers, might balance that of the greatest luminaries of learning and statesmanship.

GIVE US THE OLD CONSTITUTION.

The Richmond *Whig* advocates the restoration of GEORGE MASON'S old Constitution, as nearly as possible. It says, and we think truly, that universal suffrage and universal elections, though in operation only ten years, have been in operation long enough to excite the disgust of every intelligent citizen of the Commonwealth. They have been sufficiently tested; they have been found to be nuisances, and should be abated with extremest speed. The election of judges, magistrates, sheriffs, &c., is a Yankee importation and a vicious innovation in our ancient Constitution. We hear but one voice throughout the land in reprobation of the system. Its fruit is unmingled evil. It has debauched the people, given worse public officers, and endangered the revenue of the State.

That noble and upright State, South Carolina, has always resisted these radical changes, which Virginia so unfortunately adopted, and exhibits the finest model of a Government, equally removed from monarchical and mob rule, that exists on this continent. If we would preserve constitutional liberty, let us put an end to demagogues, and do this by destroying the material upon which they feed. There are thousands of men in Virginia who would be disfranchised by the adoption of the old Constitution, who are ready to sign a petition for its restoration. They know that, whilst they are able to discharge their duties intelligently and patriotically, there are, and must be, many more who will not. The time is propitious for a change. Let us have no more prostitution of free principles, no more deification of popular ignorance, but the sound, constitutional liberty which was the product of the wisdom and patriotism of the sages and heroes of the Revolution, who selected the choicest and ripest fruits of freedom from the sturdy and life-giving tree of British liberty, but which have been cast away in an hour of madness for the apples of Sodom, which Yankee innovators have palmed off upon us as improvements upon the olden stock.

INDEPENDENCE.

To the Editor of the Charleston Mercury:

The following admirable remarks are taken from the Richmond *Examiner* of Friday last, and render any further observations utterly superfluous. Speaking of the Signers of Independence, of 4th July, '76, it says: "We admire their lofty self-

sacrificing courage, and approve their action; but are perplexed, bewildered and amazed, when we read the *reasons* which they assign for their action. Slaveholders themselves—they begin by asserting the doctrine of human equality. With an army, every man of whom had alienated 'life, liberty and the pursuit of happiness,' they solemnly declare that 'life, liberty and the pursuit of happiness' are *INALIENABLE* rights! In effect, they said to their soldiers, on the eve of battle, 'you may desert, because the contract which you have entered into to serve as soldiers is utterly null and void.' Never was *conduct* wiser than that of the Signers; never was human conduct justified by worse logic. Would that their useless preamble, their absurd pretexts, and their transcendental theories, had been as harmless as they were sonorous and splendid. The Declaration was the Grecian horse, introduced into our citadel at the very birth of the nation. The Abolitionists who were concealed, or conceived in it, have since burst forth to destroy the nation to which the Declaration gave birth. Shall we hypocritically exult over and applaud what, in our hearts, we deprecate and condemn? Shall we profess to admire an instrument, the absurdity of which is only equalled by its capacity for mischief? No! Let us distinguish between the actions of these men and the reasons which they assign for their action—applaud and commemorate the former, and condemn the latter. Independence of Great Britain was soon succeeded by dependence on the Northern States. We exchanged the lion for the fox, and became more and more every day abject tributaries to the North, paying, in various ways, ten times the tribute we ever paid to England. It was time, high time, for another Act and Declaration of Independence. We thank the Signers of the first for the noble example which they gave to posterity, and would have the 4th July celebrated forever, in order to nerve and stimulate us to resist oppression, come from what quarter it may. But the men who *FOUGHT* in the Revolution, the men of action who began and carried through the Revolution, are those whose memories should be most honored. Then, as now, revolution was a spontaneous outburst of the people; and the reluctant politicians and would-be leaders were borne along, despite themselves, upon its rapid flood, just as our Convention in Virginia was forced onward by a popular current, which it in vain struggles to control and resist."

THE CONSTITUTION OF '87.

To the Editor of the Charleston Mercury:

On Thursday last there appeared in your paper an extract from the *Richmond Examiner*, in which were discussed the

merits as well as the demerits of the signers of the Declaration of 4th of July, '76. The writer asserts therein, "that their *conduct* was bold and decisive, but that their *reasons* for that conduct were most absurd; that, slaveholders themselves, they affirmed the universal equality of MAN." The writer adduces several other examples of blunder, but the above suffices for the purpose in hand. Our great CALHOUN expressed the opinion (27th June, '48; see his speech of that date), that it was the most poisonous error that ever came from the lips of a statesman, and was at the root of all the trouble in Europe as in America. Does not such a dogma indeed sanctify, or at least palliate and excuse "all envy, hatred, malice and uncharitableness?"

The *Examiner* says that within that phrase lay hid the destruction of the Union; and, by the grace of God, say I, so it has proved. From that pestiferous nettle "we have plucked the flower safety," and nothing but the "goose question" could have roused the dull, dotard, Union-loving supineness of the South. The South would have suffered itself, under the magic name of "Republic," or "great Republic," or "model Republic," or some such other slang, to have been forever shorn; but luckily there came up that question which not even a well-bred dog could dodge.

It is the Constitution of '87 that we have shaken from our shoulders, and for which we should be right glad—that Constitution which handed all of us over tied to the footstool of an unchecked Yankee majority—that Constitution which was condemned at its very incipency by nearly all the leading men of Virginia especially, as well as by many in other States—by PATRICK HENRY, by BENJAMIN HARRISON, by RAWLINS LOWNDES—only two prominent Virginians being in its favor, GEO. WASHINGTON and J. MADISON. We all remember the saying of LOWNDES, "Engrave it on my tomb that I opposed to the last the Constitution of '87;" and they who may be disposed to see the terms of extreme condemnation in which HENRY and HARRISON expressed themselves, can turn to the letters of those statesmen in the 9th volume of SPARK'S Letters. Therefore, on the whole, let us glorify the deed of the 20th December. It killed, or at least it has suppressed, for ages and ages to come, the vulgar, the dirty experiment of *Pleonarchal* rule.

WENTWORTH.

A FREE PRESS.

A Republic is a Representative Government, under the control of the people, for whom it exercises its delegated powers, and to whom it is responsible. It is an organization based upon

the principle that the people are capable of discriminating between truth and error, folly and wisdom, and right and wrong; and are competent to carry out, in the conduct of the Government—both by men and measures—the discriminations they make. To be in a position to exercise judgment, and by that means to shape the course of their Government, facts and opinions must be elicited and put before the people for canvass. There is no means for informing the people, and for evoking their proper judgment, so competent as the press. To muzzle the press, is to suppress facts and opinions which may be necessary to the correct judgment of the people. Whatever militates against the freedom of the press, wars upon the people's means of obtaining light for the control of their Government—strikes at the root of republican freedom itself. Its practical effect is to put the people, their Government and their measures in the hands of those who, having gained their confidence, would keep them in the dark, and direct affairs without responsibility.

NO GOD IN THE CONSTITUTION.

“The name of God does not occur in the Constitution which they framed, nor any recognition of Divine Providence.”

As a fitting accompaniment to an article in last week's *Observer*, of which the closing period forms an appropriate title to still another item of history, connected with the same subject, some of your readers will be, perhaps, interested in an extract or two from one of the many Congratulatory Addresses presented to President Washington on his election as First President under the new Constitution, with his reply.

“The First Presbytery of the Eastward,” in their “Address to George Washington, President of the United States,” after many pious congratulations, &c., proceed thus:

“Whatever any have supposed wanting in the original plan” [of the Constitution], “we are happy to see so wisely provided in its amendments; and it is with peculiar satisfaction that we behold how easily the entire confidence of the people, in the man who sits at the helm of government, has eradicated every remaining objection to its form.

“Among these we never considered the want of a religious test, that grand engine of persecution in every tyrant's hand: but we should not have been alone in rejoicing, to have seen some explicit acknowledgment of the only true God and Jesus Christ whom He hath sent, inserted somewhere in the Magna Charta of our country, &c., &c.

“October 28, 1789.”

To which Washington replies:—

“The tribute of thanksgiving which you offer to the gracious Father of Lights, for his inspiration of our public councils with wisdom and firmness to complete the national Constitution, is worthy of men, who, devoted to the pious purposes of religion, desire their accomplishment by such means as advance the temporal happiness of their fellow men. And here I am persuaded you will permit me to observe, that the path of true piety is so plain as to require but little political direction.

“To this consideration we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country. To the guidance of the ministers of the gospel, this important object is, perhaps, more properly committed. It will be your care to instruct the ignorant, to reclaim the devious, and in the progress of morality and science, to which our government will give every furtherance, we may confidently expect the advancement of true religion, and the completeness of our happiness.

“I pray the munificent Rewarder of virtue, that your agency in this good work may receive its compensation here and hereafter.

G. WASHINGTON.”

A collection of addresses and replies published in 1796 is now before me, in which the purest and most exalted patriotism is surpassed by an all-pervading and ever-present religious element, which goes very far to prove that, though the Constitution makes not the most distant allusion to the Supreme Being, it first drew the breath of life amidst the most fervent prayers of God’s people, and was baptized with that Name which is above any name, with a faith as earnest as it was peaceful. How can we, then, deem it a Godless instrument, or for a moment doubt that the prayers and the tears of the Church for its perpetuity will not come up before God for a perpetual remembrance?

E. S. S.

Albany, March 19, 1861.

The venerable Dr. Rodgers once met Alexander Hamilton, soon after the adoption of the Constitution of the *United States*, and said to him, “Mr. Hamilton, I am grieved to see that you have neglected to acknowledge God in the Constitution.” Hamilton replied, “My dear sir, we forgot to do it.” It is a cause for rejoicing to those who fear God, and desire the permanent prosperity of our new government, that *its* framers have not forgotten who it is that has brought us on prosperously thus far, and to whom we are to look for the future success of our noble enterprise thus gloriously begun. In the very first sentence of the new Constitution we read: “We, the Deputies

of the Sovereign and Independent States of South Carolina, &c., *invoking the favor of Almighty God*, do ordain and establish this Constitution." Can we expect the favor of God to be manifested towards a nation, when by it officially His very existence and overruling providence are ignored? It is not surprising that a government, whose only foundation is professedly *human* wisdom, should gradually become entangled in those inextricable meshes which must ultimately result in its destruction. But when the favor of God is sought in the same article that binds together a people, may we not hope better things for them?

The War of the South Vindicated

AND

The War Against the South
Condemned.

A DISCOURSE

Preached on Occasion of the Appointment by the
Now Sectionalized General Assembly of the
O. S. Presbyterian Church of the Fourth
of July as a Day of Prayer for the
Lincoln Usurpation.

BY REV. THOMAS SMYTH, D. D.

THE WAR OF THE SOUTH VINDICATED.

Gratefully acknowledging the distinguished bounty and care of Almighty God toward this favoured land, and also recognizing our obligations to submit to every ordinance of man for the Lord's sake, this General Assembly adopt the following resolutions:

Resolved, 1. That in view of the present agitated and unhappy condition of this country, the fourth day of July next be hereby set apart as a day of prayer throughout our bounds, and that on this day ministers and people are called on humbly to confess and bewail our national sins; to offer our thanks to the Father of lights for his abundant and undeserved goodness towards us as a nation, to seek his guidance and blessing upon our rulers and their counsels, as well as the then assembled Congress of the United States; and to implore him, in the name of Jesus Christ, the great Head of the christian profession, to turn away his anger from us, and speedily restore to us the blessings of a safe and honourable peace.

Resolved, 2. That in the judgment of this Assembly, it is the duty of ministers and churches under its care to do all in their power to promote and perpetuate the integrity of these United States, and to strengthen, uphold, and encourage the Federal government.

We are informed that the following paper is in circulation among the Presbyterians of Virginia, and is rapidly obtaining signatures. We cordially commend the manly and patriotic spirit, and the devotion to christian principle and duty in which the movement has its origin:

Whereas the General Assembly of the Presbyterian Church, O. S. with which we have heretofore been in cordial connection, has, by the vote of a large majority of its members, as reported to us, sustained the Government of the United States in waging the most unchristian, criminal and atrocious warfare of modern times, upon the free and sovereign States known as the Confederate States of America, thereby violating the first principles of our holy religion, in its injunction of "peace on earth and good will to men," and in its prohibition of aggressive war upon any people struggling for its independence and liberties.

Therefore, the ministers and elders of the churches in said Confederate States are hereby invited to assemble in advisory Convention in such ratio of representation as may seem to them advisable, at Richmond, Virginia, on the 24th day of July next, to advise and recommend measures to ascertain the sense of the Presbyterians in regard to the formation of a General

Assembly of the Presbyterian Church in the Confederate States of America.

Ministers and members of the Presbyterian Church throughout the Confederate States are requested to give circulation to this paper, obtain signatures, and forward to Rev. M. D. Hodge, Richmond, Va.

[Newspapers throughout the Confederate States are requested to copy.]

Dr. Thomas, of Ohio: Now, sir, what is the purport of this resolution? It is simply a declaration of our steadfast loyalty to the Government. It is a declaration of our confidence in that Government. It is a covenant that we will pray for the Divine guidance and blessing upon our rulers; that we will render to the Government that support which, as citizens and christians, we are bound to render to that Government which God hath ordained over us. Let me ask whether there is anything in that resolution that transgresses the bound which has been imposed upon this Church by this Assembly? Let no man say that we are called upon here to effect that which we have no right to do. Surely, in regard to that first resolution, there cannot be a doubt in any man's mind, or even in the second resolution. Now, sir, when we are called upon to meet upon a question of this kind, that is presented to us to-day, it is said that we are intruding upon matters not committed to our care. But, sir, is it not the duty of ministers and members of Churches to promote the interest and integrity of these United States, by a faithful adherence to the laws of our country? We are undoubtedly called upon to strengthen the Administration—to uphold the Federal Government and the Constitution of the United States—the Constitution under which we have so long lived, and whose blessings we have so long enjoyed—that Constitution under which all the blessings of civil and religious liberty have been insured to us. Sir, let it be remembered that we are the Presbyterian Church of these United States—not of the Confederate States, not of the South American States, but we are the Presbyterian Church of the United States. It is so written in the bond, sir—so written in our Covenant of Faith—the book of our discipline. When the question was raised to the Master, "Shall we render tribute to Cæsar?" what was the simple and beautiful answer?—"Show me a penny." And he looked upon it and said, "Whose image and whose superscription is this?" And they answered, "It is Cæsar's." Then said the Master, "Render unto Cæsar the things that belong unto Cæsar, and to God the things that are God's." I ask this Assembly, sir, to look upon the image and superscription of our Board of Publication, entered upon

our own Book—upon the Bible, by which we are known in all the Churches of the land; and when you see the Presbyterian Church of the United States written thereon, will you say that that Church has no right in its highest Assembly—has no right to discharge its duty through its ministers, by its power to strengthen, to uphold and encourage the Federal Government? Sir, if there be anything due to Cæsar it is loyalty;—anything due to Cæsar it is that in the hour of his darkness we, as God's people, should pray for him—should hold up his hand, as it were—should gather around the standard of our country's glory, and render to Cæsar at least the tribute of our loyalty. We have been protected by its power; and now, our blood is demanded for the maintenance of this government, we, as the people of the Presbyterian Church of the United States, should freely pour it out for its support. [Applause.]

[The Moderator here interrupted, and remarked that no such manifestation could be permitted.]

Dr. Hodge then moved the following as a substitute for Dr. Spring's resolution.

In view of the present distracted condition of the country, the Assembly adopt the following:

First. We gratefully acknowledge the signal goodness of God to us in all our past history, especially in the formation of our republican Government, and in the manifold blessings, civil and religious, which He has continued to bestow upon us from the War of the Revolution until now.

Second. With no less sincerity do we reverently recognize his hand in the great calamity which has now overtaken us. We feel that our sins have drawn down the Divine displeasure upon us, and that it becomes us as a people, to humble ourselves before Him, and to return from our backslidings, if peradventure it may please God to visit us with His mercy, that we perish not as a nation on the face of the earth.

Third. The Presbyterian Church in this land has ever been distinguished for its devotion to the cause of constitutional liberty. No history of the American Revolution can be deemed complete, which fails to record the constancy and zeal of its ministers and people in maintaining the rights of the Colonies in that memorable struggle. And in the various issues through which we have been called to pass, our Church has nobly sustained the country with generous sympathies and with its prayers.

Fourth. The unhappy contest which is now involved, has brought both the Church and the State face to face with questions of patriotism and of morals, which are without a parallel in the annals of this or of any other land. True to their heredi-

tary principles, the Ministers and Elders present in this Assembly, have met the emergency by the most decisive proofs in their respective social and civil relations of their devotion to the Constitution and Laws under which they live, and that they are ready at all suitable times, and at whatever personal sacrifice, to testify their loyalty to that Constitution under the shelter of which this goodly vine has "sent out her boughs into the sea, and her branches into the river."

Fifth. With these acknowledged facts in view, the Assembly would humbly and trustfully recommend our country in her day of trial, to the care and protection of the God of our fathers; and we call upon all our churches and people North and South, East and West, to make continual intercessions with Him "Who heareth prayer," that he may graciously sanctify to us, as a nation, this fearful visitation, and that if it consist with His sovereign will, He may cause it to issue in a speedy, just and honorable peace, and the restoration of our beloved Union.

Sixth. For the following reasons the Assembly deem it impossible to put forth at the present time a more extended and emphatic deliverance upon this subject:

(1.) The General Assembly is neither a Northern nor Southern body; it comprehends the entire Presbyterian Church irrespective of geographical lines or political opinions; and had it met this year as it does with marked uniformity, one half the time in some Southern city, no one it is believed, would have presumed to ask of it a fuller declaration of its views upon the subject than it has embodied in this minute.

(2.) Owing to Providential hindrances the South is not represented at this meeting. We feel that christian courtesy not only, but justice requires that we should refrain, except in the presence of some stringent necessity, from adopting measures to bind the consciences of our brethren who are absent—most of them from no fault of their own.

(3.) Such has been the course of events that all the other Evangelical denominations have been rent asunder. We alone retain this day the position of a national Church. We are happily united among ourselves on all questions of doctrine and discipline. The dismemberment of our Church, while fraught with disaster to all our spiritual interests, could not fail to envenom the political animosities of the country, and to augment the sorrows which already oppress us. *We are not willing to sever this last sacred bond which holds the North and South together in the fellowship of the Gospel.* Should an all-wise Providence hereafter exact this sacrifice, we trust that we shall be resigned to it. But, for the present, both religion and

patriotism require us to cherish a union, which by God's blessing may yet be a powerful and beneficial means of re-uniting the broken links of our political Union, and spreading peace and joy over a grateful land.

Rev. Dr. Gillespie, of Tennessee, was the next speaker. He opened by saying that he was here to try and save this Church. He valued unity and brotherly love in the highest degree. If the Saviour were here he would say, "Let the dead bury the dead; follow thou me; love one another." He claimed to be a friend to slavery. His great-grandfather was a patriot and his grandfather fought the battles of Pennsylvania; his brothers fought the battles of their country, and one of them fell. Our devotion to Cæsar should be manifested at the ballot box, in the battle field if you choose. As a citizen, he had done all he could to arrest the evils now upon us; but he had never introduced the subject into the pulpit, for he was God's and not Cæsar's ambassador there. He opposed the bringing this subject into Synods and Presbyteries. He would be willing to sacrifice his life to bring back the Union of our fathers unbroken. He loved Cæsar, but he loved the God of Cæsar and the Church more than Cæsar. He wished to save the "body of Jesus Christ." When he left home he heard that Philadelphia was full of mobs and it would be dangerous to come here. The female members of my church implored me not to go. But I came, danger or not, for I will follow my duty everywhere.

Rev. Mr. Hastings, (Pa.,) was, out-and-out for the resolutions of Dr. Spring, and opposed to those of Dr. Hodge. He had heard more to day about the unity of the Church than he had heard for the last ten years. But while so much has been said, nothing has been said about that which will endanger the unity. He admitted the propriety of conciliating the South, but the sentiments of twenty millions of freemen should not be disregarded. Sentiments which have mastered every consideration of material interests. They are sentiments which we ought to respect. The necessity is upon us. The times call upon us for a decided stand. We cannot assume indifference.

A letter was read from a gentleman of Pittsburg, stating that if the resolutions of Dr. Spring did not pass, the church there would be broken up.

The Rev. Dr. Hodge, of Princeton, took the floor. He said that if there was anything that had marked the history of the Presbyterian Church it was its truth to principle, against popular feeling and passion. It was his opinion that even yet the Church could pause and act on principle, discarding passion. He did not think this Old School Church could be frightened. The brother who assumes that the Old School Presbyterian

Church is afraid to utter its principles, is no Presbyterian. He thought the sentiments of Dr. Spring's resolutions were unexceptionable. They express the sentiments of the people, and of the people of the North. We confess it. We are more loyal and true to the Union in opposing these resolutions, than are those who favor them. The church has a perfect *right* if it pleases, to bear such testimony as these resolutions. But the first objection that I have to this paper is, that it is unnecessary. What good is it to do? Does any man here need to be excited to a livelier loyalty? Why sir we can hardly keep the people still! Nothing so sublime has been seen in our history as the late revival of loyalty. I say sir, we do not need to sound the trumpet to rouse our people's loyalty. Who doubts the loyalty of the Presbyterian Church? The speaker thought the resolutions would be injurious and would embarrass the Federal Government, while we want to strengthen its hands.

And this we want to do by upholding the unity of the body. A member of the President's Cabinet, on being consulted on the subject, said "the best you can do for the Union is to keep unbroken the unity of your Church." The speaker would put the matter in the form of a simple syllogism. I have said to pass the resolutions would embarrass the Government, not uphold it. You believe that the unity of the church will aid the unity of the Government. You cannot believe but that the passage of the resolutions will tend to divide the church, therefore to divide the church is to embarrass the Government.

Dr. Backus, of Schenectady, N. Y., here rose and said that other members of the Cabinet wished the Church to preserve its unity. This fact had been learned by telegraph. [Sensation.]

Dr. Hodge resumed, saying that if the Church split, it tended unquestionably to help the dissolution of the National Union. This process has been begun. The Methodists and Baptists have yielded. The Old School Church has yet preserved its unity, from Maine to Louisiana. Every man of us would say with our brother from Tennessee, we would lay down our lives for the Union. If this bond be broken, our blood flows with it. The fate of the Church lies in your hands brethren. Differences of political opinion do not interfere with church membership. I am fully convinced that the interests of our church and of religion generally demand and require that we remain one body. We have 300,000 communicants scattered over the whole country. It is the most conservative church in the land, and in pleading for the church, we are pleading for the Government, for the entire church in this land and for the entire world. Yesterday there was a meeting of the Southern Com-

missioners, with a few Northerners, at which a paper was offered, modified and adopted, to be presented as a substitute to the resolutions offered by Dr. Spring.

Dr. Anderson, of San Francisco, asked for the reading of Dr. Spring's resolutions, which being done, he proceeded to advocate them. He yielded to no man in loyalty and in love of unity. But he said that the Northwest would refuse to sustain the unity of the Church if we refuse to stand by our country and its Constitution. If we desert our National flag the backbone of our Church, the Scotch-Irish element, "the blues" of the West and Northwest, will leave our Church in a body, and join the nineteen hundred ministers of the New School Church, together with the Associate Reformed Church. If we now care for expediency instead of *right*, not a man of them will pass the doors of our church again. Dr. Hodge's paper is milk and water; one gallon of milk and five barrels of water, and now we are asked to swallow it. To-day, the heart of this nation is awake; our brethren are in the field. Is it not necessary for us to declare that we love our brethren in the army, and will pray for them? Shall it be said that we are afraid of offending rebels in arms against us, for this is the whole reason why Dr. Hodge's paper is offered. Dr. H.'s paper is diluted; it contains a strange doctrine when our banner is in the field—expediency! Truly a strange doctrine this expediency! You might as well tie two Mississippi steamers together with a thread, and start them different ways, and then not expect that "bond of unity" to burst as expect to preserve "unity" by such resolutions as those of Doctor Hodge. He hoped the assembly would come up to this question without shuffling or shackling. Let us be calm. Dr. Spring's paper is hardly long and strong enough, yet it is infinitely better than this long wordy Philadelphia paper. We westerners have always been faithful to the Philadelphia leaders, such as Dr. Hodge, Dr. Leyburn and Dr. Boardman, [laughter], but in these critical times, we cannot desert Father Spring for this Philadelphia paper with its dilutions. Let us take his paper, as it is and trust in God. I know my country is safe. I know the Stars and Stripes will float over every fortress of the land, and I am not afraid.

Rev. Dr. Spring then took the platform to advocate his resolutions. He said that his papers (the first and second series offered by him) had been prepared in love for the unity of the Church and the cause of Christ. We are not afraid to do right: only show us what it is. It is with true courage that we submit this paper for your debate, and we ask you to pass it if it is right. I believe it is right; I believe that God and the Church call upon us to pass this paper. Gentlemen tell us we do not uphold the

Government by passing these resolutions; can they delude and impose on us in that way? What influences were employed to get that despatch from Washington? I do not believe that despatch. The circumstances were not understood at Washington. It is not true that our Assembly has no influence. That influence will be felt if we throw ourselves into the breach and sustain the Government. The appeals for sympathy with rebels which we have heard are like *nisi prius* pleadings of lawyers. Sympathy for pirates and rebels! I do mourn over the South, for I have friends there; I pray God to give them a better mind. But I call upon you to sympathize with the North, to sympathize with the right. If the Assembly supports the Church in the North, the pastors can stand. Without such resolutions, we will have discord in our congregations. Every Secessionist in the land could vote for Dr. Hodge's paper, and it will, if adopted, plunge our Church over a precipice.

Judge Ryerson, of New Jersey, advocated the resolutions of Dr. Spring. No such efforts as Dr. Hodge's resolutions could save the Union against a conspiracy of thirty years' standing. That the disunion plot was a generation old, Commodore Stuart's letter about his conversation with Calhoun proves. Judge Ryerson was not of the opinion that the Church of the Union was broken up, and he thought that we upheld the Government by voting for the resolutions of Dr. Spring. If our soldiers in camp are refused our support, does it not paralyze their arms? At the close of this address the Assembly adjourned until afternoon.

(Mr. Hoyte was called to order. He apologized. Such had been the impression he had received.)

The last speaker said that you were sorry for us, but that you can't help us. Oh! brethren you can help us. You are not called on to do this thing. There has been a great uprising at the North, and you have had an opportunity to exhibit your loyalty, no man questions it. I, too, in my poor way, have tried to show mine amid great opposition, but if Dr. Spring's resolutions or some others like them be passed, my mouth and the mouths of my brethren who are here from the South will be closed. You are not called on to do this. Suppose you had never met, would it have made any difference as to the loyalty of the Church, or the existence of the Government. The loyalty of the Presbyterian Church cannot be called in question, and the subject is not demanded to demonstrate our Church's loyalty. Mr. Hoyte believed the matter unconstitutional, and could not assent to the admission of Dr. Hodge admitting that the Assembly could take cognizance of the resolutions. Both sets are improperly, illegally before the body. He objected to the

resolutions for other reasons. He was opposed to both sets of resolutions. It is unwise to involve the Church in a question to which it has no relation; though in our civil capacity we can take whatever ground we please. He objected again, that it was introducing an element of discord which would lessen the numbers of those who contributed to the support of the Church. He appealed on behalf of the Foreign Missionary cause, already languishing. He objected to it now as unfair. There are but twenty-four here to plead for the unity of the Church. It is not fair for the one hundred who could not get here; who were not kept away by their own wishes. Through great difficulties the speaker himself reached the city. Will you drive us from the Church? Had the Assembly met in a Southern city, and some of you had found your way there, what would have been your feelings if adverse questions had placed you in our position? Finally, it is unprecedented. Dr. Thomas has cited a number of deliverances having relation to revolutionary times; but the circumstances are not the same; the cases are not equal. The government don't want to do it. A member of the Cabinet, an elder of this Church in Washington, Judge Bates, said that the Government did not want an expression of loyalty from the Church, because no man doubts it, and the Government did not need it. In conclusion, he expressed his opposition to all the papers which had been presented on the loyalty question.

The Rev. Dr. Musgrave, of Philadelphia, next took the floor. He alluded to the appeal of the last speaker to the feelings of the Northern members. It touched his feelings, but did not control his judgment. He added that in common times he would oppose a deliverance on the subject. This, however, is no sectional question, but a question of national life or death. We are still the United States of America; our Government and Constitution are theirs, and we are taking no advantage of the South in renewing our loyalty to our *common* country. Again—this duty of loyalty is a moral question, and my conscience will not allow me to refuse to declare my loyalty. It is the duty of the Church to admonish those in error, and it is equally its duty to stand by the country in time of peril. If we should refuse such utterance, we should be traitors to our heritage. We owe our religious liberty to our country's Constitution. Who will answer for our liberties of conscience if our Government is overturned and anarchy or military despotism follows? I believe that there are hundreds and thousands of loyal Presbyterians at the South who almost idolize, as we do, the glorious stars and stripes, and who will be encouraged by our action. You need not tell me Maryland is not loyal, and I trust the Gov-

ernment will soon cast its shield over other loyal States and citizens at the South. I rejoice that I am a member of this Assembly, so that I can vote for these resolutions. I trust that the vote for Dr. Spring's resolutions will be unanimous.

The Assembly then adjourned, with prayer by the Moderator, until Saturday morning.

Judge Allen declared his intention to vote for Dr. Spring's resolutions. He would have been glad if any action on this question could have been avoided, but now, in the language of Dr. Hodge's substitute, we have to meet it face to face. He referred to the communication from Washington. He was opposed to the Administration, but he was disposed to treat its opinion with respect. He thought however that it was expressed under a misapprehension, to wit, that the passage of these resolutions would cause a split in the Church. He admitted that the position of the South is delicate. They had everything at risk, even their lives, while we can express our loyalty without molestation. He argued, however, that if the two sections were permanently divided the Church would be so of necessity. All history proved that, with few exceptions, the territory limits the Church. But if the country is not divided, will the Southern branch of the Church leave us for such a cause? He thought not, but that we were in greater danger in producing schism at the North if we did not make some utterance. Our Presbyteries would call us to account for want of courage. They might not secede, but the Church would make no accessions, no progress; it would be dead, though above ground. He proposed to add to the last clause of Dr. Spring's resolution, "in the just exercise of all its functions under our noble Constitution."

Dr. Matthews, of Kentucky, said: It appears to me that if the Assembly labors at all it is on this question, on which side the split will be, North or South. The State of Kentucky has unfurled the banner to the breeze. (Applause, which was checked by the Moderator.) I beg pardon, sir, I merely wished to show that what I say I say as a decided friend of *Union*, but I am more a friend to the *Union of the Church*. From my knowledge of the South, I am fully of the opinion that if you adopt the resolutions of Dr. Spring, the ploughshare of division will sever this beloved body of Jesus Christ. You men of the North have nothing to hazard, but we—"Union men," if you please—have everything at stake. There are men at the South who will stand up, and have stood up, in defence of the Union and the Federal Government, but there are also beloved children of the Church.

Afternoon.—The discussion of Dr. Spring's resolutions, and Dr. Hodge's substitute was continued.

Rev. Mr. Watts, of Philadelphia, claimed a hearing from the mother Presbytery. By the resolutions of Dr. Spring, you are called on to divide her child. It is not too old an argument that the O. S. P. C. has yet a power in keeping together the country. We have here an element of unbroken nationality. Men are here from Kentucky, Virginia and Maryland, as well as Northern States. This church is one, though war has been inaugurated. The speaker denied that the unity of the church depended upon the unity of the Government. Dynasties may tumble, but that does not necessitate a new church organization. We have had much declamation on the opposite side, but principles have not been calmly discussed. The doctrine that would bind the church to the National organism is to ally the church with the policy of the Church of Rome. Our organization is entirely distinct from that of the Government. No member of this Assembly would allow the National Government to counsel this Assembly. Shall this Assembly then counsel in matters of national polity? The speaker cited the Confession of Faith on the Civil Magistrate, and entered into a lengthy argument on the illustration furnished by Christ in the matter of tribute money. Christ himself would have paid tribute to the Southern Confederacy, though it may be obnoxious. That Confederacy is not worse than the rule of the Cæsars, yet to the throne of the Cæsars Christ paid tribute. The argument on the other side of the House is that, because a thing is right in the abstract, it is right under all circumstances. We are told that if the resolutions of Dr. Spring do not pass, we cannot hold the Northwest to the Church. But where is the authority for this? This is meeting secession with secession. But he believed the Northwest loved Presbyterianism too much to leave it. The speaker depicted a long train of evils as resulting from the breaking of the bonds of the Church, one division will beget another. Woe be to the man who draws the knife of fanaticism across the bonds of the Church. What are all interests, corporal or national, to the interests of the Kingdom of God. Man's chief end, in both his individual and organized capacity, is to glorify God.

Rev. James Latta remarked that the speeches will have to be made shorter, or the session will last until after the war. [Laughter.]

Dr. Wines took the floor on the loyalty question. He referred to report about Judge Bates. He had doubted it as well as many others, and as Judge B. was a personal friend and one of his constituents, he had telegraphed him to know whether he

had expressed such an opinion. Dr. Wines read his own message to show that the question was fairly put, and then Judge Bates' reply, which was very emphatic: "Yes, for myself decidedly, and I believe for the others." This modifies the aspect of the question, and for myself, I cannot go for either paper, but beg leave to submit another:

Whereas, The General Assembly has cause to believe that the National Administration itself is of the opinion that the silence of this body on the present fearful crisis in public affairs as tending to preserve the unity of the Presbyterian Church, would, at the same time, and for the same reason, be in the interest of peace and the National Union, and would strengthen, instead of weaken, the hands of the General Government.

And, whereas, further—The Ministers and Elders present in this Assembly, true to their hereditary principles as Presbyterians, have already, in their civil and social relations, given the most decisive proofs of their devotion to the Constitution and the laws under which we live, and are ready at all times, and at whatever personal sacrifice, to testify their loyalty to the American Union.

Therefore, Resolved—That the General Assembly deem it injudicious, at the present time, to give any formal expression touching upon the existing crisis, and, therefore, the matter be indefinitely postponed.

We forbear all comment on the course of the members present in the Assembly from the South, in the belief that they will not fully and cordially sympathize and act with their brethren who did not attend, and were not represented there. Mr. Baker, from Texas, who went as far *Northward* as we suppose it possible for any Southern man to do, told the Northern members distinctly and expressly, as reported in the *Presbyterian*: "If you pass these resolutions (Dr. Spring's), you compel us to be loyal to that Confederacy (the Southern) or leave" (the Northern Church). He said that if these resolutions were passed it would place Southern Presbyterians in "the position in which they must either separate from their homes and their fields of labor, or from this beloved Church of their fathers." "If you pass these resolutions," he said it with solemnity, and as under oath, "we must either leave our all, give up the souls for whom we watch to destitution of the Gospel, leave our fields, or separate from you." The Northern members *did* pass those resolutions, and we suppose, of course, Mr. Baker, and all other Southern Presbyterians, will act according to this solemn declaration.

To consummate the shame which the *conservative* members of the Assembly brought on it by endeavoring to bring to bear the influence of Lincoln's government to defeat Dr. Spring's resolutions, the ultra members wrote to Secretary Chase in order to get a different opinion. His reply was: "I cannot properly advise, but perceive no valid objection to unequivocal expressions in favor of the Constitution and freedom."

DR. SPRING'S RESOLUTIONS ON THE STATE OF COUNTRY.

Our correspondent's letter was written on the eventful Friday, on which Dr. Spring's second series were to be considered. He writes: "The question on our national affairs will come up to-day. We have tried to keep it out and implored our brethren not to insist upon *any* action, but in vain. We must therefore fight it and do the best we can."

Alas! for the peace and unity of the Church, the *fighting* as well as the *imploping* was in vain. Though the final result of the debate is not yet known, we infer from incidental allusions in Northern papers that Dr. Spring's resolutions were carried triumphantly. It should be mentioned to the credit of Dr. Hodge that he opposed them, and for his opposition he received the rebuke of the *American Presbyterian* and *New York Times*; *par nobile fratrum*. The following brief extract from the *New York Times* of May 28th, will show the spirit of the majority in the Assembly. The reader will observe the grounds of Dr. Hodge's opposition, and he will not fail to note Dr. Musgrave's local allusions:

In the Old School Assembly, a series of resolutions was introduced last Friday, by the most venerable patriarch of the Church, Rev. Dr. SPRING, of this City, declaring it to be the "duty of ministers and churches to do all in their power to promote and perpetuate the integrity of these United States, and to strengthen, uphold and encourage the Federal Government." The debate which ensued brought out the loyal spirit and feeling of the Assembly in a remarkable degree. Dr. THOMAS, of Ohio, in a speech full of noble and patriotic utterances, urged the ministers and elders, as God's people, to gather around the standard of our country's glory, and if their blood was demanded, freely to pour it out for its support. Dr. ANDERSON, of California, warned the waverers that if they now deserted the national flag, the backbone of the Church, the Scotch-Irish element, the "blues" of the West and Northwest would forsake it in a body. Dr. MUSGRAVE declared that the loyalty of thousands of Southern Presbyterians in Maryland and Virginia is suppressed by terrorism, and that they rejoice that the Government is now going to protect them in their civil

and religious rights. "Who will answer for our liberties as christians," asked he, "if this Government should be overturned? In place of protection, there would be nothing but disorder and anarchy."

A number of dissentients, however, under the lead of Dr. HODGE, of New Jersey, argued not so much against the principle of the resolutions, but rather against their expediency, and from a fear that they would rend the Church in twain. It is certainly difficult however, for a layman to understand, if, as was urged by Dr. THOMAS, this body represents the "Presbyterian Church, not of the South American States, nor of the Confederate States, but of these United States," wherein would consist the imprudence of paying and laboring for the perpetuity and integrity of the Government of said States. The course of the debate seemed undeniably to indicate the speedy passage of the resolutions, thus placing the Church officially where the vast majority of its members have always stood, on the side of Constitutional Republicanism and civil freedom. It is to be noted that the two great leaders of the ultra slave wing of the Old School Church, Drs. THORNWELL, of South Carolina, and PALMER, of New Orleans, were absent from the Assembly's sittings,—much indeed to its harmony as well as to its christian honor; for certainly more atrocious doctrines were never uttered than have recently disgraced the pulpits of these men, and the faith they profess to uphold."

If these statements are true, and there is no reason to believe the contrary, the Presbyterian Church of the Confederate States is solemnly committed by the General Assembly to the support of the Lincoln Government and its war policy. Our highest ecclesiastical court has resolved that "it is the duty of ministers and churches under its care to do all in their power to promote and perpetuate the integrity of these United States, and encourage the Federal Government."

Compliance with this requisition would involve our ministers and church members in the guilt of treason to their country, and would compel them to stain their hands in the blood of their own fathers, brothers and sons.

Dr. Lord, of Chicago, next spoke. He repelled with pain and sorrow the imputation that the friends of Dr. Spring's resolutions wished to divide the Church. This charge and this idea come from those who advocate the other side. The friends of Dr. S. deprecate disunion absolutely, and they had heard with astonishment the earnest mode of opposition to Dr. S.'s earnest, clear and patriotic resolutions. They should have been met with a candid and hearty "aye." The speaker at length eulogized the proposition contained in Dr. S.'s paper, and went

on to show how deeply the Church was indebted to our Constitution and laws for its prosperity. Dr. Lord next took up the objections to Dr. Spring's resolutions in detail, after which he asked what the fathers Green and Witherspoon would say to such objections! He thought the mother Presbytery, if her voice had really been heard, was getting so old that she was forgetting her own history.

He could not believe that our Southern brethren (who were Union men) would secede from our Church because of the ground taken by the Spring resolutions. But, on the other hand Dr. Lord could not but feel that the failure to pass these resolutions would do incalculable harm in the East, the West and the Northwest. While there might not be any secession in the North, yet great masses of our people would undoubtedly leave us and get beyond our influence. We talk of our loyalty, yet our very course in this matter gives rise to impressions in the minds of the Church outside, and the public generally, that we are not loyal. Besides some of our ministers at the South are *not* loyal, by their own record. Some of our ministers are in the rebel army. Some of the Southern Presbyterians have, as I have understood, declined to appoint Commissioners to the Assembly in consequence of their sympathy with the rebellion.

A Southern commissioner here stated that Dr. Lord was misinformed.

Dr. Lord then continued his remarks, closed by declaring that he placed Christ's Cross and Crown above everything—but next he placed his country; and he could not help adding:

"The Star Spangled Banner, O long may it wave
O'er the land of the free and the home of the brave."

Rev. Mr. Baker (Texas), next occupied the platform. He dwelt earnestly upon the ignorance of the South displayed by Northerners who had never even seen the South through a telescope. As a native of Washington, and one who had travelled over all parts of the country, he loved and admired this grand North as well as he loved the South. To-night he was going to speak in a way that might lead to his being hanged at the North. (Laughter, and cries of No!) He was also going to talk in a way that might get him hanged at the South, too. (Renewed laughter.)

The speaker then expressed his amazement that this Assembly was so under the influence of the military spirit; that our talk had so much of the cannon and the bugle-blast in it. In his opinion, our duties and our work are spiritual, and we ought not to be so overcome with this thunder-gust, this whirlwind of public opinion. Why, we Southern Union men are here now begging you for God's sake, to listen to Bates and the

Administration, when they ask us not to divide. The speaker deprecated a division along the fatal, the accursed Mason and Dixon's line, and he spoke in eulogy of the patriotic uprising in the North.

But he emphatically declared that if Dr. Spring's resolutions passed, it would emphatically disrupt us. Here the speaker congratulated himself that what he was saying could not get to Texas, because the mails were stopped. However, he said he was willing to take the responsibility of saying that he voted against Secession, and he hated Secession; but, at the same time, if he voted for Dr. Spring's resolutions, he could never preach in Texas again. There was immense enthusiasm at the South as well as at the North. The speaker referred affectionately to his father (the famous Rev. Daniel Baker, of Texas), and said he was glad he was dead so that he could not see disunion.

He further declared, that if you drive us off, you yourselves force us into the arms of the Secessionists. Many Southern Commissioners were prevented from coming here not by disloyalty, but because the crops have failed and the Presbyterians were too poor to pay the expenses of the Commissioners. It is at your hands to give us the unity which all Southern Presbyterians want. Besides, our Union men want to help bring back our glorious and beloved National Union. (Applause.) The Presbyterian Church is the last thread that bridges the chasm. Oh, friends, will you break that last thread? I saw the tears of blood shed at the secession of the Episcopal Church of Texas, at Austin; and I call on you to remember that the Presbyterian and Roman Catholic Churches are the only ones which yet remain bound together.

Dr. Hodge moved to lay the whole subject of the state of the country on the table. The yeas and nays were then called at ten minutes after ten o'clock, and recorded as follows:—Yeas 74; Nays 139.

The Moderator decided Dr. Hodge's motion defeated, and the Assembly soon after adjourned amid some excitement, until nine o'clock to-morrow.

On Thursday morning, 12th day, the subject was again discussed. We learn from the *Christian Observer* of May 30th that the papers on the subject were referred to a Committee of nine, consisting of Dr. Musgrave, Dr. Hodge, Dr. Anderson of California, Dr. Wines of Missouri, Dr. Yeomans, Judge Ryerson of New Jersey, Judge Giles of Maryland, Judge White of Tennessee, and Judge Clark of Ohio.

The question in debate was not whether the Church should be *loyal* to the Constitution and Government, but *whether* it was

EXPEDIENT to express her loyalty in terms endorsing the views of any one political party. It was argued, on one side, that this was *unconstitutional and improper*; and on the other, that the Church ought to support the measures of the Federal Administration. On Tuesday evening the Committee presented the following paper.

Dr. Musgrave submitted the subjoined report and resolutions from the Committee of Nine on the state of the country :

The committee on the state of the country, and the duty of the church touching the present alarming crisis in our public affairs, respectfully offer the following report, which was adopted with one dissentient voice, and ordered to be submitted to the General Assembly.

Gratefully acknowledging the distinguished care of Almighty God towards this favored land, and also recognizing our obligation to submit to every ordinance of man for the Lord's sake, this Assembly accepts the following resolutions :

1. *Resolved*, That in view of the present agitated and unhappy condition of this country, Monday, the first day of July next, be hereby set apart as a day of prayer throughout our bounds, and that on that day ministers and people are called on humbly to confess and bewail our national sins; to offer our thanks to the Father of lights for His abundant and undeserved goodness to us as a nation; to seek His guidance upon our rulers and their counsels, as well as upon the Congress about to assemble, and to implore Him, in the name of Jesus Christ, the Head and High Priest of the christian profession, to turn away His anger from us, and restore to us the blessings of a safe and honorable peace.

2. *Resolved*, That the members of this General Assembly, in the spirit of that christian patriotism which the Scriptures enjoin, and which has always characterized this church, do hereby acknowledge and declare their obligation, so far as in them lies, to maintain the Constitution of these United States, in the full exercise of all its legitimate powers, to preserve our beloved Union unimpaired, and to restore its inestimable blessings to every portion of the land.

3. *Resolved*, That in the present distracted state of the country, this Assembly—representing the whole church—feel bound to abstain from any further declaration, in which all our ministers and members faithful to the Constitution and standards of the church might not be able conscientiously and safely to join, and therefore, out of a regard as well to the interests of our beloved country as to those of the church, the Assembly adopts this minute as its deliverance upon this subject.

Dr. Musgrave spoke at length in favor of the report of the committee, which in spirit supported the resolutions of Dr. Spring; but the phraseology had been somewhat changed, to show that the Assembly did not espouse any particular political party. The object of the committee was to express loyalty to the Federal Government and the Constitution of the United States, and to maintain the Constitution of the United States in the full exercise of its legitimate power.

At the time of going to press, we are not informed what set of resolutions passed the Assembly, but enough is known to indicate that an overwhelming majority of the members occupied such ground as must inevitably call forth an indignant protest from the Southern Churches. Even those who were opposed to Dr. Spring's resolution, based their opposition on expediency and not on principle. Their only argument was: Do not divide the Church, or the Union will be divided; ignoring the fact that a powerful and independent government has been formed, for which millions of brave hearts are ready to bleed even unto death.

P. S. Dr. Spring's resolutions were adopted by a vote of 135 to 70. So the die is cast!

Since the above article was written, the *Presbyterian Standard* of May 30th has been received, giving full reports of the debate in the Assembly, but not the final vote. The eighth, ninth, tenth and eleventh days were occupied by the discussion, which was very excited. There are brief sketches in the *Standard* of 22 speeches, not one of which would meet the approval of a loyal Southerner. The few Southern men who were present were such only in name, or they could not have been silent, when their countrymen were denounced as traitors. The speeches made by delegates from the Southern Presbyteries were a discredit to their authors,—and show that they were unfit to represent the South. We are not surprised to find such men in Philadelphia at this time.

DR. SPRING MODIFIES HIS RESOLUTIONS.

The Rev. Dr. Spring, of New York, rose and stated that in order to secure something like unanimity in the body, he had thought it best to offer the following as a substitute for his second resolution:

Resolved, 2. That this General Assembly, in the spirit of that christian patriotism which the Scriptures enjoin, and which has always characterized this Church, do hereby acknowledge and declare our obligation to promote and perpetuate, so far as in us lies, the integrity of these United States; and to strengthen,

uphold and encourage the Federal Government in the exercise of all its functions under our noble Constitution.

Rev. Dr. Burgen *read* a paper as a peace offering, recommending that the Fourth of July be set apart as a day of humiliation and prayer to God to avert the calamities now pending over our country.

Mr. McPhail also read a paper. He was followed by others.

THE NEW SCHOOL GENERAL ASSEMBLY.

As was to be expected, this body, which met at the usual time at Syracuse, New York, took very decided action in the way of passing resolutions in condemnation of the South and in the support of the United States Government. So far as this is concerned we would not regard it as of any interest or importance to our readers. But there was one item in the discussion so curious and significant as to be worthy of notice, as showing the blindness and confusion of the minds of Northern christians as to the simplest and plainest principles of religion. They are evidently abandoned to folly and madness, "given over" to an utter and amazing *mania*, which is an unmistakable prognostication of final destruction. All christian people from the beginning of the world have deprecated *war* as the worst of calamities, even when waged in self-defence and for the most righteous cause. All christians, even "babes in Christ," have felt that when afflictions and "evils" were the manifest visitations of Divine Providence, it is our privilege and duty to pray for their "peaceable removal." All christians have believed it to be a duty to *pray for their enemies*. But these men—what shall we say of them, while they condemn Southern christians as too wicked to be recognized as christians at all—refuse to pray for the "peaceable" removal of the evils which they confess afflict their country. And why? Mark the reason, and consider what utter blindness it betrays to the simplest religious truth.

WAR-SLAVERY.

The sixth resolution on the state of the country before the Assembly contained a clause recommending "our people to pray more fervently than ever for the removal of this evil (slavery). and all others, both social and political, which lie at the foundation of our present national difficulties." A motion was made to insert the word "*peaceable*" before the word "removal," &c. This motion was opposed, on the ground that "as Divine Providence, has led to the issue of war, it is unbecoming to pray against it." The motion to insert that word was lost, and the resolutions were adopted unanimously. "*War is in their HEARTS.*"

STATE OF THE COUNTRY.

The Committee to whom it was referred to inquire what action, by resolution or otherwise, it is meet for the Assembly to take, in view of the present condition of our country, again reported, recommending the adoption of the following preamble and resolutions:

Whereas, A portion of the people of the United States of America have risen up against the rightful authority of the Government; have instituted what they call the "Confederate States of America;" in the name and defence of which they have made war against the United States; have seized the property of the Federal Government; have assailed and overpowered its troops in the discharge of their duty; and are now in armed rebellion against it; the General Assembly of the Presbyterian Church of the United States of America cannot forbear to express their amazement at the wickedness of such proceedings, and at the bold advocacy and defence thereof, not only in those States in which ordinances of "secession" have been passed, but in several others; and

Whereas, The General Assembly—in the language of the Synod of New York and Philadelphia, on the occasion of the revolutionary war—"being met at a time when public affairs wear so threatening an aspect, and when (unless God in his Sovereign Providence speedily prevent it) all the horrors of civil war are to be apprehended, are of opinion that they cannot discharge their duty to the numerous congregations under their care, without addressing them at this important crisis; and as a firm belief and habitual recollection of the power and presence of the living God, ought at all times to possess the minds of real christians, so in seasons of public calamity, when the Lord is known by the judgments which he executeth, it would be an ignorance or indifference highly criminal not to look up to Him, with reverence, to implore his mercy by humble and fervent prayer, and, if possible, to prevent his vengeance by unfeigned repentance,"—therefore,

1. *Resolved*, That inasmuch as the Presbyterian Church, in her past history, has frequently lifted up her voice against oppression; has shown herself a champion of constitutional liberty, as against both despotism and anarchy, throughout the civilized world, we should be recreant to our high trust were we to withhold our earnest protest against all such unlawful and treasonable acts.

2. *Resolved*, That this Assembly and the Churches which it represents, cherish an undiminished attachment to the great principles of civil and religious freedom, on which our National Government is based; under the influence of which our fathers

prayed and fought and bled; which issued in the establishment of our independence and by the preservation of which we believe that the common interests of evangelical religion and civil liberty will be most effectively sustained.

3. *Resolved*, That inasmuch as we believe, according to our *Form of Government*, that "God the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people for his own glory and the public good, and to this end hath armed them with the power of the sword for the defence and encouragement of them that are good and for the punishment of evil doers,"—there is, in the judgment of the Assembly, no blood or treasure too precious to be devoted to the defence and perpetuity of the Government in all its constitutional authority.

4. *Resolved*, That all those who are endeavoring to upbuild the Constitution and maintain the Government of these United States in the exercise of its lawful prerogatives, are entitled to the sympathy and support of all christian and law-abiding citizens.

5. *Resolved*, That it be recommended to all our pastors and churches to be instant and fervent in prayer for the President of the United States and all in authority under him, that wisdom and strength may be given them in the discharge of their arduous duties; for the Congress of the United States; for the Lieutenant General commanding the Army-in-Chief and all our soldiers, that God may shield them from danger in the hour of peril, and, by the outpouring of the Holy Spirit upon the Army and Navy, renew and sanctify them, so that whether living or dying, they may be the servants of the Most High.

6. *Resolved*, That in the countenance which many ministers of the gospel and other professing christians are now giving to treason and rebellion against the Government, we have great occasion to mourn for the injury thus done to the Kingdom of the Redeemer; and that, though we have nothing to add to our former significant and explicit testimonies on the subject of slavery, we yet recommend our people to pray more fervently than ever for the removal of this evil and all others both social and political which lie at the foundation of our present national difficulties.

7. *Resolved*, That a copy of these Resolutions, signed by the officers of the General Assembly, be forwarded to His Excellency, Abraham Lincoln, President of the United States.

MATTH. 18:7.

Woe unto the world because of offences, for it must needs be that offences come; but woe unto that man by whom the offence cometh.

ROM. 13:1-5.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

1 PET. 2:13, 14.

Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King as supreme or unto governors as unto them that are sent by *him*, for the punishment of evil doers and praise of them that do well. For so is the will of God.

AMOS 1:9-12.

Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

But I will send a fire upon Teman, which shall devour the palaces thereof.

Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

OBADIAH.

The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

Behold, I have made thee small among the heathen; thou art greatly despised.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?

Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; *they that eat* thy bread have laid a wound under thee; *there is* none understanding in him.

Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mouth of Esau?

And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

For *thy* violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

The General Assembly of the O. S. Presbyterian Church has willingly, wilfully and wickedly severed the last link that bound the North and the South in bonds of union, and as the assumed-representative of the whole church, required all its members to promote and perpetuate as far as in them lies, the integrity of the United States, and to strengthen, uphold and encourage the Federal Government in the exercise of all its functions rejecting the qualifying term *legitimate* employed in the majority report—and to observe the Fourth of July as a day of public thanksgiving for its blessings and prayer for divine guidance and blessing on its present rulers and their councils as well as on the Congress of the United States about to assemble on that day. This act must be regarded as a vindication of the North in waging the most unchristian, wicked and atrociously despotic and barbarous war ever waged by a civilized not to say christian country, and to condemn the South for resisting a military despotism erected on the ruins of all constitutional liberty, and for defending life, liberty and the sanctity and purity of its homes against lawless invasion and brutal lust, and vandal robbery. It is therefore to be denounced by every member of the Southern Presbyterian Church as treason against that church thus wantonly invaded and made a den of thieves; against the gospel, which is the charter of that church; against Christ who is its King and head; against the Constitution which is confessedly ignored and set aside; and against all the rights and liberties of freemen which are trampled under the foot of the oppressed.

In a Discourse delivered at Watertown, Mass., on May 31, 1775, by Dr. Langdon before the honorable Congress, he begins by a solemn declaration which is too sadly applicable to ourselves with the change of a word. "Shall we rejoice my fathers and brethren or shall we weep together on the return of this anniversary which has been sacred to liberty. . . . How shall I now address you without spreading a gloom over this assembly by exhibiting the melancholy change put on the face of our public affairs. We have lived to see the time when *American* liberty is just ready to expire—when that constitution which has so long been the glory and strength of the nation is deeply undermined and ready to tumble into ruins—when America is threatened with cruel oppression and the arm of power is stretched out to compel us to submit to the arbitrary acts of legislators who are not our representatives. The most formal and solemn grants are deemed of little value and they have mutilated the *constitution* in the most essential parts, upon false representations and new invented maxims of policy without regard to any legal process—men in whom we can have no confidence, whose principles are subversive of our liberties—whose aim is to exercise lordship over us and share among themselves the public wealth—and whose noblest plan is to subjugate us first and then the nation at their will."*

Dr. Langdon then proceeds to say in allusion to the events at Concord and at Lexington which aroused as an alarm bell every patriotic heart in America: "That we might not have it in our power to refuse the most absolute submission to their unlimited claims of authority they have endeavoured to terrify us by sending fleets and armies, and distressed and put an end to our trade, and at length attempted by a sudden march of a body of troops in the night to seize and destroy one of our *forts* formed by the people for their security." . . . "And for what? Because they have made a noble stand for their natural and constitutional rights in opposition to the machinations of wicked men aiming to enslave and ruin the whole nation, and soon reduce the body politic to a miserable dismembered, dying trunk though lately the terror of all Europe.†

How strikingly analogous my hearers, the condition of our American colonies at the commencement of that revolutionary contest and the causes of their sufferings and revolutionary struggle, to that of our Confederate States?

The thirteen colonies claimed to be not provinces but States having the right of self-government, endowed with the attribute of Sovereignty, having the power to make and unmake treaties,

*Pulpit of the American Revolution, p. 233, 234.

†Do. do., p. 235, 237.

to form and to dissolve alliances, to enter into and to withdraw from confederations and to dispose of their own destiny. The colonies appealed to their charters as "*compact*s" made between them and the crown securing to them these rights of which they were sensitively jealous. They had however allowed the parliament to regulate their foreign commerce, and it ultimately claimed supreme authority over the colonies, to make and enforce laws and coerce obedience. "This attempt at despotism resulted in the alienation of the colonists, the Union, the war of the revolution and the birth of a nation. By it England lost her American colonies, won defeat and dishonor, and added to the national debt one hundred and four million pounds sterling on which she is now paying interest."‡

By that revolution "America saved not only her own liberty but the liberty of England." Pitt declared "the American controversy to be a great common cause and that if she fell she would embrace the pillars of the State and pull down the Constitution with her." "The natural rights of man and the immutable laws of nature are," said Lord Camden, "with that people." General Burgoyne in parliament in 1781 said that "he was now convinced the principle of the American war was wrong—only one part of a system levelled against the constitution and the natural rights of mankind." "The high-minded men of that day rejoiced in our resistance of tyranny." The Englishman in America said Burke will feel that to bear the burden of unlimited monopoly and unlimited revenue is slavery; that it is legal slavery, and that "the payment of twenty shillings on the principle on which it is demanded would make him a slave."§

This spirit was the soul of the American people and the life of their revolution. The maxims adopted from Sidney, Milton and Locke** and maintained by Franklin, Payne and Jefferson, became household words "governments rest on the consent of the governed, and any other government is tyrannical;—resistance to oppression is obedience to God; a strong people and a weak government—that every nation, as Dr. Langdon expresses it, when speaking of Massachusetts and the colonies separately and as yet disunited and in their sovereign capacity when able and agreed, "have a right to set up over themselves any form of government which to them may appear most conducive to their common welfare."†† In 1774, the Provincial Congress of Massachusetts, in a message sent by John Hancock

‡See Notes in The Pulpit of the Amer. Revol., p. 108, 109.

§Do. do., p. 112.

**In Dr. Franklin's library were Locke Hoadley, Sydney Monlesquieu, Priestley, Milton, Price, Gordon and Tacitus. These authors, with Hampden and Cromwell, were reprinted and their portraits common. See p. xxxiv.

††Do., p. 240.

to General Gage, declare "that the sole end of government is protection and security of the people. Whenever therefore that power which was originally instituted to effect these important and valuable purposes is employed to harass, distress or enslave the people, in this case it becomes a curse rather than a blessing."‡‡ "We are not afraid of poverty," say these men; "but disdain slavery."§§ This they said while domestic slavery and a very rigid code existed among them and when the clergyman and his wife walked to church with their negro man-servant and maid-servant walking on either side of them; the little negroes being distributed, according to their sex on either side of their respective parents.*†

Such were the sentiments "propagated in every household, in every breast, at morning, in the noon day rest, by the evening light, in the pulpit, the forum, and the shop,—principles, convictions, resolves, which no sophistry could overthrow nor force extinguish. This was the secret of the strength of our fathers. "Let," says the editor in bitter invective against the present fawning sycophants of an unspeakably greater tyranny, "let us cherish it as worthy of noble sires."*‡

So universal had these convictions and resolves become that as Dr. Styles eloquently said, "the soul of the American continent was poured out in the Declaration of Independence by the colonies," in which they proclaimed to the world "that they are, and of right ought to be, FREE AND INDEPENDENT STATES; and that, as free and independent States, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of right do."

They further solemnly declared that whenever any "form of government becomes destructive of the ends for which it was established, it is the right of the people to alter or abolish it, and to institute a new government." Deeming the Government of Great Britain to have become destructive of these ends, they declared that the Colonies "are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is, and ought to be, totally dissolved."

In pursuance of this Declaration of Independence, each of the thirteen States proceeded to exercise its separate sovereignty; adopted for itself a Constitution, and appointed officers for the administration of government in all its departments—Legislative, Executive and Judicial. For purposes of defence,

‡‡P. 194, 195.

§§P. 193.

*†P. xxxv.

*‡Do., xxxv.

they united their arms and their counsels; and, in 1778, they entered into a League known as the Articles of Confederation, whereby they agreed to entrust the administration of their external relations to a common agent, known as the Congress of the United States, expressly declaring, in the first article, "that each State retains its sovereignty, freedom and independence, and every power, jurisdiction and right which is not, by this Confederation, expressly delegated to the United States in Congress assembled."

Under this Confederation the War of the Revolution was carried on, and on the 3d September, 1783, the contest ended, and a definitive Treaty was signed by Great Britain, in which she acknowledged the Independence of the Colonies in the following terms:

"*Article 1.*—His Britannic Majesty acknowledges the said United States, viz: New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia, to be FREE, SOVEREIGN AND INDEPENDENT STATES; that he treats with them as such; and for himself, his heirs and successors, relinquishes all claims to the government, propriety and territorial rights of the same and every part thereof."

Thus were established the two great principles asserted by the Colonies, namely: the right of a State to govern itself; and the right of a people to abolish a Government when it becomes destructive of the ends for which it was instituted. And concurrent with the establishment of these principles, was the fact, that each Colony became and was recognized by the mother Country as a FREE, SOVEREIGN AND INDEPENDENT STATE.

The analogy between the resolution of 1776 and 1861 which Dr. Thomas in the Assembly with monstrous ignorance, stolidity or assurance called a monstrous fabrication, is complete only that the independent sovereign right of the South is unspcakably more definitely established and the infamous usurpation and intolerable self-aggrandizing despotism of the North more insufferably galling than that of Great Britain.

The one great principle on which the revolution turned was the right of every sovereign people to self-government, including the power of taxation for their own benefit and of spending their taxes among themselves. This they claimed as naturally and constitutionally theirs, and the long-endured assumption of sovereignty over them and of the right to make their interests tributary to the wealth and power of that sovereignty they resisted during a seven years' war.

The Southern States now stand exactly in the same position towards the Northern States, that the Colonies did towards Great Britain. The Northern States, having the majority in Congress, claim the same power of omnipotence in legislation as the British parliament. "The General Welfare," is the only limit to the legislation of either; and the majority in Congress, as in the British parliament, are the sole judges of the expediency of the legislation this "General Welfare" requires. Thus, the Government of the United States has become a consolidated Government; and the people of the Southern States are compelled to meet the very despotism their fathers threw off in the Revolution of 1776.

They had been settled under Charters, which gave them self-government; at least so far as their property was concerned. They had taxed themselves, and had never been taxed by the Government of Great Britain. To make them a part of a consolidated Empire, the Parliament of Great Britain determined to assume the power of legislating for the Colonies in all cases whatsoever. Our ancestors resisted the pretension. They refused to be a part of the consolidated Government of Great Britain.

The principles of the revolution and the convictions and resolves they inspired were not surely lost by their triumphant success. The thirteen "free, sovereign and independent States" of 1783 did not become counties, as Mr. Lincoln represented them, of a consolidated democracy of which a fierce and soulless majority was to be the vital principle with no appeal but to a military despotism. The Confederate States of 1778 never surely expressly delegated to the United States "the sovereignty, freedom and independence and every power and jurisdiction and right not expressly delegated," which they so jealously guarded, to the Union of 1787 the object of which was declared to be "to form a more perfect Union, *not a nation nor consolidation*; establish justice, *strict and impartial towards all*, insure domestic tranquility in every State North and South; provide for the common defence of the South and North, promote the general welfare of the South as much as of the North, and secure the blessings of liberty to ourselves and our posterity."

This constitution was only framed by the convention. It was adopted by each State as a Sovereign State. It became a bond of Union among such States only when nine States had adopted it by a majority of two-thirds. When adopted by nine the remaining six were allowed to remain free, sovereign and independent although they were still members of the confederation which was declared to be—what the Union never was—"perpetual union," in which no alteration was at any time hereafter

to be made . . . unless "confirmed by the legislature of EVERY State."

This constitution defines and limits the power of the federal government which cannot therefore be sovereign. It enumerates almost every power of sovereign government as secured to each State respectively. "To prevent misconstruction or abuse of its powers the conventions of a number of the States at the time of adopting the Constitution expressed a desire that further declaratory and *restrictive* clauses should be added including Art. X, "the powers NOT DELEGATED to the United States by the Constitution, nor prohibited by it to the States are reserved to the States respectively or to the people," i. e., of said States. In other words the States though united by the Constitution to the extent specified remain free, sovereign and independent as before in all things NOT EXPRESSLY DELEGATED to the United States nor prohibited to the States. The right of coercion therefore is assuredly not constitutional nor is the right of secession unconstitutional.

To be more particular, the specific object is stated to be for "COMMON" justice, domestic tranquility, *defence*, and liberty. Its powers were "granted" and what it shall have power to do specified in detail. What each State shall not do is also specified. "The enumeration of certain rights shall not be construed to *deny* or *disparage* OTHERS RETAINED." "The powers not delegated by the CONSTITUTION to the United States, nor prohibited BY IT to the States, are reserved to the States respectively or to the people." Legislation "respecting the establishment of religion or prohibiting the free exercise thereof" whether pro or anti-slavery is prohibited. "*Nothing* in this constitution shall be so *construed* so as to prejudice any claims of any particular State. The United States shall guarantee to every State in the Union." "No preference shall be given to one State over another." "Full faith and credit shall be given in each State to the public acts of every other State." "The citizens of each State shall be entitled to all privileges and immunities of every other State," and of course that of carrying whatever is legalized property into the common territories, and to make this certain it is provided that the power of Congress over the territories and all other matters is so expressly limited as that "nothing in the constitution shall be so *construed* as to prejudice any claims of any particular State."

It is obvious from this presentation that while it was the intention of the States to establish a confederated government, it was also their intention to maintain inviolate the independence of each sovereign constituent State of that government. The federal compact declares that,—“We, the people of the United

States [by this instrument united], in order to form a more perfect Union," &c., "do ordain and establish this Constitution for the United States of America." How was "this Constitution" "ordained and established?"

There was no virtue in that form till it was vitalized by the ratification of the States respectively. It was subsequently adopted by each State acting separately. It was their independent State action which "ordained and established" the Constitution, and by it independent State rights are in no wise crippled or restricted. It is a government of States. The highest branch of the Federal Legislation having a share in the executive government, is composed of representatives elected by the Legislatures of the States respectively. This was a fundamental principle of the Union. It is a distinct recognition not only of the sovereignty of the States but of the equality of the States, without regard to the question of population or numbers. As in the family of nations the smallest power is equal in political rights to the largest, so in the Union the smallest State is equal in political rights to the largest.

Virginia, in her ratification, declared "that the powers granted under the Constitution, being derived from the people of the United States, may be reassumed by them, whensoever the same shall be perverted to their injury or oppression, and that every power not granted thereby, remains with them, and at their will; that, therefore, no right of any denomination, can be cancelled, abridged, restrained, or modified, by the Congress, by the Senate or House of Representatives, acting in any capacity, by the President or any department or officer of the United States, except in those instances in which power is given by the Constitution for those purposes."

New York put forth these declarations, viz., "That all power is originally vested in, and consequently derived from the people, and that government is instituted by them for their common interest, protection and security. That the enjoyment of life, liberty, and the pursuit of happiness, are essential rights, which every government ought to respect and preserve. *That the power of government may be reassumed by the people whensoever it shall become necessary to their happiness*; that every power, jurisdiction, and right, which is not by the said Constitution clearly delegated to the Congress of the United States, or the departments of the government thereof, remains to the people of the several States, or to their respective State governments to whom they have granted the same."

Rhode Island was not represented in the federal convention, nor did she ratify the Constitution and become a member of the Union until more than a year after Washington was in the

Presidential chair. When Rhode Island did ratify, it was in the precise terms which New York had employed, and R. I. was taken in under her own stipulations. North Carolina did not ratify until more than six months after Washington's inauguration. And in the Act of July 31, '89, to lay and collect duties on imports, North Carolina and Rhode Island were considered as foreign States, and all imports from them (not of their own growth or manufacture) were made subject to like duties with imports from other foreign countries. Here then is practical secession, and at the very advent of the government. If under the compact which existed prior to that now existing, eleven States could secede from two States, why could not the two by an equal inherent right have seceded from the eleven?

New York is now chief leader in that Vandal war to coerce seceding States. Let us analyze her own declaration of rights.

"The people," who, it is asserted by this declaration, "may re-assume the powers of governments," are the people of New York alone and separate. The Convention represented, spoke for, and acted for the people of the State of New York only; they were not charged with caring for the rights of any but the people of New York; they were not acting in this matter with the people of other States, nor the people of other States with them. Each State was left to ratify the Constitution or not, as it thought fit. This declaration being made part of the ratification of the Constitution, when it spoke of the "powers of government" which may be re-assumed, referred especially to those powers which were then being conferred on the new Government of the United States; otherwise it was out of place. The people of the State of New York, acting for themselves only and not for others—acting as a separate people, and not jointly with others—were then, of themselves and by themselves, conferring certain powers on the new government; and these powers thus and then conferred, they reserved the right to re-assume to themselves, the people of the State of New York, by the act of the people of the State of New York, whenever the people of the State of New York should find that so to do was necessary to their happiness; whether this was to be done under the Constitution or in spite of it, is no matter. The declaration made on such an occasion, meant this, or it meant nothing.

It is not true that the Constitution of the United States declares itself to be a perpetual form of government; nor, if it did, does the common sentiment of mankind recognize any form of government as entitled to be perpetual and unchangeable. It is certain that the people of New York did not accept it as perpetual, but, on the contrary, openly protested, from the start,

against its being considered perpetual. You cannot turn up the evidence that the Constitution of the United States is now law in the State of New York, without turning up, on the same record, proof that the people of New York claim the right of withdrawing, by their own separate acts, as they conferred them, the powers given by them by that Constitution to the General Government, and, thereby, of abrogating the Constitution so far as this State is concerned. That record must stand so until we ratify the Constitution anew, in another form of words, in another sense.

Now, this right, (whether under or over the Constitution,) which New York, by her record, *claims*, the seceded States have exercised; they have done nothing more.

Massachusetts was the first to send forward her troops to coerce and subjugate the South which she had so emphatically and repeatedly and practically taught to do the very thing she has done.

In her Constitution, Part 1, § 4, she declares that "the people of this Commonwealth have sole and exclusive right to govern themselves, as A FREE, SOVEREIGN AND INDEPENDENT STATE; and do and for ever hereafter shall exercise and enjoy every power, jurisdiction and right, which is not, or may not hereafter be, by them expressly delegated to the United States of America, in Congress assembled."

It will be remembered that very early under the Constitution, a division of sentiment occurred between the statesmen of that day upon the powers of the General Government, which arrayed them in two opposing parties,—the Federal or Consolidation party, and the Republican or Democratic party. The latter made the "Alien and Sedition laws," which had been enacted in the summer of 1798 (John Adams, President), the basis of the Virginia and Kentucky resolutions. These resolutions were officially transmitted to the other States, and Delaware, Rhode Island, Massachusetts, New York, Connecticut, New Hampshire and Pennsylvania, returned resolutions, non-concurring, and claiming that the State Legislatures were not the proper authorities to decide upon the constitutionality of the acts of the federal government.

But "circumstances alter cases." Josiah Quincy, a representative for Massachusetts, in the House of Representatives, January 14, 1811, upon the bill to enable the people of the Territory of Orleans to form a Constitution and State government, (*d*) said, "Mr. Speaker, there is a great rule of human conduct, which he who honestly observes, cannot err widely from the path of his sought duty. It is, to be very scrupulous concerning the principles you select as the test of your rights and obli-

gations; to be very faithful in noticing the result of their application; and to be very fearless in tracing and exposing their immediate effects and distant consequences. Under the sanction of this rule of conduct, I am compelled to declare it as my deliberate opinion that, if this bill passes, the bonds of this Union are virtually dissolved; that the States which compose it are free from their moral obligations, and that, as it will be the right of all, so it will be the duty of some, to prepare definitely for a separation—amicably if they can; violently if they must."

Mr. Quincy was called to order by Mr. Poindexter, and the Speaker decided that Mr. Quincy, in the latter part of the remarks I have quoted, was contrary to the order of debate. Mr. Quincy appealed to the House, was sustained against the ruling of the Speaker, and repeated the words for which he had been called to order, with increased force and emphasis; by which it may fairly be inferred that, at that time, it was the sentiment of the House of Representatives, that circumstances, warrantable in the opinion of the separate States, would justify their separate secession from the Union, and fully endorsing the doctrine of the Virginia and Kentucky resolutions. Although, as I have already stated, many of the States at that time non-concurred with Virginia and Kentucky, the sentiments of the resolutions of those States immediately became the popular political element, elevating Mr. Jefferson to the Presidential chair, and defeating Mr. Adams, and displacing him at the end of his first term. It may here be added that while the doctrines of Jefferson, Madison and other statesmen of their school of "strict construction," prevailed pure and uncontaminated, which they did for a period of fifty years, the country enjoyed the perfection of union, justice and domestic tranquility, in a more eminent degree than at any time since party strifes have engendered sectional discords and erected political platforms upon unconstitutional abstractions.

But although the Government was comparatively in the perfection of union during that period, it was not wholly so. Mr. Quincy, as I have quoted from him, when Louisiana was to be admitted as a State, found it convenient for New England to assert the doctrines which when asserted by Virginia and Kentucky in '98, she repudiated. These doctrines Massachusetts, Connecticut and Rhode Island maintained, and upon them, their Legislatures, sent their delegates to the Hartford Convention in December 15, 1814.

The state of feeling in New England, which culminated in the "Hartford Convention," was of early discontent and gradual progress. The Ultra-Federalists of the East desired a dissolution of the Union at the accession of Louisiana.(e) "They

represented the embargo" (of Dec. 22, 1807) "as a blow aimed intentionally at the prosperity of New England," &c. (*f*) And the war of 1812 as "not becoming a moral and religious people," &c. (*g*.)

On the 8th of October, 1814, a joint committee of the Legislature of Mass., by their chairman, Harrison Gray Otis, reported that the United States Constitution had failed to secure the objects for which it was established; that the provisions which it contained for amendment were inadequate to the existing emergency—that the people were consequently authorized to resort to such means to secure that result as their safety demanded—that "no reason precluded the right to obviate those dissensions which unfitted our government for peace or war"—and consequently, that a Convention of States concurring in these views, was expedient. It was also recommended to raise and officer a State army of 10,000 men, and provide \$1,000,000 for its support. The report was adopted by "a vote of three to one," and twelve delegates were appointed to the Hartford Convention.

Connecticut and Rhode Island, (*h*) in their respective legislatures, adopted a course equally prompt and imperative. The former appointed seven and the latter four delegates to the aforesaid Convention.

When this Convention assembled, in addition to the deputies of Massachusetts, Connecticut and Rhode Island, already spoken of, there were two from Grafton and Cheshire counties, N. H., and one from Windham county, Vt. (*i*) In the report of that Convention the following language occurs: "To prescribe patience and firmness to those who are already exhausted by distress, is sometimes to drive them to despair; and the progress towards reform by the regular road, is irksome to those whose imaginations discern, and whose feelings prompt to a shorter course. But when abuses, reduced to a system, and accumulated through a course of years, have pervaded every department of government, and spread corruption through every region of the State; when these are clothed with the forms of law and enforced by an executive whose will is their source, no summary means of relief can be applied without recourse to direct and open resistance." It was asserted that the Administration had misconstrued the Constitution and practiced abuses upon it, manifold; that the Constitution was intrinsically and incurably defective; and the time for the change was at hand. Their condemnation of the Administration (Madison's) was unqualified, and, it may be added, total—as it was, also, of the war. They complained (*j*) of the "claims and pretensions advanced, and the authority exercised over the

militia, by the executive and legislative departments of the national government," making heavy requisitions of men and money for national objects—while the Eastern States were left destitute of the means of defence. They elaborate this cause of complaint by saying, that the authority of the general government over the militia, the Constitution confines to "calling for the militia to execute the laws of the Union, suppress insurrections and repel invasions;—to provide for organizing, arming and disciplining, and for governing such parts as may be employed in the service of the United States, reserving to the States respectively, the appointment of officers," &c. ; and "the President shall be commander-in-chief of the army and navy of the United States and the militia of the several States, *when called into the actual service of the United States.*" "In these specified cases only, has the national government any power over the militia; and it follows conclusively, that, for all general and ordinary purposes, this power belongs to the States respectively and to them alone. It is not only with regret, but with astonishment, the Convention perceive, that under color of an authority conferred with such plain and precise limitations, a power is arrogated by the executive government, and in some instances sanctioned by the two Houses of Congress, *of control over the militia, which if conceded will render nugatory the rightful authority of the individual States over that class of men, and by placing at the disposal of the national government the lives and services of the great body of the people, enable it at pleasure to destroy their liberties and erect a military despotism on the ruins.*"

Whilst all the New England States non-concurred with Virginia and Kentucky as to the unconstitutionality of the Alien and Sedition laws, they also opposed the principle of the State legislatures taking to themselves the rights to discuss and pronounce upon such acts of the General Government; in the declarations made by the legislature of Massachusetts, viz., "That the people in that solemn compact," (the Constitution,) "which is declared to be the supreme law of the land, have not constituted the State legislatures the judges of the acts or measures of the Federal Government, but have confided to them the power of proposing such amendments," &c. Instead of the legislatures, they claimed that the disposal of such questions belonged to the judiciary. In view of this, the position and language of the Hartford Convention are most remarkable. They say, "Finally, if the Union be destined to dissolution, by reason of the multiplied abuses of bad administrations, it should, if possible, be the work of peaceable times, and deliberate consent. Some new form of confederacy should be substituted among

those States which shall intend to maintain a federal relation to each other. Events may prove that the causes of our calamities are deep and permanent. They may be found to proceed, not merely from the blindness of prejudice, pride of opinion, violence of party spirit, or the confusion of the times; but they may be traced to implacable combinations of individuals, or of States, to monopolise power and office, and to trample, without remorse, upon the rights and interests of commercial sections of the Union. Whenever it shall appear that these causes are radical and permanent, a separation by equitable arrangement will be preferable to an alliance by constraint, among nominal friends, but real enemies, inflamed by mutual hatred and jealousy, and inviting, by intestine divisions, contempt and aggression from abroad. But a severance of the Union by one or more States, against the will of the rest, and especially in a time of war, can be justified only by absolute necessity. These are among the principal objections against precipitate measures tending to disunite the States, and when examined in connection with the farewell address of the Father of his Country, they must, it is believed, be deemed conclusive."

"But in cases of deliberate, dangerous, and palpable infractions of the Constitution, affecting the sovereignty of a State and liberties of the people, it is not only the right but the duty of such a State to interpose its authority for their protection, in the manner best calculated to secure that end. When emergencies occur which are either beyond the reach of the judicial tribunals, or too pressing to admit of the delay incident to their form, States which have no common umpire must be their own judges, and execute their own decisions. It will thus be proper for the several States to await the ultimate disposal of the obnoxious measures recommended by the Secretary of War, or pending before Congress, and so to use their power, according to the character these measures shall finally assume, as effectually to protect their own sovereignty, and the rights and liberties of their citizens."

In pursuance of these grounds, the language in relation to some of which goes the whole length, and perhaps in some respects beyond the strongest of the positions of the Virginia and Kentucky resolutions.—positions which I do not believe Virginia and Kentucky would ever take while the country was engaged in a sanguinary war with a foreign power,—the Hartford Convention passed a series of resolutions, including "in the opinion of this Convention, it will be expedient for the Legislatures of the several States to appoint delegates to another Convention, to meet in Boston, Mass., on the third Thursday of June next, with such powers and instructions as the exigency

of a crisis so momentous may require"—if the application of these States to the Government of the United States (recommended in a previous resolution) should not be successful, peace should not be concluded, and the defense of these States should be neglected. Peace *was* concluded, and therefore the Convention did not re-assemble.

From what has been adduced it will be evident while the original confederation was declared to be perpetual and unchangeable except by the concurrence of EVERY State in the Union no such provision was made in the late Union the end sought in which was not a more permanent but "more perfect" union of material resources for "COMMON"—not Northern or Sectional—benefit.

Washington therefore foretold its dissolution and portrayed the very cause that led to it. Its short and doubtful cohesion of discordant and antipathetical parts was early prophecied by many. Its death commenced in its birth and it has been dying daily a struggling, strangling, lingering death. Northern fanaticism respecting slavery—Northern monopoly and protection of sectional interests, and Northern aggression and aggrandizement in the appropriation of common territory to her increase in property and power, and northern dishonorable perfidy in violating compromises—commenced in 1787 and have been developed with increasing rapacious audacity ever since. The fierceness with which the North resisted the admission of Missouri under a treaty and an act of Congress making the whole Louisiana territory slave-holding, Mr. Jefferson pronounced the knell of the Union. Sectional interests and ambition led Massachusetts and through her all New England legislatively and conventionally to assert their Secession and they were only prevented from carrying it into warlike resistance if opposed, by the declaration of peace. Mr. Clay felt it to be such and died in despair clinging to the continued union of the two remaining christian churches as its last links. The Sage of Quincy—long since foretold and by his teachings and his disciples of whom Mr. Seward is a boastful one, foredoomed it by inaugurating "the irrepressible conflict" now consummated under his mendacious and audacious usurpation. Daniel Webster foresaw and foretold the present disastrous eclipse of the Union and died a broken-hearted patriot. This issue has been a felt reality sooner or later and at all hazards to be met by the South by all her illustrious statesmen. It could not be otherwise unless she was blind as a bat, deaf as an adder, and insensible as an oyster. It has been sung on her ears, flared before her eyes, slapped in her face, contemptuously thrust upon her by the press, the pulpit, the forum, the legislature, Congress,

during the whole period of her purgatorial endurance of an injurious and rapacious Union.

In the recital of this history, as to the right of secession, I have presented proofs as follows:

1. That in the Articles of Confederation, each State retained its sovereignty, freedom and independence, &c. That it was in virtue of this State sovereignty, alone, the deputies of the twelve States represented in the Federal Convention adopted the seventh article of the Constitution, viz., "The ratification of the Conventions of nine States shall be sufficient for the establishment of this Constitution between the States so ratifying the same," in direct violation of the thirteenth Article of Confederation, viz: "the Articles of this Confederation shall be inviolably observed by every State, and the Union shall be perpetual, nor shall any alteration at any time hereafter be made in any of them, unless such alteration shall be agreed to in a Congress of the U. S., and be afterwards confirmed by the Legislatures of every State."

2. The exercise of this sovereignty in the ratification by eleven States was an act of secession by them, from Rhode Island and North Carolina,—each being bound to the others, by solemn compact, not to alter or amend.

3. The articles of ratification by New York, Virginia and Rhode Island, expressly declare that the powers of government may be re-assumed by the States whensoever it shall become necessary to the happiness of their people.

4. That this principle was the basis of the resolutions (drawn by Mr. Madison and Mr. Jefferson) of Virginia and Kentucky in 1798, and of "Madison's Report" thereon.

5. That this principle was proclaimed by Mr. Quincy, of Massachusetts, in the House of Representatives, in 1811, when Louisiana applied for admission as a State.

6. That it was maintained by Massachusetts, Connecticut and Rhode Island, in their respective Legislatures in 1814, and by their deputies in the Hartford Convention (which assembled in a time of war) in that year. I repeat, the principle was unqualifiedly maintained, but not acted out, merely from considerations of expediency, for the moment; and an early peace removed the principal causes of New England's complaint.

7. It has been acted upon by the secession of South Carolina, Mississippi, Florida, Alabama, Georgia and Louisiana.

Thus every one of the original States, (North Carolina perhaps excepted) stands committed, theoretically and practically, to the principle of secession as an inherent and legal right of State sovereignty, in virtue of their powers reserved.

If, then, Secession be Treason, all the original States which were parties to the Constitution at its formation and ratification, except perhaps North Carolina, are guilty of it. But how a sovereign State, in the exercise of its united and embodied powers, can commit treason, or be punished for it, may be difficult to comprehend.

In order to justify the Secession of the South and her right by all that is sacred in justice, truth and the cause of our Revolutionary fathers it is only necessary to give some further historical proof from the consideration of the subject and disposal of it in the federal Convention; also from the language of Mr. Madison and Mr. Hamilton that there can be no such thing as coercion of State or States by the federal government, except by an act of aggressive war by the latter upon the former and that there is no power above or beyond the States to determine when such Secession is made necessary.

On this latter point, in "Madison's Report (for many years considered by eminent statesmen the text book of the Constitution upon the powers delegated, and those reserved by the States), he maintains the doctrines of the 3d resolution, thus: (b) "It appears to your Committee to be a plain principle, founded in common sense, illustrated by common practice, and essential to the nature of compacts, that where resort can be had to no tribunal superior to the authority of the parties, the parties themselves must be the rightful judges in the last resort, whether the bargain made has been preserved or violated. The Constitution of the United States was formed by the sanction of the States, given by each in its sovereign capacity. It adds to the stability and dignity, as well as to the authority of the Constitution, that it rests on this legitimate and solid foundation. The States, then, being the parties to the Constitutional compact, and in their sovereign capacity, it follows of necessity that there can be no tribunal above their authority, to decide in the last resort, such questions as may be of sufficient magnitude to require their interposition. The authority of Constitutions over governments, and of the sovereignty of the people over Constitutions, are truths which are at all times necessary to be kept in mind."

Mr. Jefferson's first (Kentucky) resolution, says, (c) "The several States composing the United States of America are not united on the principle of unlimited submission to their general government; but that, by compact, under the style and title of a Constitution of the United States and of amendments thereto, they constituted a general government for special purposes, delegated to that government certain definite powers, reserving, each State to itself, the residuary mass of right to their own

self-government; and that whenever the General Government assumes undelegated powers, its acts are unauthoritative, void and of no force; that to this compact each State acceded, as a State, and is an integral party; that this government, created by this compact was not made the exclusive or final judge of the extent of the powers delegated to itself, since that would have made its discretion, and not the Constitution, the measure of its powers; but that, as in all other cases of compact among parties having no common judge, *each party has an equal right to judge for itself, as well of infraction as of the mode and measure of redress.*"

The principle of "coercion was considered in the federal convention and utterly repudiated, as was that of what was denominated a strong government. In that convention, Mr. Edmund Randolph, of Va., presented a plan of government, in which it was proposed to invest Congress with powers of legislation. "in all cases in which the States are incompetent, or in which the harmony of the U. S. may be interrupted by the exercise of individual legislation; to negative all laws passed by the several States contravening, in the opinion of the national legislature, the Articles of Union; and to call forth the force of the Union against any member of the Union failing to fulfil its duty under the Articles thereof."

Upon this proposition Mr. Madison said, "the more he reflected on the use of force, the more he doubted the practicability, the justice and the efficiency of it, when applied to people collectively, and not individually. A Union of the States containing such an ingredient, seemed to provide for its own destruction. The use of force against a State, would look more like a declaration of war than an infliction of punishment, and would probably be considered by the party attacked as a dissolution of all previous compacts by which it might be bound. He hoped that such a system would be framed as might render this resource unnecessary, and moved that the clause be postponed. The motion was agreed to, *nem. con.*" Mr. Madison was also a delegate in the Convention of Virginia, which ratified the Constitution, and a member of the Committee which prepared the article of ratification, which was adopted, containing the qualification, or State reservation, herein before quoted—and thus committed, in his construction of the Constitution, to both "Secession" and anti-coercion.

Mr. Hamilton, in the federal Convention, presented his plan of government, in eleven propositions; in which it was proposed that the members of the Senate should be elected to serve during good behavior, and also the chief Executive. The Senate (thus to be chosen for life) to have the sole power to

declare war. The Executive to have a negative upon all laws about to be passed; the entire direction of war, when authorised or begun; the sole appointment of the heads of the departments of finance, war, and foreign affairs. The 10th and 11th of these propositions were, viz., "All laws of the particular States, contrary to the Constitution or laws of the U. S. to be utterly void. And the better to prevent such laws being passed, the Governor or President of each State shall be appointed by the general government, and shall have a negative upon the laws about to be passed in the State of which he is Governor or President. No State to have any forces, land or naval; and the militia of all the States to be under the sole and exclusive direction of the United States, the officers of which to be appointed and commissioned by them."

The Union having proved a failure under the Article of Confederation, it seemed necessary, in the judgment of Mr. Hamilton, Mr. Randolph and some others in the Convention, to centralize the powers of government in the federal head, whereby to wrest the sovereignty from the people within their separate States. It is needless to say, the plan of Mr. Hamilton failed as signally and totally as did any and every other of similar effect which was presented to the Convention. So signally were they rejected, that it was clearly evident that no Union could be formed upon any such basis—in a word, that the States would not surrender that separate independence declared for in the Articles of Revolution, and again in the Articles of Confederation.

Mr. Hamilton was in the Convention of New York which ratified the Constitution, where, from a standpoint analogous to this question of "coercion," he said:(a) "Sir, if we have national objects to pursue, we must have national revenues. If you make requisitions and they are not complied with, what is to be done? It has been observed, to coerce the States is one of the maddest projects that was ever devised. A failure of compliance will never be confined to a single State. This being the case, can we suppose it wise to hazard a civil war? Suppose Massachusetts, or any large State, should refuse, and Congress should attempt to compel them, would they not have influence to procure assistance, especially from those States which are in the same situation as themselves? What picture does this idea present to our view? A complying State at war with a non-complying State; Congress marching the troops of one State into the bosom of another; this State collecting auxiliaries, and forming, perhaps, a majority against its federal head. Here is a nation at war with itself. Can any reasonable man be well disposed towards a government which makes war and

carnage the only means of supporting itself—a government that can exist only by the sword? Every such war must involve the innocent with the guilty. This single consideration should be sufficient to dispose every peaceable citizen against such a government. But can we believe that one State will ever suffer itself to be used as an instrument of coercion? The thing is a dream; it is impossible.”

What a commentary is thus presented by the framers of the Constitution, upon the platforms and policies of the Republican legislators and politicians of the present day. States voting men, money and implements of war to be used in coercing other States, which according to the doctrines of New York, *re-assume the powers of government because necessary to their happiness.*

It is in this hope, I have sought to justify secession,—it being a fixed fact. In consulting eminent authorities, I find that I differ in opinion. Kent and Story oppose the idea, while Rawle, frequently quoted and in most particulars approvingly, adopts it. In his chapter on “the permanence of the Union,” he comments largely and lucidly. He says: “The secession of a State from the Union depends on the will of the people of such State,” &c. “The power of the General Government cannot be defeated or impaired by an ambiguous or implied secession on the part of the State, although a secession may perhaps be conditional. The people of the State may have some reasons to complain in respect to acts of the general government; they may invest some of their own officers with the powers of negotiation, and may declare an absolute secession in case of their failure. Still, however, the secession must, in such case, be distinctly and peremptorily declared to take place on that event, and in such case,—as in the case of an unconditional secession—the previous ligament with the Union would be legitimately and fairly destroyed. But in either case the people is the only moving power.”

“As to the remaining States, among themselves, there is no opening for a doubt. Secessions may reduce the number to the smallest integer admitting combination. They would remain united under the same principles and regulations among themselves that now apply to the whole. For a State cannot be compelled by other States to withdraw from the Union, and, therefore, if two or more determine to remain united, although all the others desert them, nothing can be discovered in the Constitution to prevent it.”

Mr. Rawle’s conclusions are practical, and I, if for no other reasons, adopt them. They appear to me to concur with the articles of ratification of New York, Virginia and Rhode

Island, and the other evidences I have related from history. They accord to the seceded States the right (their people respectively having been the moving power) to pursue the course they have adopted *in re-assuming the powers of government, considering it to have become necessary to their happiness.*

It is said by some, if secession be permitted, we have no government. The answer to this is, that we have the strongest government in the world, while the rights of none are infringed the fraternal concord prevails. When these principles are disrupted or for a long period disregarded, the government loses its power; for no free people will consent to live under a government, or in a family of States, hostile to their interests, at enmity with their institutions, and degraded in sectional public sentiment. The State of New York would not submit, did her people feel themselves to be so circumstanced; nor would I, "to the manor born," consent that she should. "As ye would that others should do to you, do ye even so to them."

Can any reasonable man doubt that in its relation to the federal government the South stands on a basis fundamentally different from that of the colonies towards Great Britain as being not only *de facto* but *de jure* free, sovereign and independent States, who, as such, reserved to themselves in the compact of the United States, their sovereignty and all rights not expressly given to the United States nor prohibited to the States severally; and that as her wrongs and the assumption of supremacy over them by the federal government is more insufferable tyranny so the right of duty to secede and to resist coercion, is even more indisputably plain. Massachusetts and the N. E. States in the Hartford Convention had their complaints. An esteemed friend, who has enjoyed and shared public life and service in many spheres of duty, and always with honor and distinction, sends us the following:

MASSACHUSETTS CONSISTENCY.—In January, 1811, the author of this reminiscence was at Washington.

The question of admission of Lower Louisiana, then a Territory, into the Union as a State, was under consideration. Mr. Poydras was the Delegate to Congress. He was a Frenchman, and could not address the House in English. Mr. Poindexter, the Delegate from Mississippi, was assigned the duty of presenting and advocating the admission of Louisiana into the Union as a State. Josiah Quincy, a member from Boston, opposed the admission with great vehemence. He denounced the purchase of Louisiana, and the general principles of the Jefferson and Madison administrations, and said it might be

necessary for Massachusetts to secede from the Union.—Amicably if she can, violently if she must.”

Again, the resolutions of the Legislature of Massachusetts: “*Resolved*, That the annexation of Texas is *ipso facto* a dissolution of the Union.

“*Resolved*, That Texas being annexed, *Massachusetts is out of the Union.*”

What will the coercion North say to these facts. W.

The Union was formed on the fundamental basis that every State was sovereign and had a right to choose its own government and when that government failed to secure its intended benefits, to resume its sovereign right to alter it. This fundamental principle has been embodied in the fundamental act of said Union and as its condition by Virginia, New York and Rhode Island, and by Massachusetts in her Constitution and in the amendments to the United States Constitution at the instance of a number of the States. It has been acted upon by Massachusetts on three several occasions and by New England in Convention. It is sustained by the fathers and founders of the Union, and by many weighty authorities, among which, for his bad pre-eminence, is the apostate ambitious usurper Lincoln.

The Secession of the Southern States is therefore simply as the London Times states it—the act of constituted States retiring from a voluntary confederacy, or as the Courier of Havre puts it: “We are not going to discuss the grievances complained of by the South; we believe them unfounded; but we look to the principle, and we say that, from the moment that several sovereign States of the American Confederation believed themselves aggrieved by the federal contract, they had a right to demand the revision or the annulling of the contract, &c. The pretensions of the North are nothing less than the invoking the principle of Divine right; but Divine right is too sick in Europe for us to consent to recognize it in good health on the other side of the Atlantic.”

The war of the North against the South is antagonistic to every principle of revolutionary patriotism. It assumes the airs and enacts in a more unscrupulous audacity, all the atrocities of Geo. III. and Lord North. We can adopt the very language of these noble sires of their ignoble posterity. “Our late happy government,” says Dr. Langdon, “is changed into the terrors of military execution. Our firm opposition to the establishment of an arbitrary system is called rebellion and we are to expect no mercy but to yield property and life at discretion. This we are resolved not to do and therefore we have taken

arms in our own defence and all the colonies are united in the great cause of liberty.”*

“If,” adds Dr. Langdon, “the great servants of the public forget their duty, betray their trust and sell their country to make war against the most valuable rights and privileges of the people, they should be discarded and others appointed in their room, without any regard to formal resignations of their forfeited power.”

“When a people,” says Dr. West, at Boston, in 1776 before the Council and Representatives, “find themselves cruelly oppressed by the parent State they have an undoubted right to throw off the yoke and to assert their liberty, if they find they have good reason to judge they have sufficient power and strength to maintain their ground in maintaining their just rights against their oppressors. They have not only an undoubted right, but *it is their indispensable duty*, if they cannot be redressed in any other way to renounce all submission to the government that has oppressed them and set up an independent State of their own, *even though they may be vastly inferior in numbers to the State that oppressed them.*”† The same principles that oblige us to submit to civil government do also equally oblige us, where we have power and ability to resist and oppose tyranny, and that where tyranny begins government ends.” “When magistrates act contrary to the ends and design of their creation they cease being magistrates.”‡ “Love and regard to the public will inspire us with as strong a zeal to oppose tyranny as we have to obey magistracy.”§ “Whenever magistrates pursue measures directly destructive to the public interests they cease being God’s ministers, they forfeit their right to obedience from the subject, they become the pests of society, and the community is under the *strongest obligation of duty* both to God and to its own members to resist and oppose them which will be so far from resisting the ordinance of God that it will be strictly obeying his commands.”** “It would, therefore,” adds Dr. West, who was, we are told, an able and acute reasoner and distinguished in metaphysical speculations with the Edwardses father and son, “*it would be highly criminal not to feel due resentment against such tyrannical monsters. It is an indispensable duty, my brethren, which we owe to God and our country, to rouse up and bestir ourselves . . . to defend our lives and fortunes even to the shedding of the last drop of blood . . . We must beat our pruning hooks into spears*

*Pulpit of Revol., p. 240, May 31, 1775.

†Do., p. 280.

‡Do., p. 281, and p. 73, 74 and 93-96.

§Do., p. 282. See continuation.

**Do., p. 284. See the argument as continued.

and our plough-shares into swords. *To be careless and remiss or to neglect the cause of our country, will expose us not only to the resentment of our fellow-creatures but to the displeasure of God almighty; for to such base wretches, at such a time as this we may apply with the utmost propriety that passage of Jeremiah, "Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood."*††

Every principle therefore of our revolutionary fathers brands therefore with the anathema of God and the execration of man, the war of the North against the South.

This war of the North is equally contradictory to every principle which the soul of the American continent poured into the Declaration of Independence. In that declaration, with but very little modification, the catalogue of our injuries might be recited, which the North has heaped upon us. Moreover, in it are contained the principles upon which every people can assert their rights to govern themselves, for that Declaration sets forth, that when a Government by a long train of abuses, becomes subversive of the ends for which it is established, it is the right, it is the duty to throw off such government, and to establish it on such foundations, and with such securities as will secure the great objects of government.

How aptly some of the grievances set forth in the Declaration of Independence as a history of the repeated injuries and usurpation of George the Third may be applied to the present unenviable situation of Missouri.

He has kept among us, in times of peace, standing armies, without the consent of our Legislature.

He has affected to render the military independent of, and superior to, the civil power.

For quartering large bodies of armed troops among us.

For protecting them * * * from punishment for any murders which they commit on the inhabitants of these States.

For cutting off our trade with all parts of the world.

He has abdicated government here, by declaring us out of his protection, and waging war against us.

He has * * * destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the work of death, desolation and tyranny already begun, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

††Do., p. 707-309, and continuation. Similar quotations might be multiplied.

He has constrained our fellow-citizens * * * to bear arms against their country, to become the executors of their friends and brethren, or to fall themselves by their hands.

He has excited domestic insurrection amongst us, and has endeavored to bring on the inhabitants of our frontiers the merciless savages (Jim Lane, Montgomery & Co.,) whose known rules of warfare is an undisguised destruction of all ages, sexes and conditions."

The war of the Northern despotism give a living potency to the reading of the Declaration of Independence by holding up to everlasting shame and contempt that fanatical, perjured and unscrupulous usurper.

The war of the North is* also as we have seen in violent contradiction to the articles of confederation among the thirteen colonies as free, sovereign and independent States, and to every principle and provision of the Constitution of the United States. Of President Lincoln it has been truly said: In the brief space of two months he has managed to trample under foot nearly every important provision of the Constitution. The power to make war upon a sovereign State was denied to Congress, and the power to declare war against a foreign nation specially delegated to Congress; yet Lincoln has set at defiance the restrictions in the former case, and usurped the power of the latter. To raise and support armies is the special constitutional prerogative of Congress; yet your President has issued his Proclamation calling for 75,000 men, and, it is rumored, accepted the services of two hundred thousand. The power, too, of calling out the militia, suppressing insurrections and repelling invasions, has been usurped by him. The Constitution provides that the ports of all the States shall have equal laws and immunities in the regulation of commerce and revenue; but Lincoln has, by proclamation, blockaded the ports and harbors of eleven Southern States. He has quartered soldiers upon the citizens of Washington, in violation of an express constitutional provision; as he has invaded undeniable rights of the people there, to be secured in their persons, houses, papers and effects, against unreasonable seizures and searches. He swore to preserve and protect the public property, but instead thereof, he wantonly destroyed it at Harper's Ferry and the Gosport Navy-Yard. And yet *you* talk of upholding a Constitution which is thus subverted by a fanatical perjurer!

The war of the North against the South is we have proved in open antagonism to the expressed and recorded opinion of the fathers and founders of the Constitution and Union of the United States, to the course pursued by Massachusetts and

*McMahon's letter to Meagher.

New England in 1814, to the fact that, without coercion fourteen of the States have deliberately refused for years past to fulfil their constitutional obligations, and we refer to their own Statutes for the proof. The States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, Illinois, Indiana, Michigan, Wisconsin and Iowa, have enacted laws which either nullify the Acts of Congress or render useless any attempt to execute them. In many of these States fugitive slaves are discharged from the service or labor claimed, and in none of them has the State Government complied with the stipulation made in the Constitution. The State of New Jersey, at an early day, passed a law in conformity with her constitutional obligation; but the current of anti-slavery feeling has led her more recently to enact laws which render inoperative the remedies provided by her own laws and by the laws of Congress. In the State of New York even the right of transit for a slave has been denied by her tribunals; and the States of Ohio and Iowa have refused to surrender to justice fugitives charged with murder, and with inciting servile insurrection in the State of Virginia. Thus the constitutional compact has been deliberately broken and disregarded by the non-slaveholding States, and the consequence follows that South Carolina is released from her obligation.

For the Journal of Commerce.

JEFFERSON ON SECESSION AND COERCION.

In a letter to Mr. Breckinridge, dated August 12, 1803, relative to the acquisition of Louisiana, Mr. Jefferson says:—

“These federalists see in this acquisition *the formation of a new confederacy*, embracing all the waters of the Mississippi, on both sides of it, and a separation of its eastern waters from us. These combinations depend on so many circumstances which we cannot foresee, that I place little reliance on them.

“We have seldom seen neighborhood produce affection among nations. The reverse is almost the universal truth.

“Besides, *if it should become the great interest of those nations to separate from this—if their happiness should depend on it so strongly as to induce them to go through that convulsion, why should these Atlantic States dread it? But especially, why should we, their present inhabitants, take side in such a question?* * * * *

“The future inhabitants of the Atlantic and Mississippi States will be our sons. We leave them in distinct but bordering establishments. *We think we see their happiness in their Union, and we wish it. Events may prove it otherwise, and if*

they see their interest in separation, why should we take side with our Atlantic rather than our Mississippi descendants?

"It is the elder brother and the younger son differing.

"*God bless them both, and keep them in union, if it be for their good, but separate them, if it be better.*"—Works of Jefferson, vol. 14, p. 499-500.

DANIEL WEBSTER ON "PEACEABLE SECESSION."—A THRILLING SPEECH.

In his last great speech in the Senate, on the 7th of March, 1859, Daniel Webster thus spoke of secession:

MR. PRESIDENT—I should much prefer to have heard, from every member of this floor, declarations of opinion that this Union could never be dissolved, than the declaration of opinion by anybody, that in any case, under the pressure of any circumstances, such a dissolution was possible. I hear with distress and anguish the word 'Secession,' especially when it falls from the lips of those who are patriotic, and known to the country and known all over the world, for their political services. Secession! Peaceable Secession! Sir, your eyes and mine are never destined to see that miracle. The dismemberment of this vast country without convulsion! The breaking up of the fountains of the Great Deep without ruffling of the surface!

Who is so foolish, I beg everybody's pardon, as to expect to see any such thing? Sir, he who sees these States, now revolving in harmony around a common centre, and expects to see them quit their place and fly off, without convulsion, may look the next hour to see the heavenly bodies rush from their spheres and jostle against each other in the realms of space, without causing the wreck of the Universe. There can be no such thing as peaceable secession. Peaceable secession is an utter impossibility. Is the great Constitution under which we live—covering this whole country—is it to be thawed and melted away by secession, as the snows on the mountain melt under the influence of a vernal sun, disappear almost unobserved and run off? No, sir! I will not state what might produce the disruption of the Union; but, sir, I see as plainly as I see the sun in the heaven what that disruption itself must produce. I see that it must produce war, and such war as I will not describe in its two-fold character.

Peaceable secession! Peaceable secession! The concurrent agreement of all the members of this great Republic to separate! A voluntary separation, with alimony on the one side and on the other! Why, what would be the result? Where is the line to be drawn? What States are to secede? What is to remain America? What am I to be? An American no

longer? Am I to become a sectional man, a local man, a separatist with no country in common with the gentlemen who sit around me here, or who fill the other house of Congress? Heaven forbid! Where is the flag of the Republic to remain? Where is the eagle still to tower? Or is he to cower and shrink, and fall to the ground? Why, sir, our ancestors, our fathers and our grandfathers, those of them that are yet living among us with prolonged lives, would rebuke and reproach us, and our children and our grandchildren would cry out shame upon us, if we of this generation should dishonor these ensigns of the power of the government and the harmony of that Union which is every day felt among us with so much joy and gratitude."

EXTRACT FROM FROST'S HISTORY OF THE UNITED STATES,
PAGES 237 AND 238.

"France having failed in the attempt to subdue St. Domingo, and in addition to this a fresh breach with England growing daily more imminent, the schemes of the first Consul with respect to Louisiana became impracticable. He could not hope to retain it; so that instead of accepting the offer of Jefferson to pay Spain for the Floridas, he proposed to sell Louisiana itself. The American Envoys, Livingston and Monroe, accepted the offer, and the immense tracts then called Louisiana, but embracing all our vast territory West of the Mississippi, were added to the United States for the sum of fifteen million dollars. When it was afterwards objected that the Floridas and New Orleans would have formed a more important acquisition, the President replied that now the Floridas were surrounded, and could not in time be prevented from becoming ours—a prediction which has since been accomplished.

"Another objection made to the acquisition was, that the Western States had already a considerable tendency to separate from their Eastern brethren, and that, when reinforced by Louisiana, with New Orleans for a probable capital, they would infallibly, one day or other, separate and form a new Union.

"The President boldly replied to this, that he saw no inconvenience in the separation—that he only looked upon the Atlantic States and the Mississippi ones as elder and younger brethren, who might remain united as long as it was for their interest and happiness; and that there could be no objection to their separating as soon as it should be for their advantage so to do."

The war of the North against the South is pronounced unconstitutional usurpation, the establishment of military despotism,

and destructive of the constitution, Union and liberties of the country by the North itself and by many friends and partizans of the federal government. The late Congress refused to give its exclusive power even in a degree, to the government; until after the fall of Sumter the entire religious and conservative press at the North repudiated and condemned it in advance, and a number still continue to oppose and condemn it. But not only so. Many friends to the government—and in increasing number and strength openly condemn it or admit its unconstitutionality.

“A valued friend and sound thinker,” so designated by the Albany Atlas and Argus, writes to that paper, in renewing his subscription, as follows:

“I know the Republic is at an end, and the military power proclaimed by Gen. Butler over Baltimore, is but the expression of the despotism under which the country will hereafter be governed. I was born in a free Republic, and though deprived of living and dying in one, yet I shall hold to the opinion that it was the happiest form of government ever instituted, and well merited a long life.”

The Providence, Rhode Island Post, which advocated the war, for May 30th, says:

We are by no means disposed to be captious, or querulous, or fault finding. We are aware that when the government is threatened by so formidable a rebellion as that which has been organized at the South, prompt and decisive measures must be resorted to, and powers must be exercised which in ordinary times would be seriously questioned.

But isn't there danger, just at this moment, of carrying this thing too far? Does any reason exist why this should not remain for the present a government of law? What will become of us if we trample the civil authority in the dust?

We do not know how our recent measures will strike the people of other countries; but it seems to us they will be interpreted as saying that the Federal Government is too *weak to tolerate freedom of thought and speech*, and too weak to rely upon the laws for its protection.

The seizure of all private telegraphic correspondence for the last year by the Government, was not a measure *justified by the laws*. It was contrary to the *spirit and letter of the Constitution*. It was at war with all the past usages of the Government, and revolting to all classes of our people. It was at least an extreme measure, and would have been made no worse if it had included the seizure of the *mails*, and the carrying of all letters to Washington for examination.

Was this extreme measure called for? We may be told that somebody was suspected. Then why were not his dispatches called for? It may be they would not have been given up. Then why were not the dispatches in the offices in his neighborhood seized? If somebody in Baltimore was suspected of treason, was it necessary to seize all the dispatches in the telegraph office in Providence, in order to reach his treasonable correspondence? Upon whose oath was the suspicion of treasonable dispatches extended to every office in the country?

We predict that nothing—nothing of good, certainly—will come of this wholesale seizure of private correspondence. It looks too much like an *Austrian measure*. *It is a little ahead of France*. Of course, it is the Government's right to protect itself. It might have required telegraphic operators to take an oath not to send treasonable dispatches. It might have placed a government officer in every telegraph office. But was it necessary, or profitable, or *legal*, or *right*, to seize all the correspondence at all the offices, for the last fiscal year, not because anybody in particular was suspected, but because it was thought likely that the correspondence might furnish grounds for suspecting somebody?

Within a short time several citizens of New York have been arrested and annoyed by officials, who charge them with treason, or *uttering seditious language*. The seditious language has generally amounted to this: the utterer believed the North to be wrong and the South to be right, *and said so*. This may show a *wrong judgment* and a lack of patriotism; but, in Heaven's name, are we so weak that we cannot permit freedom of thought and speech to this extent? Such interference, with tar and feathers or halts as accompaniments, are common at the South, but, really, they do not seem called for in communities where we have so long boasted of our exemption from them.

The correspondent of the Cincinnati Inquirer under date of June 3, 1861, says: We are sweeping on irresistibly, though insensibly, to the destiny that awaits all things human—a great and radical change. Individuals die while governments continue; the latter are corporations that can endure convulsions and feel no sickness; but even they must sometimes yield to overruling events and undergo dissolution or great changes. Our government, the pride of freemen and of the lovers of freedom the world over, is now, in the process of change, to be known no more forever as it has been. On Thursday last, the Hon. L. P. Banks, as he stood upon Arlington Heights, in company with distinguished military and civil officers, as he waved his hand towards Washington, said: "*This is the end of this*

Government as it now exists. There will be a reconstruction on different principles." Such is the universal impression here, and the conviction weighs like the pall of death on every patriotic heart. The great Republic is gone, and its Government is fast loosing its anchorage in popular liberty, and is drifting to a despotic harbor as a *safer refuge* from the storms of revolution.

The great people, whose pursuits or whose opportunities do not allow them to see more than the surface currents, might as well be given to understand at once the powerful undertone that is sweeping from under them their *powerful freedom*, the *rights of the States* and their *Republican government*. I tell them they are no longer freemen in that large and comprehensive sense we have all understood was conveyed and embraced by that word, when applied to the rights and privileges of American citizens. They will wake up ere long to the realization of *the horrid truth, but when it is too late to recover what despotism shall have clutched in its iron hand*. I write this as *fact and prophecy*.

It has already been asked: "Why all these State lines? Why all this needless, cumbersome, intricate entanglement of different powers to make law and to decree judgment? We can afford now to efface the old Colonial geography. It is the admitted power of States within the nation that has been the source of all trouble. Nor will the removal of *State power*, and the creation of a *Nationality*, be a task so formidable.

The idea is to do away with State lines and State local governments, and, consequently, with much of the elective franchise as now enjoyed by the people. In other words, *the grand conception is to make the Government of the United States as near that of Great Britain as it is possible to get it*. It is old Federalism, with astounding monarchical additions, revived, and under very favorable auspices for its success. You must not suppose that this thing is not seriously entertained, for it is, and the conviction here is universal that the change is absolutely necessary, and will be made. *A strong central government* is now the cry; and army and navy officers strongly favor it, because by the change they will become the upper crust of society. The whole matter is openly discussed here, and boldly advocated. You will learn from this that the Democracy has before it the hardest battle it has yet fought in this country. It will be to retain the largest share of personal liberty and rights, as now enjoyed under the present Constitution. They will fight under great disadvantages—under the terrors of death and imprisonment. What the outcome may be, God alone can tell. For myself, I fear for the future.

Congress will soon assemble. But *cui bono?* is asked by many. The New York Tribune says it can do all *necessary business in a day or two*. The Courier and Enquirer says all Congress has to do is to register the wishes of the President. Indeed, these leading Republican journals believe Congress will only be an incumbrance, as the President, by assuming all the power desirable for the exigency of the country, will not be hampered by any legal restrictions. All Congress is wanted for is to allow the Government to borrow what money it may deem necessary, and to raise what number of troops may be regarded as desirable. It is said that Congress will go into secret session to discuss the question of conferring full military power on the President to raise and equip armies, declaring martial law, and suspend the writ of *habeas corpus*. As he has been doing this without authority of law, the question is gravely asked, what is the use of Congress?

The contempt in which the Supreme Court of the United States is held by the military, and the usurpation of power by this latter branch of the public service; the violation of personal rights and individual liberty, both North and South, are referred to as an evidence that Republican freedom is dead, and only wants the formality of burial to hide it forever from the face of the American people. So passes the glory of the American Republic.

The Rev. Horace L. Edgar Pratt, of St. Mary's church, Castleton, Staten Island, in a sermon delivered on May 5, 1861, says:

I have a *good title* to speak as you have heard me, for, as St. Paul said of himself, he was "a Hebrew of the Hebrews," so am I, by birth, on both sides, a *Yankee of the Yankees*, of the oldest Puritan stock! And I will yield to none in my affection for my natal earth, nor in my respect for the American flag! But, as a *Northern freeman*, as a *consistent Christian*, as a *Minister of Peace*, I do not desire to see that hitherto *glorious banner* made the standard or apologist of DESPOTISM, nor to have it so stained with the *blood of brothers*, and COVERED SO THICK WITH CLOTS OF HUMAN KINDRED GORE, that we can no longer tell HOW MANY STARS ARE ON IT, OF WHETHER ANY STILL SHINE THERE!! No! let it still wave unsoiled by any such *foul spots*, even though some of our brethren have ceased to regard it with affection and honor!

The Hon. C. L. VALLANDIGHAM, member of Congress from Ohio, is one of the few Northern men who have not been carried away by the madness of the hour. In the midst of the storm raging around him, he stands up boldly and bravely

against the unnatural and unholy war which LINCOLN is waging upon the South.

Mr. VALLANDIGHAM has recently written a letter to his constituents, in which he says he always did, and always shall, oppose coercion—that he has, and will continue to, favor a peaceful separation. The secession, “within the last thirty days, of Virginia, Arkansas, North Carolina and Tennessee, taking with them four millions and a half of people, immense wealth, inexhaustible resources, five hundred thousand fighting men, and the graves of Washington and Jackson,” he deplures, and claims that the act of those States had its origin in the *mad and insane policy* of the Lincoln Government. He tells his constituents he will vote to pay the volunteers now in the field, for three months (notwithstanding they are organized *without authority*) because “they had no motive but supposed duty and patriotism to move them;” but he adds: “*The audacious usurpation* of President Lincoln, *for which he deserves impeachment*, in daring, against the very letter of the Constitution and without the shadow of law, to ‘raise and support armies’ and to ‘provide and maintain a navy,’ for three or four years, by executive proclamation, I will not vote to sustain or ratify—*never!* Millions for *defence*, not a man or a dollar for aggressive and *offensive civil war.*”

After defining his own position, as above, Mr. VALLANDIGHAM proceeds to give his opinion as to the inevitable results of the strife. He says:

The war has had many motives for its commencement; it can have but one result, whether it last for one year or fifty years—*final, eternal separation—disunion*. As for conquest and subjugation of the South, I will not impeach the intelligence of any man among you by assuming that you dream of it as *at any time or in any way possible*. Remember the warning of Lord Chatham to the British Parliament: “My Lords, you cannot conquer America.” A public debt of hundreds of millions, weighing us and our *posterity* down for generations, we cannot escape. *Fortunate* shall we be *if we escape with our liberties*. Indeed, it is no longer so much a question of *war with the South* as whether *we ourselves* are to have constitutions and a republican form of government hereafter in the North and West.

The peace policy was tried; it arrested secession, and promised a restoration of the Union. The policy of war is now upon trial. In twenty days it has driven four States and four millions and a half of people out of the Union and into the Confederacy of the South. In a little while longer it will drive out, also, two or four more States, and two millions or three

millions of people. War may, indeed, be the policy of the East ; but *peace is a necessity to the West.*

The war of the North against the South is therefore nothing short of a war against the principle of right of a people to elect rulers of their own choosing, the inalienable right of self-government. The States which have withdrawn from the Union, I suppose it will be admitted, have assumed to exercise this right. They persist in maintaining that their acts are the acts of their people, exercising sovereign control over all questions of government within their respective limits.

The maintenance of this principle is not alone entrusted to the American States. It is no mere local problem. Its history is the history of the human family running through all time. It convulsed the whole civilized world at the close of the last and the commencement of the present century. Its inauguration in France, under the first Napoleon, whose dynasty was established on the basis of the principle of self-government, created alarm and consternation in every Court in Europe. It was the roar of thunder in a cloudless sky. It was a revolution not of men but of principles. It was the exercise by the people of the right to choose their own rulers. The question of dynasty in France was of little account ; but the example of the French people, who assumed to create a new dynasty on the basis of their own votes, by virtue of the elective franchise, was an act of illegitimacy which called to the field the combined armies of all the absolutistic powers to put it down. The struggle which ensued between the democratic and aristocratic principles, was at once the fiercest and the bloodiest recorded in the history of man. It continued for a quarter of a century, entailing almost universal bankruptcy and ruin upon all the States of Europe. The overthrow of Napoleon, and the proscription of his dynasty, was at length accomplished. It called together at Vienna all the powers, and ended in the publication of a solemn treaty of the confederated governments, by which they agreed to unite their forces to prevent thereafter and forever, the exercise of popular suffrage in Europe. That was the meaning and the purpose of the Holy Alliance. The proscription fell directly upon Napoleon ; but the object to be effected was the disfranchisement of the people and the maintenance of the divine right of Kings to rule them.

Thirty-five years later and the Napoleonic dynasty was re-established on its original basis. The question of restoration was submitted to the people of France. They had previously driven their King into exile. They had created a republican government, and maintained it for a season. They ordained the present government. All this was accomplished

through the ballot box. The present head of the French nation not only holds his authority by this tenure, but proclaims it as the corner stone and foundation of his dynasty and his government. He has gone much farther than this. He has given his counsel and his arms to the people of Italy in their efforts to throw off the most hateful tyranny in Europe, and by their votes to become States of the constitutional monarchy of Sardinia. Important territories have been annexed to France, depending solely on the votes of the people. Wedded to the scheme of an Italian Confederacy, the present Emperor of France has nevertheless yielded his long cherished hopes of effecting such a result, to the plan of annexation to Sardinia, because the people so voted.

It is well known too, that Venetia, a province or state of the Austrian Empire, is held alone by the hand of power and in defiance of the will of the people. The increasing strength of Victor Emanuel, with the known policy of the Emperor of France, touching the right of every people to choose their own rulers, has alarmed Austria on the question of maintaining authority over Venetia. A conference of the Emperors of Russia and Austria and the King of Prussia, was held a few months ago at Warsaw. The aid of Russia and Prussia was sought to enable the Vienna government to hold its Venetian province in the face of the powerful democratic combinations in France and Italy. The question was a vital one, not alone involving the freedom of this or that province, but because it presented the antagonism of two powers—two powers now fully armed—the democratic power of numbers against the absolutistic power of a few crowned heads.

The Emperor of Russia and the King dare not become the coadjutors of Austria, even on the basis of maintaining the integrity of the Empire, against the known will of the people of Venetia, who are struggling for union with the other Italian States. The Warsaw conference, says the *Paris Presse*, was, in the face of Europe as now constituted touching the question of self-government, or what that paper significantly calls the democratic government of Europe, equally discordant and impotent.

What the three leading aristocratic powers dare not undertake in Europe, namely, the enforcement of constituted authority against the will of the people, is, it seems, to be undertaken by the federal government against the people of fifteen American States. Francis II. has been driven out of Naples and his dominion transferred to Victor Emmanuel in obedience to the will of the Italian States. The Pope has been compelled to surrender his temporal government in conformity with this same

great law of European politics as now organized. The absolutistic powers of the continent are trembling at this moment, almost in paralysis, before the onward and upward movement of the principle of self-government. While these great events are transpiring in Europe, the federal government is meditating the conquest and subjugation of American States! It is appealing to the authority of existing organization—to constitutions and covenants, and declaring these to be superior to the authority of the people. It uses the argument which Francis Joseph put forth to the Prince at Warsaw to maintain the integrity of his government, to put down and keep down insurrection and rebellion. It is the argument of power, looking to the enforcement of power and to the proscription of the people. The government of the United States, against the States which created and maintained it! The government of the United States, with authority to regulate commerce with foreign nations, to levy and collect taxes, duties and excises; to coin money and regulate its value; to establish post offices and post roads, and with no other authority relating to the ordinary operations of government in this country; to make war upon the States which conduct ninety-nine of every hundred parts of government so far as the people are concerned, and which, also, through State organizations, conduct the affairs of the government of the Union! The very statement of the case is enough to exhibit the grossness of its absurdity. If, however, this war policy is to be adopted, then the proof is conclusive that the mission of the Union has terminated. The aggressive States, or the consolidated government, represented by the aggressive States, will have shown such an ultra and deplorable ignorance of the structure, objects and purposes of the confederation as to make it impossible that the more enlightened people, invaded by their arms, should consent, under any circumstances, to a further prolongation of the federal compact.

We confess at being somewhat surprised at the sentiments of the article below, taken from a late issue of the *Iowa State Journal*:

THE DEMON OF WAR.

We are the earnest, determined, and not to be intimidated advocate of peace. For it we are willing to undergo any personal sacrifice; to its accomplishment, while we have a voice to utter or a pen to command, we shall labor unceasingly, in season and out of season. We deprecate this whole war as inhuman and unnecessary. It is simply the practical and logical sequence to the preachings of bad men in both sections. It settles nothing but man's account with death. It improves

nothing. It determines nothing. It is but the prelude to a final peace, which sooner or later must come—an awful overture of courage and crime.

What do we gain by it? Can anybody answer? What do we not lose by it? Cannot everybody say? Will it not sweep away homes and firesides? Will it not hand over to a cruel death the bravest of every town and hamlet? Will it not impoverish and ruin and beggar and curse every section of this broad land? And what will it bring in return—nothing but *remorse*. Can it be that the best blood of the world has coursed in our veins for this? Is it for this that John Hancock traced his defiant sign-manual, or that Washington, gloomy, sad and oppressively burdened, consecrated the better half of his life? Have we built cities, by laborious endeavor to raze them in a day? Have we made artificial rivers course the land that they may serve only as the viaducts of fratricidal blood? Is it for this that statesmen have labored, inventors studied, students delved, laborers toiled? Ask yourself, whoever you are, if this is our destiny, and if war can work out any other. But you say there can be no peace. *We say there can.* All the South asks of the North is that they be permitted to retire from this Union. With a love as strong for its hallowed memories as any man's, and with a will as quick to arouse and as long to endure for its perpetuity as any one's, we say let them go in peace.

No man can out Union us. We love every star and stripe as dearly as the best of them. We do not need to fling banners to the breeze, or wear tri-colored cockades, to testify to it. It lays deep and immovable, where our youth found it. But we are not blind, notwithstanding. Let the war be as hotly contested and as terrible as it may, still, sooner or later, at some hour there must be peace. Shall it be now, when our cities are full of life, and now, when the earth promises rich returns to the husbandmen, or when desolation sits upon every site, and when the last remnant of an ill-fated band shall struggle over black heaths to ruined homes? Shall it be peace or war? The people, under Providence, are all powerful; they can control this whirlwind, will they do it?

A SOUTHERNER MURDERED IN WASHINGTON.

Our young friend, Mr. John W. Dawson, on Sunday received a letter from his sister, which conveyed the intelligence of the death of her husband, in Washington City, a few days since. The gentleman was strongly interested in the Southern cause, and this fact being known to the hirelings of Lincoln in Washington, a party of them visited his house one night, called him

to the door, and shot him in cold blood. His affrighted family fled the city and went to Virginia. Mr. Dawson is at present encamped at Fort Wright, and we need hardly say that his comrades will take terrible revenge when an opportunity offers.—*Memphis Avalanche*, May 1.

NOT AFRAID.

The editor of the Lexington (Ill.) *Democrat* is a man who will express his sentiments. The halter has no terror for him. He invites assault from the Black Republican authorities of Illinois, in the following bold and emphatic style:

The Knox *Republican* calls upon the State authorities to arrest us, with some other Democratic editors, as traitors, simply because, in the language of that enlightened journal, we "are very busy just at this time heaping abuse and harsh epithets upon the head of Mr. Lincoln." This is the only complaint against us, and we plead guilty! If to detest Lincoln makes one a traitor, we are as full of treason as an egg is of meat; and, moreover, upon that basis there are four thousand of the best traitors in Fulton county the sun in heaven ever looked upon! Come on with your Black Republican State authorities for the purpose of crushing out free speech! We are willing to be sacrificed upon the altar; and rather than live under a military despotism, such as is invoked by the *Republican*, we had rather see the State of Illinois running ten feet deep in human gore, and her inhabitant drowned in the red flood! "Give us liberty or give us death!"

AFFAIRS AT LOUISVILLE.

LOUISVILLE. June 18.—A large quantity of meat, smuggled from Madison, has been returned. The movement compelling the return was headed by the Southern Rights party, on the ground that the Northerners having established a blockade, they should not dishonestly benefit by it. The enhancement of any idea of loyal selfishness is removed by the fact.

Dispatches received here state that Philadelphia Druggists have agreed that *no quinine shall be sent to Kentucky at any price.*

The war of the North against the South is therefore unmitigated despotism. It is a murderous, perfidious and dishonorable despotism. Its acts of low and lawless and licentious barbarity place it beyond the pale of civilized christian warfare.

The Westchester *Democrat* reminds the Pennsylvania volunteers that Baltimore "has always been celebrated for the beauty of its women;" that "the fair were ever the reward of the

brave," and, that beauty and booty "was the watchword at New Orleans."

This motto has been unfurled on banners; hurrahed from many a gathering; been uttered as a rallying cry from ten thousand soldier lips; and carried out into barbarous practice at Alexandria, Hampton, and wherever the vandal hordes have found unresisting men, women and children exposed to their lawless brutality. Of course this is not in accordance with the instructions of the cabinet or the pulpit or of *The Princeton Review*. But as the *London Times* truly observes war always follows—not the most prudent and moderate counsels but the most extreme and brutal. And just as Dr. Hodge has found that though able to set on fire and fanaticize the press, pulpit and presbyters of his church and party North, he was impotent to guide or restrain, so does the military despot find it necessary now to gain his end, to cheer on his laggard troops by every prospect of license and reward.

The GREELEYS, the DANAS, the RAYMONDS, the BRYANTS, in their several secure offices of *Tribune*, *Times* and *Post*, in New York, are by no means satisfied with the slow progress of affairs in Virginia on the part of the Federal Government. The war advances too slowly for trade, and the capitalists grow costive in regard to new advances. GREELEY raves. He cries:

"Go ahead! Don't mind the heat, *coups de soleil*, country fever, yellow fever—go ahead, and make the war a short one. If it creeps on and keeps on, in this petty pace, from day to day, we are lost. New York is lost. We must conquer the South right away—out of hand—and before Europe wants more cotton! Otherwise, the case is complicated. We have England and France in the field, and New York is almost at the mercy of any enemy strong at sea! Go ahead, good fellows—*ravish, burn, destroy, wipe out, kill, rend, rage, devour*. Ravage Richmond, burn Charleston, sack New Orleans! Do you hear? *The beauty and the booty* shall be yours, only conquer these rebels of the South before the next crop comes in. That next crop will be the death of us! Let it be hewn down in the fields—burnt, trampled, lost; or, if you have the opportunity, ship it to New York, and we will build up Gotham by the prices it must bring next season. We shall sweat the pockets of France and Britain out of untold millions, which shall all come home to us in gold. We shall have the monopoly of the home markets, having duly subjected our vassals in the South. Go ahead, brave fellow Zouaves of New York, whom we were apt to spit upon, though you do the work at fires. Go ahead! Don't mind yellow fever. Don't mind black vomit. Don't

mind bilious fever, or cholera, or measles, or small pox, or hot weather, or hard living, or cold steel, and hot-shot. Go ahead!"

Now while the Northern pulpit, religious press, and its theological professors, and the great conservative party give sanction and sacredness to this war Greeley & Co. are the men who give to it momentum, character and strength and it will be just what they make it. Says *The Albany Argus* as quoted by *The Journal of Commerce*:

We receive from many quarters letters from conservative citizens, who have taken alarm at the attempt of the Abolition press to identify the war with their cause, and who ask us if such is indeed the object for which they are sacrificing their money and the lives of their kindred?

A distinguished Democrat of Western New York encloses to us the following handbill, which had been sent to him by a clergyman of Boston, who says they are freely posted up in that city. Our correspondent asks: "Are we, Democrats, subscribing money and sending our sons to a vindictive war against the South and her institutions? 'A war to be guided and controlled by Boston Abolitionists?'" We copy the handbill below:

CONDITIONS OF PEACE REQUIRED OF THE SO-CALLED SECEDED STATES.

ART. 1. Unconditional submission to the Government of the United States.

ART. 2. To deliver up ONE HUNDRED of the ARCH TRAITORS, to be hung.

ART. 3. To put on record the names of all others who have been traitorous to the Government, who shall be held infamous and disfranchised forever.

ART. 4. The property of all Traitors to be confiscated, to pay the damage.

ART. 5. The Seceded States to pay all the balance of the expense and restore the Stolen Property.

ART. 6. The payment of all the debts due to Northerners, and indemnity for all indignities to persons, loss of time, life and property.

ART. 7. The removal of the cause of all our difficulties, which can only be done by the immediate and unconditional Abolition of Slavery.

ART. 8. Until a full compliance with all the above terms, the so-called Seceded States to be held and governed as United States Territory.

The above is the least that an indignant people will accept, outraged as they have been, by the foulest, most heinous and gigantic instance of crime recorded in history.

We do not attach too much importance to this evidently abolition attempt to characterize the objects of the war—though we see the Boston Transcript of Saturday last joins in the cry to turn this war, commenced for the support of authority, and the repossession of captured property, into one for the subversion of government and the destruction of property.

In this connection we take the liberty of publishing a letter from a prominent and sensible citizen.

— — — — —, April 29, 1861.

Editors Atlas & Argus:

Gent'n—Some of our friends here want to know what view our prominent men are taking of things political. I have before me the Resolutions of your Albany meeting, but they do not seem to enlighten me much. That Democrats are the truest of all friends of the Union; that they have no sympathies with any, North or South, who wage War in any form against the Union, we all understand. That the Union is to be defended, the Capital defended (if attacked or in danger of being attacked), every foot of the soil of the States remaining true to the Union defended, though it cost oceans of treasure and rivers of blood, we will all agree. But are we Democrats to support a War of coercion upon the Southern States? Will that help save the Union? Will it have that effect forcibly "to repossess the forts, places and property which have been seized from the Union?" I do not doubt our right to do so, but under existing circumstances, is it expedient? and will it tend to preserve or to destroy the Union?

I see no necessity for differing just now, about past issues, but the living questions made by the action and avowed designs of the Administration, what shall we do with them? No man who attends to what is before him, can fail to see that this war is to be carried on, if the power and causes hold out, to subdue the South—to reduce them to subjection—if not, of what use is it "to repossess the forts, places and property, which have been seized from the Union?" Shall Democrats uphold such a war? Can such a war be successful? and if it be, what shall we do with subject States when we get them? It is all very nice to talk about defending the Capital, of vindicating our flag and all that sort of thing. But the war policy of this Administration may, and *probably does, include things which Democrats cannot approve*, and they should be careful not to commit themselves to them. If we may judge them by their acts, there is reason for suspecting they are not so anxious to preserve the Union as they might be. *Else why did they not conciliate the Border States?* What if it should turn out to be among their schemes to prepare a necessity for acknowledging the independ-

ence of the Southern States? In my opinion that should never be done, for the two sections can never live in peace under independent governments. *But whatever the Administration may mean, no one can doubt there is a party behind them goading them on, who mean the abolition of slavery at the point of the bayonet, by means of servile insurrection, &c.* This is shadowed forth in the leading Republican press, and preached from the pulpit, and is taking hold on the Northern mind. Now shall Democrats not be cautious how they give force and momentum to a War Policy with such a possible tendency?

For the Journal of Commerce.

OPINIONS OF THE GERMAN REPUBLICAN PRESS ABOUT THE WAR; SINGULAR VIEWS ABOUT AMERICA AND AMERICANS; THE FANATICISM AND CONCEIT OF CERTAIN PEOPLE.

We are not aware that the German Republicans of this State have furnished a greater contingent to the war, in proportion to their numbers, than other parties and nationalities have done; yet, we have noticed for some time past, that in their organs they not only claim the principal credit of the present war movement, but also speak deridingly and contemptuously of the military spirit and ability of this nation. If any thing is done in the military line, no matter what, they are sure to know how it might be done a vast deal better;—that the Southern States have not already been overrun and conquered is not their fault, but the fault of American blockheads and imbeciles; they abound in good advice to General Scott and President Lincoln, who would undoubtedly greatly profit by reading their effusions, and whose attention we hereby call to it. In style and sentiment the organs of German Republicanism here belong to the Tribune school; however, they have not a little improved upon the party arrogance and reckless abusiveness of that paper—and the German *nativism* they exhibit against all those who have been so unfortunate as to be born in this country, might displease even Greeley. It would be amusing to read the extravagant self-praise and the hairbrained doctrines of these German Republican politicians, if it were not sad to contemplate that people stuffed with such ideas are among the elements by which this internecine war is to be carried on. Let the readers of the Journal of Commerce judge from the following specimens:—

By such and similar means the "Democrat" is quite sure the Union would be restored within *five years*, but rather thinks that American statesmen will be too stupid and weak-minded to adopt its good advice.

The *Abendzeitung* (Evening Gazette) another German Republican sheet of this city, talks about American soldiers in the following style:

"The Seventh Regiment is greatly in need of excuses. All papers printed in the English language, consequently, are making a great effort to prove that the regiment would be far more in its place on Staten Island for the purpose of drilling other troops, than in Washington; further, that all its soldiers, as soon as the country would call them, would again offer themselves; moreover, that the other regiments, too, want to get a chance to see Washington. All that is nonsense, and the common sense of the people cannot be deceived by such pretences. The regiment shall and must be hissed, if it shamefully returns after thirty days. Chauncey Shaffe was yesterday in the camp of the regiment, and prayed the men for God's sake not to retire so hastily after playing the soldier in Washington. But the regiment is smart and says:—"We shall do what General Scott says; the will of the Lord be done!" General Scott, of course, will thank Heaven to get rid of those effeminate youngsters, who are good only for hysteric women, but the regiment should have too much honor left, not to run off like school boys.

"How much humbug has been raised about these youngsters! It was said they are the flower of New York; they, quite alone, would save the Union: they were gone without recruits and had no deserter. And now? Truly, ten of Ellsworth's Zouaves could drive the whole regiment into the Potomac! It is too stupid what the English papers say, and in comparison with the war-like zeal of 'foreigners,' as Germans, Irish, Scotch, French, &c., the gallant Seventh should hide away in a rat-hole!"

Take another delineation of what the war is to be as given by the leading German papers and as expressing the Hessian view:

The "Democrat," the larger one of the two German Republican dailies of this city, in its number of Wednesday last, advances the following remarkable views:

"*That the military power and intelligence of the country rest mainly in the hands and heads of us Germans, the Americans would never admit; but, now, they will discover it by experience. Their notions of the style of warfare to be followed out against the rebels, are not worth anything. They do not wish to make martyrs of the secessionists, 'so as not to improve their bad cause;'* they do not want to convert them into subjects, 'because this would not agree with the free institutions of the country;' *they do not wish to carry on a war of subjugation, 'because this would prevent forever a restoration of the Union.'*

'A population of eight millions of Americans, who are really fighting for their independence, cannot be conquered,' so they say.

"All this is bosh and shallow reasoning, and emanates from a total misconception of the Southern character and of *the American character generally*. There is nothing that will command the respect of the Southron except force, courage and recklessness. Generousness and forbearance—every appellation to his honor, justice and patriotism,—he considers as cowardice and weakness. He does not respect anybody but the man who according to his certain knowledge and experience, can lick him, and who has the courage to do it.

"In former times in Cincinnati not a week passed when the Germans over the water were not annoyed, insulted and maltreated by native rowdies. Finally they came in mass to 'kick out the Dutchmen,' when the latter, not wishing to have the joke carried any farther, put some balls through the heads of two or three bohoyes. Ever since, the ruffians have behaved as the most charming fellows in the world, and never think now of annoying the Dutchmen. As in small, so in large matters. Give them a whipping, those Southrons, and a good one, if you want to have your Constitution, your Union and yourselves again respected by them! To employ any other means is nothing but casting pearls before the swine, as Messrs. Seward and Lincoln will soon discover.

"The seceded and the so-called neutral States are *no* States now, in the eyes of the Constitution and of a *sound policy*. By their rebellion they have forfeited their State independence, which the United States had conquered for and guaranteed to them. They are a country cut loose from the jurisdiction of the United States, and must be treated as such. They must be conquered, as Texas and California have been; and like the latter, must be treated for a while as Territories. The ring-leaders of the rebellion must be tried for high treason, convicted and punished with death, if not commuted to other penalties.

"*All those who voluntarily have borne arms against the United States, should be sent to penal Colonies in the far off West and Northwest, or be held to labor in building the Pacific Railroad, and should be deprived for a certain time of the right to vote and to carry arms. The grants of land which our volunteers after the war can justly claim, should be taken up within the limits of the Southern Confederacy. The large cities of the South should be garrisoned by negro regiments to be furnished and paid by the South herself, and the laws of the United States for the protection of free speech, a free press,*

and the right of assembling should be enforced everywhere. Secessionist prisoners of war, even now, should not, as has been done in St. Louis, be discharged on their parole of honor, which, of course, they will not keep, but HIRED OUT for a small consideration to Western farmers, so as to make up for the farm hands engaged in the war, and to cover part of the running expenses, &c."

It is most inexcusable delusion in Dr. Spring, Dr. Hodge, Dr. Prime, Dr. Boardman, Dr. Lord, Dr. A. J. Breckenridge and thousands of such men to say that it is not more a question of slavery and attempt to relieve their consciences of the intolerable responsibility of a war which but for the sanction and sanctification impiously attached by them to this diabolical war never could or would have been either proposed or prosecuted. This war is, and will if successful, demonstrate itself to be a war of subjugation or extermination, of agrarianism, anarchy, servile insurrection and abolitionism in all its God-defying fanatical purposes. The principles and policy of the party now in possession of the government; the avowed principles and policy of the President and Cabinet; the avowed principles and policy of the men behind the throne by whom it is itself coerced; the avowed declarations and plans of the controlling press of the dominant party; and the actual determination and conduct of the government and military despots in the cause of the war thus far; all demonstrate that even formerly conservative and anti-abolition politicians have come to sanction as the essential basis of the ultimate unification of the country on a basis of consolidated nationality, the overthrow of Southern institutions.

The Presbyterian Banner which learned its lesson on the righteousness of the war—as had the N. Y. Observer Presbyterian, and many other papers from Dr. Hodge, says:

“Two weeks ago various political creeds and factions divided the twenty millions in the Northern States. These have disappeared, as by magic. Various shades of opinion respecting the moral and political bearings of slavery divided the people. All gone. Slavery is now looked upon by all as a deadly bane of the body politic; a thing hated of God, accursed of men, and to be speedily and forever abolished. A month since, the various evangelical denominations of the North seemed separated by conflicting interests, and looking in different directions. All are now occupying a higher platform, and are cordially cooperating together.” The same reverend father who, in a letter to myself, declared that every part of Southern soil and every cent of Southern property belong to the federal government, says:

"A party of seventeen fugitive slaves passed through Pittsburg a day or two since, on their way Northward. They were well-known to be fugitives, and being satisfied that under existing circumstances no opposition would be offered to their passage, they did not attempt to conceal themselves, but passed along in open day."

A New York correspondent of the Boston *Congregationalist* writes as follows:

"There is wonderful unanimity of opinion in the minds of all intelligent men in the city in respect to the prosecution of the war. The spirit which seems to animate every heart is this:

"We will furnish the Government with any number of soldiers they may want, with any amount of money, and with any quantity of arms and military stores. All that we ask is, that the Government should speedily and effectually crush this atrocious rebellion, so that our peace may never thus be disturbed again."

"It seems also to be almost the unanimous opinion that there can be no abiding peace in our land until slavery, the cause of all our woes, is abolished. If the Union were dissolved, slavery would prevent all free and friendly intercourse between the two sections, and would inevitably lead to constant collisions. The experience of three-fourths of a century has taught us that there can be no harmony in a Union between slaveholding and freedom-loving States. Slavery must die. Our salvation depends upon it. No one knows just how this is to be accomplished; but all feel that in some way slavery *must* now die."

THE BLACKS AND THE REBELLION.

There are other ways of crushing the spirit of the southern rebellion than by armies and battles, and any general survey of the operations of the campaign which is now opening, in order to be complete, must include these. Some are rather doubtful in character, and men at the north will differ seriously about them. These we propose to notice first, in order that the public may have ample time for reflecting upon the consequences of their use before rushing hastily into them, in the exasperation incident to some sudden excitement. We have witnessed several such wild, fanatical outbursts of public frenzy since the commencement of the present difficulties, when it would have been dangerous to turn the inflamed multitude in a wrong direction.

First we desire to call attention to the subject of the southern slaves, which, despite all that can be done, will thrust itself prominently before the people, and in a very alarming way, too.

The time has at length arrived when we cannot afford to slight this matter with a few generous words. We have struggled vainly to make our southern friends understand the madness of the course they are pursuing; but since they seem to be bent on compassing our ruin as well as their own, it is best that we should lay bare the whole wound and probe it to the full depth. Before doing so, let us repeat that the piratical course the south is pursuing towards its northern creditors must absolve us from all considerations of fellowship. Those who choose to become outlaws must take the justice which is meted to such. We have, on a recent occasion, given in full the infamous provisions urged in Tennessee with regard to northern debts. Bad as they were, and impracticable as we deemed them, the Governor of Georgia has undertaken to carry them into effect. He has issued a proclamation forbidding the payment of debts due to northern men, and requiring them to be paid into the treasury of the State for public service. In a similar way our vessels happening into southern ports have been seized before the commencement of any war, and the policy of privateering to prey upon commerce is earnestly engaged in.

FIVE HUNDRED MORE "FUGITIVE SLAVES."—A gentleman who has just arrived from Gloucester county informs us that the Abolitionists at Fortress Monroe have stolen as many as 500 negroes from those localities, which are forthwith to be sent off to Cuba for sale. They do not recognize the negroes as property, they say, but the Southerners do, therefore the "fugitives" are to be disposed of in order to help to pay the expenses of "putting down the rebellion." The depredations of the barbarians are so great that families are moving away in horror and alarm.

C. L. Bruce, writing from Washington to a Northern paper, says:

"We *must* rouse up the slaves eventually. We cannot help it. If they help us, we cannot shoot them down. One reprisal begets another. The rebel privateers capture our gold-bearing steamers or our coast craft; we loosen the bonds of the slaves. And the ultimatum *must be*, as Wendell Phillips says, "Disunion or Emancipation." Nothing else is possible. Peace and compromise now are utterly out of thought. The North are determined to break the back of this Confederacy. The business community have made up their minds to put this matter beyond all possibility of disturbing us again; and eventually this can only be done by destroying slavery as a system. Without doing that, the war might be protracted ten years; with that

it could be finished in two. *Emancipation must come.* There is no help for it, unless the North is conquered."

Leading papers at the North openly urge that, when their forces invade the South, freedom must be proclaimed to our slaves, and arms put in their hands to kill and murder their masters.

The *Patriot* protests indignantly against an infernal proposition of the Boston *Atlas* and *Bee*, edited by the Adjutant General of Massachusetts, who calls upon the Federal Government to arm the servile population of Eastern Virginia.

The Philadelphia *American* and *Gazette*, as early as May 10, in a long editorial on The Blacks and Rebellion, says: We cannot better introduce this theme than by quoting the following extract of a speech delivered by the Hon. Daniel S. Dickinson, at the Fifth Avenue Hotel, New York city, since the outbreak of the war:

"He said that his hearers would bear him witness that he had long endeavored to stay the storm that has now arisen, and to bring about some peaceful settlement of affairs. But now the South, first by seceding, and second by firing on the old flag, had closed the door of reconciliation. He was meeting them on their own ground. He would have no halfway measures, no compromises. Let us settle this then speedily and surely. *It may ruin this generation, but we owe it to the next that they should have no such troubles as we have had. He would strike now, in our night, and if necessary, wipe the south from the face of the earth.* He knew they would have civil war, and, what was far worse, *servile* war; and he would make prophecy that by the time this matter was settled the peculiar institution of the south would be swept away. Let us finish things while we are about it, and leave nothing behind us."

If this had been some impulsive radical, apt to go off at random, we should have paid but little attention to it. But Mr. Dickinson is a representative man. He has been a member of the United States Senate from the great State of New York and a candidate for the Presidency. The State of Virginia once presented him as her candidate to the democratic national convention, and he declined the honor. For years he has been the recognized leader of the most extreme pro-slavery wing of the New York conservative democrats.

Under such circumstances, a declaration like the above from him creates a sensation, not temporary, but deep and lasting. His utterance is copied and commented upon all over the north, nowhere with censure, and occasionally with approval. Nor is it to be denied that Mr. Dickinson spoke the sentiments of vast numbers of people in the north who are wearied out with this

unending negro excitement, and are resolved now to make a finish of it in some way. If the south is, as it seems to be, bent on accomplishing the ruin of all northern merchants and manufacturers doing business with it, there does not appear to be any longer reason to restrain the danger to southern society from the explosion of slavery, against which we have all struggled so long, and to prevent which we have made so many sacrifices.

So much for one of Dr. Hodge's neighbors, a New Jersey man, and until now a flaming anti-abolitionist friend of the South. The *American* goes on to say: Nor are there lacking northern combustibles to kindle this terrible conflagration. John Brown, Jr., the son of old Ossawatomie Brown, of Harper's Ferry notoriety, is gathering at Beaver creek, in western Pennsylvania, a force of negroes to invade the south and free the slaves. There can be no doubt of this. Four hundred were gathered at the last accounts, and were in camp undergoing military instruction. They were expecting fifteen hundred blacks additional in a few days, and had received a large supply of provisions from Pittsburg. They are within a day's march of the Virginia line, are well dressed and armed, principally come from Canada, and therefore are escaped fugitives eager to wreak their vengeance on the southern whites. Led by the son of John Brown, they will be dangerous indeed. In the *Mobile Register* we find an account of another projected raid, which that paper says is accompanied by the name of the writer, with a request that it should not be published lest it bring him to punishment. He says that a gang of eleven or twelve hundred desperate men is organizing in northern Illinois and southern Wisconsin, to set out about the 10th of May for Texas, to stir up the Indians to hostilities, plunder the country, and, of course, free the slaves. The leader is a man named Johnson, expelled from Arkansas as an abolitionist and eager to revenge. Another branch of the expedition is to sail from Boston in a vessel laden with ice, bound for Florida, and is to operate on the Gulf coast of Texas.

If a servile insurrection becomes formidable anywhere, what is to keep it down all over the south? It is well known that the whole four millions of slaves are in a ferment, and expect their speedy liberation. Yet with this mine under their feet the southern States are rushing into a war the events of which may place it beyond our power to arrest the catastrophe alluded to. Already we find northern journals eagerly advocating the policy of encouraging fugitive slaves. It may be that when the insurrection happens, as happen it must, there will be generals and men in our army generously disposed to carry out the idea

of General Butler, and turn aside from the duty before them to suppress the revolt. But it is time that we should decide what we are to do. We are embarking in a war to vindicate the authority of the government, and to suppress rebellion. If the slaveholders are insane enough to war against us, let them with their own power take care of their slaves. We do not perceive that they are capable of understanding the obligation they would be under to us for such services, and in a military point of view it is not difficult to perceive which way our advantage lies.

And what says the *Times* of N. Y., Dr. Hodge's political adviser?

The New York *Day Book* quotes the following from the New York *Times*:

"Like Popery, slavery is incompatible with the spirit of the age; or, in other words, with liberty and civilization. Their progress is at an end, and fate or Providence seems to have doomed them to speedy destruction by the folly of their devotees."

We publish, says the N. Y. *Herald*, this morning, a series of most interesting and remarkable extracts from the editorial columns of two of the leading Republican journals of this city, the *Times* and *Tribune*. They exhibit sudden and strong changes of opinion, striking inconsistencies, bitter denunciations of everything and everybody, threats to supercede "Old Abe" by a Cromwell or Napoleon, plans to free the Southern slaves and encourage John Brown raids, conspiracies to make George Land, a military dictator, invocations to blood, carnage and spoils, and, in short, a *melange* of abolition fanaticism, Jacobin fury and *sans-culotte* madness such as American journalists never saw before. This display on the part of our contemporaries may be the subject of some wonder, but its intent and meaning are very obvious.

For example, our abolition malignants of the *Tribune*, still darkening the counsels of the Government with their bloody instructions, publish in their last daily issue an elaborate historical account of "Denmark Vessey, Insurrection in South Carolina," from the venomous abolition periodical, the Boston Atlantic Monthly, and thus our old whitecoated philanthropist, Greeley, gloats over it:—

"The system of slavery—ever accursed—was not improved in these forty years. The head of the taskmaster has not grown lighter, nor are the bonds worn with greater ease. The nature of the slave changes not, nor does the instinctive, God-implanted craving for freedom diminish in force as the years of toil run on. The dark storm cloud hangs to-day over the

South more awful in its blackness than ever before, and the moment of its terrible descent draws nearer with each development in the rapid course of passing events. The slaveholder, whether on the plantation or in the populous city, knows this well, and writhes beneath the knowledge with a dread anxiety which no bravo can conceal. *If the tempest does not break in frightful power it will be only because an arm mightier than the arm of man is outstretched to restrain it.*

Here the idea is darkly but broadly hinted that one inevitable result of this war must be the extermination of the "slave power," and the bloody extinction of slavery.

But let us go to a Bible Society meeting in New York and listen to that aged disciple and veteran champion of the cross, whose praise like that of Dr. Spring has been in all the churches.

"Dr. S. A. Tyng next addressed the meeting. Never were a people brought together to maintain dearer rights or more important interests than these involved in the present contest. He could not take a pirate's hand, who were going out to secure a prize of twenty dollars a head for every man he murdered, and put a Bible in his hands, as a sanction for his course. What kind of a Union would that be, where the chains of the slave should sound from one end of the land to the other, and the infernal boast be realized that a man should count the roll of his slaves on Bunker Hill? This was not a war of sections; it was not a civil war. He would dignify it by no such name. There were hundreds and thousands in the Southern land praying for the power which should give them help. In Virginia, the scene of eighteen years of his ministry, there were tens of thousands, he believed, who were anxiously waiting for that which is called the army of the North to deliver them from the tyranny that had been usurped over them. He would not descend to call it civil warfare. He would not meet pirates upon the deck and call it warfare. *He would hang them as quick as he would shoot a mad dog.* [Cheers.]

"There was one road to peace, and that was absolute and entire subjugation.. [Cheers.] He did not mean the subjugation of the South, but of the riotous mob which there had control of affairs. The sword of justice was the only pen that could write the final treaty. Referring to the troops that had been raised, the speaker asked, whoever saw such an army as had been gathered in our land? *He would not except the rare birds of Billy Wilson's Regiment. He might venture to say of them that their salvation might lie in the very consecration they have made of themselves to their country.* [Cheers.] Twenty three thousand Bibles had been given to the troops who go to

fight for their country; *did anybody believe there were five hundred copies in the army of renegades who are meeting them in the contest?* It would scald and singe their polluted hands. We had every cause to be proud of our army. They are worthy of the Bible. How their names will glisten in glory! One of *the noblest results he looked for was a land without a slave upon it.* [Cheers.] A nation in which no more shall God's image be sold upon the block by the auctioneer. Said a gentleman, "The Bible authorizes human slavery; you must acknowledge that slavery is a Divine institution." The old minister to whom the remark was addressed, gathered himself up and replied, "Yes, sir, in the *same sense in which hell is.*" [Cheers.]

FACTS AND INCIDENT:—WAR MATTERS—CHOICE EXTRACTS
FROM NORTHERN JOURNALS, &C., &C.

The Rev. H. R. Scott has addressed a letter to Dr. Tyng, dated St. Paul's Rectory, Va., August 12th, 1861, giving some facts in connection with the battle of Manassas, which is published in the Baltimore Exchange. We make some extracts:

Never has any army been more deluded than that "grand army" which retreated so hastily from Manassas. In trying to minister to the spiritual comfort of the many wounded that have been left behind, I have had frequent opportunities of hearing, from their own lips, an account of the gross deception which had been practiced upon them. They were told that the great body of the people in the South were Union men, ready to rally around the "Stars and Stripes" as soon as they could do it with safety. While, on the contrary, there never has, in the history of the world, been seen a greater determination in any people to struggle, even unto death, for what they regard as their constitutional rights. They were told by their leaders that we could bring into the field no force to stand against the "grand army" of the North; while now the whole North attempts to explain the shameful defeat at Manassas, on the ground of our superior numbers and generalship.

And, in this connection, you will pardon me, sir, for referring to another false impression, which you, perhaps unintentionally, have assisted in producing. I need hardly say that I refer to your recent speech before the Bible Society, in which you, in a sneering manner, express the opinion that not five hundred Bibles could be found in the whole of the Southern army; while at the same time you speak in the most glowing terms of the religious character of those you have sent forth to subjugate us. In most fervid language you exclaim, "Has the world ever seen such an army? How their names will glis-

ten in glory!" And in the ardor of your deep feeling, you even suggest that "the rare birds of Billy Wilson's flock" may secure their salvation by the consecration they are now making of themselves to the cause of their country.

A stranger might infer, from this remarkable speech, that the contrast between the two armies must be most discreditable to the South. He might naturally expect to see a horde of barbarians contending with the most enlightened Christian army that ever went into a field of battle. But what do we see when this vaunted army treads upon the soil of the Old Dominion? Robbery, house-burning, rape, desecration of churches and even graveyards have followed in its train. Already, horrors enough have been committed to degrade any civilized people on the face of the globe. * * *

From what I had seen, in the papers, of the christian character of the great army, and of the many thousand copies of the Bible that had been distributed among the soldiers, I naturally expected to find a good number taking consolation in their afflictions from its blessed teachings; but I have no recollection of having seen among them a single copy of the Bible, and I certainly conversed with no one who seemed to have clear views of the Gospel. I would not be understood to intimate that I think there are no pious men in the Northern army. There are, doubtless, many sincere christians to be found among the many thousands who have been drawn into this vile war; but, certainly, the facts which I have mentioned clearly show that the army, generally, is very far from being controlled by christian principles.

And now, in conclusion, sir, I will take the liberty of saying to you, that it is impossible for the South to be subdued by any army you can bring against us. The world has never before seen such an army as that which has been raised here to resist this unjust and unholy invasion. Every class and every profession, from the highest to the lowest, is represented in this army. And a very large proportion of the men not only pay their own expenses, but contribute very large sums towards the prosecution of the war. It matters not what force you may bring against us—we can easily raise man for man; and the experience of the past few weeks clearly shows that a larger number will not be required to drive the invaders from our soil.

We will be, with God's blessing, a free and independent people, and when separated from the poisonous influences of Northern abolitionism, we hope and expect to do more than we have ever done for the temporal and spiritual elevation of

the race over whom God, in His all-wise providence, has placed us.

A minister in Concord, N. H., in addressing a regiment of volunteers the other day, said, "Whenever you get your eyes on a slaveholder, aim at his heart."

It is therefore worse than folly, it is delusion and absurdity in such men as Dr. Hodge to talk of a war for defence and not for aggression, and for the preservation of the Constitution and Union as they originally stood. Let the London Times give a common sense, candid and impartial view of its character and results :

"Nor is it, we fear, likely that the war will be restricted to the ends proposed by President Lincoln, or the means which his military advisers were for adopting. To blockade the ports of the seceded States, to hold or recapture the forts, to collect the customs by revenue vessels cruising outside the harbors, and thus in time, to bring erring citizens to reason, were schemes well enough a month ago. But now that blood is shed, and the most irritable and vindictive people in the world are in arms against each other, such half-hostilities will find little favor. We are so absolutely cut off from all news of what is passing at the South that we cannot pretend to speak of the popular impulses there, except so far as we may divine them from the well known character of the Southerners. *But at the North there are signs that the Seceders, if beaten, may expect little mercy.* It may be said that we ought not to take extreme utterances for the opinion of the mass; but in these conjunctures it is the extreme counsel which prevails; what is extreme today is looked upon as moderate and necessary to-morrow. We cannot, therefore, hear without apprehension the threats of the Republican and Abolitionist party, to the effect that the slave-owners must be rooted out; that a hundred John Browns, instead of one, will now invade Virginia; that as the "Tories"—that is, the Loyalists of the American war—were exiled, and all their goods confiscated, so the land owners of Virginia and the Carolinas must be swept away to make place for the brave fellows who have fought under the stars and stripes, and who, on the principle of "the spoils to the conquerors," so long acted upon in politics, are to be put in possession of the domains of the seceders. Who can say that in another week or two such doctrines, instead of being confined to the zealots of the Northern party, will not be general among the levies that are pouring into Maryland? The alarm and hatred of the South will then increase ten fold, and a war may be carried on unsurpassed in ferocity.

This war is, and must be what the extremists of ferocious and licentious fanaticism make it. The whirlwind that inaugurated this war swept the Constitution, the President and government, congress, all precedent and all righteousness before it, and now carries them by an irrepressible conflict into the abyss of anarchy.

Every consideration of reason and religion, of humanity and justice, unite in reprobation of this war. It must be considered as Alexander Hamilton hypothetically pronounced it to be "the violent death of the Union; the irretrievable loss of fraternal relations," and considered as a means of coercing union as "idle and visionary and little less romantic than the monster-taming spirit attributed to the fabulous heroes and demigods of antiquity." A successful result, i. e., an eventual subjugation or extinguishment of the white Southern people, cannot bring honor, prosperity, or a glad conscience, to the North. Bereavement, sickness, poverty, and a frightful demoralization, will march hand in hand with the triumph. Increased debt, increased taxes, diminished value of all property. *The custom of the South, now amounting to hundreds of millions, lost;* its productions, which rendered the world tributary to us, almost annihilated; and the relative position of this country with the nations of the world, hopelessly reduced. *We cannot conquer a peaceful and cordial Union. It is the last mode by which it can be done.*

This "ensanguined experiment of war" is not only at war with every principle of republican liberty and confederated union of coequal States, it is in antagonistic conflict with the professed principles and policy of the great majority of the country, of every party and occupation until recently.

Up to the date of the assault on Fort Sumter, says the Journal of Commerce, the attitude of the entire anti-Republican portion of the Northern people was unmistakably, most openly and avowedly, opposed to coercion. A peaceful separation, if separation must take place, was universally advocated in preference to civil war, by all opposed to the Republican party. This policy was deemed wise, christian, humane, in fact the only policy leaving a hope of reunion.

In support of this plain statement, might be adduced the resolutions of every Democratic Convention held since the election of Lincoln. This position of determined hostility to coercion, was made prominent in their resolutions, and even the explicit statement was made of a purpose "to prevent" aggression or coercion by the Federal Government.

During the session of Congress, a Force Bill was brought forward, avowedly upon the ground that, without such author-

ity, the President was powerless to enforce obedience, or to prevent secession. It was justly asserted by the friends of the bill, that Gen. Jackson himself, so ready to assume responsibility, admitted that he was without authority, even under the law of 1795, to use military force to suppress nullification, until Congress should by law empower him to use this force. That law expired by limitation, and it was admitted that without a new law, the Executive had no right to use military power. The general outcry against coercion was so loud and determined that the Republican press itself was forced to abandon the idea, and very generally declared that coercion was not intended. The bill was overslaughed and laid aside, not because it was not indispensable if coercion was intended, but because the idea or policy of coercion had been abandoned, in submission to the public sentiment so generally expressed.

We all know that Douglass and most of the Republican press interpreted the Inaugural as peaceable. Judge Douglass approved it because, he said, it was peaceful. He argued that it must mean peace, as without a new law the Executive had no constitutional authority to use force. We might quote the columns, of such able papers as the Boston Post, Boston Courier, New York Express, and we might add, Albany Evening Journal, and other Republican papers, as sustaining our statements above. They all were for peaceful secession, and against civil war: holding that a reunion might probably be brought about if peaceful secession were allowed, but that civil war *was* sure and final disunion. This sentiment was almost universally expressed by all conventions, and by all the anti-Republican and many of the Republican newspapers. The Tribune distinctly advocated a peaceful separation whenever six or seven States should wish to go. Subsequently, taking coercive ground, it denounced the Executive and all others of its party who seemed to favor peaceful secession.

The Press abounded with able articles, to prove alike the superior wisdom, the purer patriotism, and the genuine christianity of allowing peaceful secession, rather than to fight about it; and they very generally quoted the famous language of John Quincy Adams, who said, let these dis-United States part in peace, and a reconstruction by the natural gravitation of affinity might be brought about; and also the touching language of Everett, deprecating the horrors of the soil smoking with brothers' blood, and deluged with the tears of the bereaved and the outraged.

Such was the position of affairs, and such the tone of public sentiment, up to the hour of the capture of Fort Sumter.

This assault on Fort Sumter was an unjustifiable insult to the flag and majesty of the American people, and a most inconsiderate disrespect towards at least one half of the people of the North, ready to yield equality to the Southern States, and to allow peaceful separation rather than civil war.

But condemning this act, the capture of Fort Sumter, by authority of the government at Montgomery, as highly as we may, the only question which would seem naturally to arise is, must a desolating civil war be the *only* remedy? Is it the first, the best mode of settlement?

Civil war can be had at any moment, and can wait until all other honorable means of adjustment are unsuccessfully exhausted.

The Northern press has uniformly said that a very large portion, a majority of the people of the South, are in favor of contending for their rights *in* the Union, and has asserted that the question of disunion or secession has never been submitted to the people of the Southern States, or it would have been rejected.

And yet it is said that an immense army, inflamed by a furious press, is *to devastate indiscriminately the whole of the seceded South.*

We repeat, the only proper question is, Does the capture of Fort Sumter admit of no other adjustment than a civil war, upon the gigantic scale inaugurated?

Mr. Stephens, the Vice President of the Confederacy, states that they never contemplated aggression on any of the States; that they desire peaceful relations with us; and he disavows the intention, at any time, before the proclamation of President Lincoln, of any aggressive action. *He claims in behalf of his government, the control of all matters within the Confederacy.* The offense, he says, hath that extent—no more. Jefferson Davis, in his Message of April 29th, says,—

“We protest solemnly in the face of mankind, that we desire peace at any sacrifice, save that of honor and independence; we seek no conquest, no aggrandisement, no concession from the free States. All we ask is to be let alone; that none shall attempt our subjugation by force. This we must and will resist to the last extremity. The moment this pretension is abandoned, the sword shall drop from our grasp, and we shall be ready to enter into treaties of amity and commerce mutually beneficial.”

We conclude by asking why this radical change of sentiment, of reasoning and of policy, because of the capture of Sumter? If peaceful secession was wise and humane before, why not now?

A writer in the same paper writes :

On what foundation does our country stand? There are many things and many phases of things hard to be understood at the present time. Will you permit me to mention some things that are so anomalous and perplexing, particularly in regard to Constitutional obligations. And first, that there are, scattered all over the North, men whose characters and principles are known and read of all men; who have faith in the original "compact" which bound these States together; who have always acted up to that faith; never once admitting the thought that one or more States were to be denied or deprived of any right or privilege claimed by other States. *Now, the loyalty* of these men is called in question; in some places violence is threatened. Have these men changed? Certainly not. Then how can this anomaly be explained?

Take another fact. A large, a very large class of men at the North, have for years appealed to a "Higher Law" in justification of words and acts which were a direct violation of the spirit and letter of the compact that bound them to other States. Not only individuals, but States in their Legislative capacity, have done this same wrong. *Now, what do we see? Who* are now loudest and fiercest, in their professions of loyalty to the Union? Who, what class of men, are so ready to *compel* other men to show their loyalty as they do, by the exhibition of flags and cockades? What does this Union cry mean? If it is *Union under the Constitution*, many hearts now heavy with forebodings will join in it. But if it means a Union of the North against the South, then the case is different.

Can you throw light on these topics? Will the public mind bear to have these facts put distinctly before them? Will the wrong ever be repaired unless seen, felt and acknowledged?

HANOVER (N. H.) May 7th, 1861.

An understanding of circumstances and appreciation of motives, says the same paper, would reveal the startling and astounding fact, that the war upon which we are entering, *is a war of the people of one section of the country against the people of the other section.* It is not a war of leaders or of politicians, but a contest, however inaugurated or produced, in which the feelings, the spirit, and we fear the animosities of whole communities are aroused;—a contest whose desolating effects must be seen and felt, before the subject of peace will be listened to, as has been said by a "foreign" journal of such a war in direct negation of every declaration of rights you have ever made and published to the world—a great political falsehood and fraud practiced upon the intelligence of mankind, according to your own showing some apology must be

given and it is given by the clergy. It is to the clergy and the religious press we are indebted for that sanction and encouragement by which this war was inaugurated and propelled. This is a heavy charge but it can be too fully sustained.

In order to inaugurate this war a great mob meeting of 100,000 was with every expenditure of money and means assembled at which Mayor Anderson and his flag were exhibited from stand to stand and to sanction and sanctify it was introduced with prayer by the venerable Dr. Spring, who prefaced his prayer with the following remarks:

“MR. PRESIDENT: I feel myself very happy, as a native-born American, and a son of one of the revolutionary officers, and as a member of Christ’s Church, and one of his ambassadors, to be permitted to bear my testimony in favor of this noble cause. My past views on the agitated questions of the country are well known to those of you who are familiar with the press. I have seen no occasion to alter them. I adhere to them now. But the question now is, not between slavery and anti-slavery, not between Republicanism and Democracy, but between law and anarchy, between government and no government. And permit me to say, that all other questions are evanescent; they are mere phantoms; they shrink into nothingness compared with the grand question of government and no government in this country. It is with high pleasure that I lift my voice on behalf of that Church which I represent, and I cheerfully accept the invitation to open this meeting with prayer.”

Dr. Hodge has previously announced the law of God to require the maintenance of the authority or as he called it the life of the Union at all hazards.

Secession according to Dr. Hodge is the destruction of national life, we at the North feel that our national life is in danger. It is no mere question of the predominance of this party, or that; the ascendancy of one portion of the country or of another. It is not a question simply of the extension, or the non extension of slavery, of the triumph of one system of labor, or form of social life, over another. But it is the question, whether we are to continue to exist as a nation.

The destruction of the life of a nation is a thousand times worse than suicide, for it is not merely self-destruction, but the destruction of posterity. Our national life we have received from our fathers, we hold it in trust, and are bound to transmit it unimpaired to future generations. It is not separation which destroys our national life, but the practical right of secession. That right is founded on the assumption that we are not a nation, and have no title to its prerogatives, no right to exercise

its functions. This is a national death. It is not the loss of a member, but the extinction of the life of that body.

This is no abstraction. It is not merely an idea. It does not merely hurt the understanding and shock the common sense of men to deny our national character. It affects our vital interests. If secession concerned only the rights and well-being of the seceding states, it would be a different matter. It affects equally the rights and welfare of all. The doctrine of secession throws the whole country into chaos. There are, however, three ways in which this union may be dissolved. The one is the assertion of the right of secession. This is the plan which the cotton states have seen fit to adopt. This can never be recognized nor submitted to, without self-destruction on the part of the whole Union. Legally and morally, those ordinances of secession are null and void, and should be so regarded and pronounced."

Considered as revolution Dr. Hodge affirms: This, under adequate provocation, is admitted to be right. If the Gulf States will put themselves on this right, then their case can be understood, and it is to be hoped, adjusted to mutual satisfaction. Revolution, if justified by adequate considerations, may be an act of the highest virtue. If entered upon for inadequate reasons, reasons which do not in the sight of God absolve a people from their allegiance and the obligations of their oaths; which do not justify civil war; it is one of the greatest of crimes. When a people rebel against a government to which they owe allegiance, and throw themselves on their inalienable rights as men, then it becomes that government to determine what is to be done. It may, 1. redress the grievances and endeavor to secure a voluntary return to allegiance; or, 2. should it deem the ground of complaint unreasonable, or the concessions demanded inadmissible, it has the undoubted right to use all its resources to enforce its laws; or, 3. should it be convinced that the exercise of that right would only aggravate the evil, it may consent to dismemberment upon conditions mutually agreed upon.

When this country revolted against England, these several plans were at the option of Great Britain. She unfortunately chose the second. She might have adopted either of the others. And, we presume, no one now doubts that it would have been wiser to have taken the third, instead of the second. She might have granted in 1776 all she granted after seven years of carnage, in 1783. *We do not pretend to counsel our rulers.* We, in common with the humblest individual in the country, have the right to discuss principles which bind men's consciences.

The application of those principles *rests with those to whom the people have committed the authority to decide.*

In the above will be found *in totidem verbis* the language of Dr. Spring and of all after him.

Dr. Hodge had previously announced the law of God to require the maintenance of the authority, or, as he called it, the life of the Union at all hazards.

Dr. Lord and Dr. Breckinridge sustained this decision of the Princeton oracle which was now echoed and re-echoed from pulpit and press over the land and on the next Sabbath Dr. Spring as a representative man declared in his pulpit:

But the blow is struck. The work is done. The awful barrier of separation is made; we have lost confidence in one another; all community of national bonds is lost, and we have now to grapple with grim war, or lose an inheritance as a free people. The question is not now the question of *slavery*; it is not now between democracy and republicanism; it is one of our *national existence*. It is between the government of law and unnatural anarchy; it is between the federal government of the United States and military despotism. It is between the powers that be and are ordained by God, and an infuriated populace, which neither fears God, nor regards man. Every other question sinks into insignificance compared with this. They are evanescent, paltry things, and dwindle into absolute nothingness compared with this.

For myself, I can only say, that as an American citizen, as a freeman, as God's ambassador to guilty men, I occupy a position which overlooks the destruction of party, and stand upon the basis of *law and the Constitution*. I am driven to say this from the pulpit, and no stern necessity, be it ever so severe, shall drive me from it. Such, my friends, is the hope of our calling, and let us hold it fast and firm to the end. For if the foundations be destroyed, what shall the righteous do? I hope the worshipers in the Brick Presbyterian church will show themselves men in the day of our calamity. I hope our love of God, of law and order, our love of country, rests on a firmer basis than to give way before the fluctuations of commercial embarrassment. We must do our duty zealously, and leave the issue with Him who "ruleth the waves of the sea and stilleth the tumult of the people."

When we say, says the N. Y. Observer, that this war is waged to settle the question of the right of one portion of the country to govern itself, that is, to secede and *set up an independent government*, and cast off allegiance to the general government under which we have lived and prospered, we touch the very vitals of the controversy that is now shaking the country. This

right of secession we have resisted from the beginning of the controversy, and expect to resist until the end.

It is not a question of the expediency or in expediency of dividing the country, the dissolution of the Union, or the separation of a part of the State from the rest. That is a political question which in a time of peace may be discussed, and decided one way or the other, as the people by their votes may determine. It is *not a question between slavery and anti-slavery*, for the Constitution is not to be interpreted by soldiers, *but by the judges of the land*. So long as these questions were under discussion the twenty millions of people in the North were divided in sentiment, and many were willing and anxious to yield everything but honor and principle, for the sake of conciliating the South. *The right of secession was never* conceded, but the expediency of consenting to it rather than have a war, was supported by a large part of the Northern people, and by all the Union men of the South.

With the most mendacious audacity and impiety this paper affirms:

Here the christians of the South have been led by political men into an error that threatens the most serious consequences. Without waiting for peaceful remedies under the Constitution, without waiting until the question was submitted to the people whether it would not be better to so amend the Constitution as to permit the secession of discontented States, before any acts of oppression had been suffered that may justify revolution as a last resort, and while their friends at the North were straining every nerve to bring about a state of things that would remove all just ground of complaint, they took up arms. The forcible seizure of the U. S. property was war. It was unprovoked war. It was unlawful. It was unjustifiable war. *God knows it was wrong*. It was taking the property of another against his will. To us, disposed to look upon the matter with the utmost charity and allowance, it is still a *stupendous mystery that enlightened christians, with the Bible in their hands, can justify those measures*. We have seen the special pleadings of the religious newspapers, and we have read scores of written apologies sent to us. But not one of them touches the case in hand. No circumstances can make it expedient to do wrong. And that wrong has plunged this great, prosperous, happy, blessed country into the depths and horrors of a bloody, disgraceful war! and the fearful responsibility of it, rests with those who inaugurated it, and who *willingly* became its abettors.

To make *revolution* right the oppression must have become intolerable, and all constitutional means must have been exhausted. But the entire action of the Federal Government,

and the decisions of the Supreme Court, have been favorable to the South, so that it is impossible for a christian to point to one measure of the Government so oppressive as to justify him, with the word of God on his conscience, in taking up arms against that Government. *It is a fearful thing to fall into the hands of the living God. Government is his ordinance, and Nero was king, when the Holy Ghost commanded submission as the FIRST duty of a christian citizen.*

Having thus in open contradiction to its previous declarations often made, this meek and lowly disciple of Dr. Hodge—not of Christ—thus autocratically delivers himself of the contents of the cursing and bitterness of his envenomed mind.

Our sense of responsibility to God and to our fellow men requires us to say that MERCY demands that the question we are seeking to settle, if it must be settled by arms, should be speedily put at rest. We would have the government summon to its aid the entire force of the country, regardless of cost or of temporary inconvenience, and with all the prudence, firmness and energy at its command, demonstrate its abundant ability to maintain its integrity and power.

Among all our acquaintances and correspondents in the North, there is not a man with whom we have conversed, or from whom we have received a line since the war broke out, who does not feel, as we do, that the existence of the government is at stake, that it must be sustained at the cost of all we have, and that men and means will be furnished to any desirable extent to maintain it.

In a review of the pulpit on the proclamation of war in calling out 75,000 troops, itself an arbitrary, unconstitutional and wicked act (see paper for April 25, 1861), the same paper says:

It is not probable that the pulpit of this city, and we may safely say, of this country, was ever more unanimous and hearty in its utterance of sentiment, than on Sabbath last. It was impossible to think of anything else than the christian citizen's duty, at this, the most solemn and momentous juncture in the country's history, and the several pastors of the churches sought to give such direction to their minds as the exigencies of the case required.

There was no misunderstanding their sentiments. The most venerable, conservative and national men we have among us, those who have stood up valiantly for the rights of the South, and have resisted the tide of abolition for long years past, and who never thought to live to see the day when it would be their duty to counsel in war, were now willing to bring all the sanctions of our holy religion to the support of prompt, energetic

action to sustain the foundations of the government under which we live.

REV. DR. ADAMS ON THE WAR.

On Sunday morning, the Rev. Dr. Adams, pastor of the Madison Square Presbyterian Church, delivered a discourse upon the state of the country, designed especially to meet the inquiry, How ought a christian to feel and to act, in view of the condition of our country, and of the war which has been forced upon us by the action of the Confederate States of the South? The church of which Dr. Adams is pastor have a deep interest in the subject at the present time. Sixteen of the young men of the congregation are members of the Seventh Regiment, which left for Washington on Friday last. Dr. Adams made special mention of them in prayer, imploring God's blessing upon "those who go forth from our own communion table," asking that if called to defend their country with arms, the shield of God might be over them in the day of battle. A number more from this church, and one of the number a son of Dr. Adams, leave the present week in other regiments.

The first portion of the discourse was occupied in describing the terrible calamity which has come upon our land, as one calling for the deepest grief. He depicted in striking language the evils which have come upon us and which are likely to ensue, from the sedition already inaugurated, to ourselves and to the world at large who are looking to this fair land as the asylum of constitutional liberty.

Until the government has ceased to answer its ends, Dr. Adams said, every good citizen is bound for his own good and for the good of society, to maintain it at any and every sacrifice. He said the question which is forced upon us to-day, is whether society is to be dissolved into its original parts, breaking off here and there until the whole fabric is dissolved; whether we are to have a *constitutional government*, the one under which we have lived so long and so happily, or ANARCHY. Deprecating all angry, revengeful feelings in the prosecution of the war which has been forced upon us by an assault upon our government that threatens to tear away the very foundations of society, he concluded as follows:

"But a few days ago questions were debatable, opinions were divided in regard to matters which threatened our peace. In an instant, as it were, events have occurred, which startled the most incredulous, and forced conviction upon the most reluctant. By no choice of our own, by a necessity which we cannot evade, with open face we are forced to join issue on this one question, Shall we divide into anarchy, and let the gurgling waters undermine our foundation stones, and let down the

stately edifice into ruin, or shall we in the name of humanity and religion; for the sake of order and security of peace; in the spirit of prayer; in the spirit of solemn duty; shall we stand by the constituted government, which under God alone can save us from the flood. Before this question all past differences disappear and debate must cease.

Rev. Dr. Taylor, of Grace church, after announcing his text, began his sermon with the words, "*The star-spangled banner of our country has been insulted.*" The appointed services for the day—the third Sunday after Easter—were singularly appropriate to the times. For instance, in the first lesson from the third chapter of Joel occur the words:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all men of war draw near; let them come up. Beat your plough-shares into swords and your pruning-hooks into spears; let the weak say 'I am strong.'"

And again, in the epistle for the day from the eleventh chapter of the first epistle of St. Peter:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; or unto Governors, as unto them that are sent by him for the punishment of evil doers and for the praise of them who do well."

In the Church of the Messiah a large flag draped the pulpit, and Dr. Osgood preached from the text, "Lift up a standard to the people." He spoke of the standard as standing for the nation—its whole country, people and destiny, and urged the duty of standing by it decidedly, bravely and joyfully. *The "Star-Spangled Banner" was sung at the close*, and a meeting of ladies was announced for one o'clock on Monday, at the pastor's house, to provide for the sick and wounded. The ladies of various other churches were invited to meet for similar purposes.

REV. NEHEMIAH ADAMS, D. D., OF BOSTON.

On Sunday (as we learn from the Boston Courier) the Rev. Nehemiah Adams, D. D., Pastor of the Essex Street Church, Boston, preached to his people on "Government," from Romans xiii. 1—"The powers that be are ordained of God." He said:

"A wonderful effect has been produced in our part of the country within a week. All political differences had disappeared, and men were clinging to Government, in fear of anarchy. The commander of the Massachusetts troops was the candidate for Governor, at the last election, of the party who represented the southernmost ideas; but he and his command have forgotten this in the vital struggle to maintain Government. He is mistaken who sees in this popular excitement only a war spirit. Blind passion and impulses, of course, min-

gle; but you cannot find the man who does not feel that Government must be maintained at all hazards and at whatever cost. It is a *question of civil life or death*. Shall mobs rule us, or constitutional authorities? They in whose hands our national and State governments are reposed, are, *while they abide by the Constitution and execute the laws, as though the very angels of God were over us in his stead.*"

After calling upon his people to do their duty in this crisis he said:

"I am not asking to excite a war spirit, for a formidable demonstration of Union feeling at the present time, with arms, is a necessary *means of peace and reconstruction*. If we are to negotiate, all must understand that we are not a conquered people, treating for their lives and liberties, but that we are able to defend and maintain them."

At the close of the services, the congregation were requested by the pastor to remain, and consider the proposition, which was with great enthusiasm adopted, to raise a fund for the families of those who might be called into the service of the United States at the present time, when \$2,325 was raised.

As another noteworthy evidence of the prevalent feeling and sentiment of the North, it deserves to be recorded that the *Protestant Churchman* speaks of the Southern people as "rebels and traitors, whom it is the duty of the magistrate to punish." It says: "the authority of the Government (of the United States) must be sustained by all the moral power of the approbation of the just, and all the physical strength and energy of the strong and wealthy." "A more causeless or manifest sedition, conspiracy or rebellion (than the course of the South) perhaps was never known." "We feel it to be the duty of the religious as well as the secular press to maintain the divinely-established authority of the Government of the nation."

As a further illustration of this popular religious delusion hear the N. Y. Observer on occasion of the great mob war meeting alluded to:

The great meeting in this city on Saturday last, pronounced the largest ever convened on this continent, was called by the wisest and calmest of our men, to uphold "the GOVERNMENT, the Constitution and the Laws."

Our ministers, our teachers, our old men, our women, the rich, the strong, the good, with one heart and one mind, have brought all that they have and are, and have laid them on the altar of the country, a cheerful sacrifice to "uphold the Government, the Constitution and the Laws."

There is not a respectable citizen among us who does not stand firmly and lovingly by "the Government, the Constitution and the Laws."

There is no bluster, no threat, no sound and fury signifying nothing, no desire or design to go beyond the duty, the high, holy and overpowering duty, to "uphold the Government, the Constitution and the Laws."

All party feeling is now obliterated, all past alienations are forgotten, in a single, hearty, noble resolution to "uphold the Government, the Constitution and the Laws."

The most earnest opponents of the war policy who have believed that the conflict might be settled without blood, have come forward as one man to contend for the existence of a government of law, the foundations of which are assailed.

The first duty of every citizen is to *uphold the Government under which he lives*: Property, life, happiness are all at stake. If he does not like the government let him leave it, but if he lives under it he must uphold it, or take the fate of those who resist the ORDINANCE OF GOD.

The Constitution is the exponent of government, the charter of our liberties as well as the limit of power. It binds the ruler as well as the people, and we uphold the government only while it is true to the instrument it is sworn to protect.

We yield to Laws, and they are our defence as well as our restraint. In such times as these, the excited masses of men are ready to be a law unto themselves, to demand submission to their will, instead of reverence for the statutes of the State. But the supremacy of law must be maintained, and the despotism of unlicensed multitudes suppressed.

Our political creed is therefore summarily comprehended in these words: "UPHOLD THE GOVERNMENT, THE CONSTITUTION AND THE LAWS."

The Rev. W. Bacon Stevens of Philadelphia but a native we think and historiographer of Georgia, preached a sermon in that church not long since, from Psalm 46, 1-5.

The preacher dwells with glowing earnestness on the precious truths contained in his text. It is a most consoling and able discourse, but its high tone of piety only makes the position assumed in the following passage the more strange and revolting.

"In the last sad issue which is forced upon us," says Dr. STEVENS, "there can be for us but one manly, but one honorable, aye *but one christian* course; and that is to uphold and defend to the last the *Government of the United States*. However much one may oppose the principles of the dominant political party; however much one may question and even condemn the

acts and policy of the administration ; however much one may sympathize with the people of the South, in the maintenance of their rights, as guaranteed to them by the Constitution ; in fine, whatever may have been one's political, or sectional, or social views and prejudices, it is now, under the issue of to-day, the duty of every man to plant himself firmly on the side of the Government which protects him, defend it with all the agencies which he can command, and, if need be, fall in its defence. The lines of demarcation are boldly, broadly drawn ; every citizen must range himself on one side or the other.

The minister contends that it is the bounden duty of every citizen to maintain the Government though its *acts are in open violation of law*. They must support tyranny, they must uphold the arm of him who has been placed over them, no matter though he *breaks the Constitution* he swore to support and administer.

We make the following extract from a letter from Philadelphia :

"I do not know how far Dr. Stevens' Union feelings go, but I hear he, with Dr. Wilmer of Virginia, refused to read Bishop Potter's prayer for subjugating the South ; neither have they allowed the "Star-spangled Banner" to be played or sung in their Churches, which is done every Sunday elsewhere, and they will not let the women have their churches for work-shops to make soldier clothes. The Federal troops went to Dr. Wilmer's plantation in Virginia, and killed his horses and cattle, because he refused to read that fearful prayer—that Dr. Wilmer meant to fight to keep his Church open to let christians go and pray with him for peace. Dr. Ducachet actually sprinkled a Federal flag and signed with a cross, and wcp't over it. He is Rector of St. Stephens."

The Rev. Dr. Elliott thus comments on a declaration of another Episcopal clergyman :

We repeat what we have written before, viz : "It were better that one half of the population of the United States, say sixteen millions, were swept off the face of the earth, in defence of the United States Government, than that their ensign should cease to float honorably and triumphantly over the thirty-four States, or that new ensign, the standard of despotism and prostration of free government, should be maintained. This is our testimony, to which we avow adherence.

Sixteen millions of human lives to be sacrificed, in order to preserve the unity of a mere federation of States ! Sixteen millions of human lives ! This would involve fathers, and mothers, and girls, and boys, and children of tender age. This would involve good and pious christian men, who have grown

grey in the service of God and man. This would involve the tearing asunder of the holiest ties bound up in human life and human hope, on this side of Heaven. This would involve the shedding enough of human blood to float our river steamers at the wharf. This would involve the destruction of persons who have done no evil in the world. And this declaration comes from a christian Minister, commissioned, as he tells us, by the meek and lowly Man of Galilee, to proclaim a gospel of peace on earth, and good will to men! This makes us sick at heart. May we not reverently use the words recorded in the New Testament: *Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy life, but to save it.*

Sixteen millions of human lives! messenger of peace, will not something less of blood suffice? Sixteen millions! Spirit of the Gospel! sixteen millions of lives?—*State Journal, St. Louis.*

The *Newark Sentinel* says:

“Dr. McGill, a few days ago, in response to calls for a speech, said ‘he wished he was like them, a young man, to enlist in the service of our country.’ Professor Stephen Alexander said ‘He would rather have his tongue cut out and his right arm cut off than the Union should be destroyed.’ Another professor, a Breckinridge democrat, remarked that he would rather one-half the North should be launched into eternity, and he among the number, than have the right of secession acknowledged.”

The *Presbyterian ministers* of Pittsburg have held a meeting, which was opened with prayer by the Rev. Dr. Pressly of the Associate Reformed Church, and of which the Rev. Dr. Swift, of the Old Scotch School Church, was chairman. This meeting denounced the people of the Confederate States as rebels and traitors, and the course they have taken as “in the last degree iniquitous,” and adopted resolutions approving of the action of the United States Government, and appointing two ministers as chaplains for the Northern army, with provision for their support.

The *Presbyterian Expositor*, now without a responsible editor, contains articles exhorting the people to “sustain the Government and vindicate the honor of our glorious flag.”

The *Presbyterian* of Philadelphia says its motto “is, as it ever has been,” “an UNDIVIDED COUNTRY FOREVER.” “The Government must and will be sustained.” “The unjustifiable course of the extreme South has precipitated this state of things.” It says “we are religiously bound to obey the mandates” of the civil authorities; that is, of Lincoln’s Government—the mandates calling on the North to march to the subjugation of the South. So, then, even the dumb oracle of the *Presbyterian* has found a voice, and that is a voice for war.

“O, ye wretches! O, ye idiots! O, ye maniacs! O, ye traitors! O, ye conspirators! O, ye envious statesmen! O, ye greedy politicians! O, ye proud planters! O, ye stupid overseers! O, ye poor, mean white men—poorer in spirit, meaner in motive, more abject dupes, than we ever dreamed you could be! O, ye temporarily, at least, infatuated self-destroyers, world-destroyers, and boundless and endless ruin-hunters! Is there no way of stopping you? paralyzing you? petrifying you? until there shall be time for rescue?”*

This fervor of hallucinated war fanaticism was carried into the anniversary of the American Tract Society.

Prof. Hitchcock, D. D., offered the following, which was adopted:

“As it has always been the principle of this Society to improve every providential exigency for the diffusion of that truth which pertains to salvation,

Resolved, That it is incumbent upon us, at this time, to appropriate, as means shall be furnished, \$10,000, or whatever shall be necessary, to provide such books, tracts, and personal agencies, as are specially suited to those who have been summoned by patriotism and duty to the perils, temptations, and sufferings of the camp.”

Prof. H. said that new times were upon us. The angel of war had called together new assemblies and new audiences. Our soldiers were not the sweepings of the streets; nor were they hirelings. They were our sons, our brothers—and our fathers, it might be—who had felt the breath of God upon them, and who had gone forth to battle, in obedience to a call, as grand and solemn, as ever called a martyr to the stake, or forced a saint to his knees. (Applause.) This was not a war of section with section; of freedom with slavery. It was a war of order with anarchy. It could not be stopped with sections, nor with States, nor with cities, nor with hamlets—and scarcely with individuals. A few weeks ago our people were greatly divided, but by a Divine Providence, and the single booming of a gun, this nation in an instant was brought to a perfect unanimity of feeling, all having the clearest conception of the issue at stake. (Applause.) The masses now had found the hinge on which all is to turn. They found it by instinct—the inspiration of God. This was such a holy war, that a mother could send her son to fight and weep over his absence with delight; thus, too, a maiden could send her lover. It was a war, too, of which every true and loving minister could say, Strike! but when you strike, do it in such a manner, that your children’s

*This precious *morceau* we find in a letter of a correspondent of the *Banner of the Covenant*, the representative of the Reformed Presbyterian Church.

children, many generations after, *shall never be called upon to strike again.*" This could be done! (Applause.) *It would be done!* (Prolonged applause.) The omens of Providence were clear! He said those ideas which found their flower in Calhoun, now found their rottenness in——need he say whom? (Applause.) He asked, had we a country? Had we a flag above us, for which we were willing to shed our blood? Was there a United States? Had he a country? or when he died, must he go back and die under the flag of the State? He loved the flag of the State under which he was born; but if that flag struck the flag of a brother State, or the United States, he'd *strike it!* (Applause.) This was the idea which our armies had gone forth to maintain. It was a grand idea, committed to our guardianship by the providence of God; *and need he say that the idea so grand and holy need to be sustained by religious truths?* He valued courage, come whence it might, but he knew from history, that the man of the toughest and truest courage, was the man of prayer. He who prayed best, always fought the best. He knew, right well, that he who trusted in God, and prayed fervently, was the man that kept his powder dry. Hear him again:

For the Journal of Commerce.

AMERICAN TRACT SOCIETY.

This noble Society, so long the target of obloquy by Abolitionists, the point of attack for those who were determined that every effective agency should be brought to bear on slavery, was permitted at its recent anniversary, to proceed to business unmolested. After the usual formalities of the Report and the election of officers, Rev. Dr. Dewitt opened the more religious services with a brief statement of the interests of the Society. Rev. Dr. Lathrop, of this city, followed with a warm and intelligent advocacy of the benefits and blessings of the colporteur-system. Rev. Dr. Hamlin, of Constantinople, then detailed some interesting facts in regard to the usefulness of Tracts among the Turks and Bulgarians. Rev. Dr. Rogers, of Albany, greatly interested the audience by dwelling a little on the worth of a name, tenderly illustrated by the name of a darling boy, *Charlie*, buried amid the pines of Georgia, and then by asserting the untold value of one word in the title of this Society,—*American*. It was worth the \$100,000 proposed to be raised, ten times over. His speech was much to the purpose, and adapted to the higher spiritual nature of the christian.

After a hymn of two stanzas, Prof. Hitchcock, of the Union Theological Seminary, of New York, presented a resolution calling for the expenditure of \$10,000 for furnishing the sol-

diery with the publications of the Society. This was a fine theme to be treated in the highest style of christian manhood, *but it became the text for a strong appeal to the passions on the present fratricidal war. It was telling, and frequently brought down the house* not, however, just where the evangelical sentiment was uppermost, but where glorious war loomed up. If the Society were responsible for the doctrines and advocacy of the speaker, (which I trust they were not,) it must suffer greatly in the estimation of many of its Northern friends, and especially with those of the South, where it has so long been imitating its Master, in going about doing good. The address was one of marked ability, of the same tenor as the patriotic reunions and platform speeches which the Professor has been delivering, for some weeks past,—ever since our glorious flag was flung to the breeze, and it became unpopular to preach aught else but war, war, war.

But the platform of the American Tract Society, a Society devoted to a peculiar office both in peace and war, in perhaps the most unfitting place for a tirade on the rebels of the South, our own brethren, brethren who have ever loved this Tract Society, at least as well as we. Just there, to tell us that there is an "apostleship-of-war," as well as of the gospel of peace; that "a good christian is of necessity a good citizen," forgetting that there is both a State and a Federal citizenship, and that his idea in relation to the latter, puts the ban on all Southern christians, and excludes them from the pale of christianity, because they are not, in his sense, good citizens, and therefore not good christians; that a "clearer, simpler case was never presented than that of this war," "as sacred a cause as ever called a martyr to the stake or a saint to his knees," "a holy war;" and (to rebut those who talk of peace) that "Christ's peace is always a conquering peace;" and that "He came not to send peace, but a sword," leaving the untheologic hearer under the false impression that Christ came to inaugurate war.

The Maine Regiment reached New York on the 19th, on their way to Washington, and received a banner from the sons and daughters of Maine residing in New York. Rev. Dr. HITCHCOCK, in presenting this banner, out bellowed BEECHER and CHEVER, as may be inferred from the following specimen:

You go to join thousands of gallant men, who have marched on before you, in obedience to their country's call, to be joined by other thousands, till our grand old chieftain, who is now organizing the nation's valor, in vindication of the nation's authority and majesty, shall have all the troops he wants. (Cheers.) This serpent's egg was hatched thirty years ago. The hero of New Orleans put his heel upon it, but only on its

tail. [Laughter.] We have only scotched this snake—not killed it. You go to put your heels upon its *head*, and kill it. [“Good, good,” and applause.] You understand why you go. You go not only as soldiers, to do soldiers’ work, but you carry bayonets that think. You go as citizens. Make thorough work of this, first with the bayonet, and then with the hemp, until this business is ended, [applause, and cries of good,] and ended forever. [Applause.] Clear out, clear out these serpents so that they shall never hiss again on this continent in our ears and our children’s ears, to the end of time. [Good, and applause.] The year 1861 is a date that will stand side by side with 1776. And now, as the clocks on our towers have told the hour of high noon here, we are just reaching the high noon of our majesty and power. We began to be, in 1776. We are men to-day, and we mean to vindicate our manhood.

We mean to claim the whole of this continent as ours, from the lakes to the Gulf, from the Atlantic to the Pacific. [Applause.] This is a great and righteous work. It is a work on which God is smiling. These disasters of which we hear are only the gentle discipline of our Heavenly Father, to teach us how to fear disaster, and teach us how to snatch victory on more important fields. [Applause.] There can be no doubt in regard to this issue. The loyal States are sending down their troops as on the line of an immense fan; and we know in whose hands is the knob of that fan. These troops are pouring down from the East, from the North, and from the West, and there is one clean brain, and one vigorous hand which knows how to wield these troops. The conspirators have put them to just where our leading General chose them to be—into the trap which he had set for them. Flanked on their left by the free mountains of Virginia, flanked on the right by the free waters of the Chesapeake and our own brave troops pouring in upon them until they must either be annihilated or surrender. Let them take their choice. [Applause and cries of “Good.”] They have said that we cannot subjugate them—that we must annihilate them first. Let them take their choice between subjugation and annihilation [applause,] just which they please, but one of the other before the 4th of March’s sun be seen in the heavens. [Applause.]

Who could have supposed that our sober, calm, self-possessed brethren of the Reformed Presbyterian Church would burn with the unhallowed fire that rages at the North? Who could have believed that the children of those who, of all men, have been most famous for resisting tyranny and oppression to the very bitterest end, would be now fiercest and foremost in urging on the war against the South? But it is even so. The

Banner of the Covenant, the organ of the little remnant of the old Covenanter Church in the United States, comes to us reeking with the most violent invectives against the people of the Confederate States, and with the most earnest exhortations for our utter subjugation and punishment. Not content with launching at us the terrors of temporal chastisement, it seizes the thunders of Divine justice, and rolls them in awful maledictions over our devoted heads. An article in a late number of that paper contains the following, which of course consigns every one of us here in the South to final perdition:

“What almighty sanctity does perjury against the Constitution possess, to snatch the false traitor from the grasp of justice, when the God of truth shall pronounce the irrevocable sentence, ‘All liars shall have their part in the lake which burneth with fire and brimstone?’ Let every traitor and rebel know, in his inmost soul, that though he may escape just punishment from men, he shall not escape the vengeance of Almighty God; but in the fullest and most dreadful sense, shall experience the dire penalty of rebellion; ‘They that resist shall receive to themselves damnation.’

“It will not shield him to plead that he went with the majority. It is written, ‘Thou shalt not follow the multitude to do evil.’ Nor can he escape because he is supported by professors of religion, and preachers of the Gospel, and even doctors of divinity, and professors of colleges? It is no new thing for Christ to say to persons who have prophesied and wrought miracles in his name, ‘Depart from me, ye workers of iniquity.’ Seditions are among the works of the flesh, of which he has given every one fair notice, ‘That they which do such things shall not inherit the kingdom of God.’ Men may pray and fast, as well as fight, but while they perpetrate rebellion against God’s ordinance of lawful government, their prayers are an abomination to the Lord. No pretences to piety can save rebels, dying without repentance of their crime, from perdition. The sentence of the Supreme Judge of heaven and earth, against all such is, ‘They that resist shall receive to themselves damnation.’”

But this deluge of deluded fanaticism has swept on notwithstanding the exposure of Mr. Seward’s mendacity and Mr. Lincoln’s perjury, and the treasonable usurpation and overthrow of all constitution, laws and liberties of States, individuals and even of Congress, and has subsidized, divided and destroyed the Presbyterian church, lurching Dr. Hodge with it into the gulf of perdition, and leaving him cast out, forsaken and forlorn, to cry out of the depths of unavailing lamentation.

The following is the protest entered by Dr. Hodge and others against the action of the General Assembly in adopting the resolutions in reference to the "state of the country." It presents several tempting points of remark, on which we have neither time, space nor inclination to dwell. We must say, however, that it is a real pleasure to know that Dr. Hodge is not so extremely mad as the majority of the North:

"We, the undersigned, respectfully protest against the action of the General Assembly in adopting the minority report of the committee on the state of the country. We make this protest not because we do not acknowledge loyalty to our country to be a moral and religious duty, according to the Word of God, which requires every one to be subject to the powers that be; not because we deny the right of the Assembly to enjoin that and all other like duties on the ministers and churches under its care; but because we deny the right of the General Assembly to decide the political question to what government the allegiance of Presbyterians as citizens is due, and its right to make that decision a condition of membership in our Church. That the paper adopted by the Assembly does decide the political question just stated, is, in our judgment, undeniable. It not only asserts the loyalty of this body to the Constitution and the Union, but it promises in the name of all of the churches and ministers whom it represents, to do all that in them lies to strengthen, uphold and encourage the federal government. It is, however, a notorious fact that many of our ministers and members conscientiously believe that the allegiance of the citizens of this country is primarily due to the States in which they respectively belong; and, therefore, that when any State renounces its connection with the United States, and its allegiance to the Constitution, the citizens of that State are bound by the laws of God to continue loyal to their State and obedient to its laws. The paper adopted by the Assembly virtually declares, on the other hand, that the allegiance of the citizens is due to the United States, anything in the constitution, ordinances or laws of the several States to the contrary notwithstanding. It is not the loyalty of the members constituting this Assembly, nor of the churches and ministers in any one portion of our country, that is thus asserted, but the loyalty of the whole Presbyterian Church, North, South, East and West.

"Allegiance to the federal Government is recognized or declared to be the duty of all the churches and ministers represented in this body. In adopting this paper, therefore, the Assembly does decide the great political question which agitates and divides the country—the question whether the allegiance of our citizens is primarily to the States or to the Union. How-

ever our own convictions of the correctness of this decision may be, or however deeply we may be impressed with its importance, yet it is not a question which this Assembly has the right to decide. A man may conscientiously believe that he owes allegiance to one government or another, and yet possess all the qualifications which the Word of God or the standards of the Church authorize us to demand in our members or ministers. As this General Assembly represents the whole Church—the acts and declarations of the Assembly become the acts and declarations of the Church. It is this consideration that gives to the action in this case all its importance, either in our own view or in the views of others. It is the allegiance of the Old School Presbyterian Church to the Constitution and the federal Government, which this paper is intended to profess and proclaim. It does, therefore, of necessity, decide the political question which agitates the country. This is a matter clearly beyond the jurisdiction of this house.

“That the action of the Assembly in the premises does not only decide the political question referred to, but makes that declaration a term of membership in our Church, is no less clear. It is not analogous to the recommendation of a religious or benevolent institution, which our members may regard or not, at pleasure, but it puts into the mouths of all represented in this body a declaration of loyalty and allegiance to the federal Government, but such declarations made by the members of our Church residing in what is called the seceding States, are treasonable. Presbyterians under the jurisdiction of those States, therefore, cannot make that declaration. They are, consequently, forced to choose between allegiance to their States and allegiance to the Church.

“The General Assembly, in thus deciding a political question, and in making that decision practically a condition of membership of the Church, has in our judgment violated the constitution of the Church, and usurped the prerogative of its Divine Master.

“We protest, secondly, against this action of the Assembly, because it is a departure from all its previous action. The General Assembly has always acted on the principle that the Church has no right to make anything a condition of christian or ministerial fellowship, which is not enjoined or required in the Scriptures and the standards of the Church. We have, at one time, resisted the popular demand to make a total abstinence from intoxicating liquors a term of membership; at another time the holding of slaves. In firmly resisting these unscriptural demands, we have preserved the integrity and unity of the Church, and made it the great conservator of truth,

moderation and liberty of conscience in our country. The Assembly have now descended from this high position in making a political opinion, a particular theory of the constitution, however, correct and important that theory may be, the condition of membership in our body, and thus, as we fear, endangered the unity of the Church.

"In the third place we protest, because we regard the action of the Assembly uncalled for. It was required neither to instruct nor to excite our brethren in the Northern States. It was not needed as a vindication of the loyalty of the North.

"Old School Presbyterians everywhere, out of the so-called seceded States, have openly avowed and most conspicuously displayed their allegiance to the Constitution and the Government; and that, in many cases, at great cost and peril. Nor was such action required by our duty to our country. We are fully persuaded that we best promote the interests of the country by preserving the integrity and union of the Church. We regard this action of the Assembly, therefore, as a great national calamity, as well as the most disastrous to the interest of the Church which has marked its history.

"We protest, fourthly, because we regard the action of the Assembly as unjust and cruel in its bearings on our Southern brethren. It was, in our judgment, unfair to entertain and decide such a momentous question, when the great majority of our Southern Presbyteries were from necessity unrepresented in this body; and it is, in our judgment, a violation of the law to adopt an act which would expose most of our Southern brethren, should they remain connected with our Church, to suspicion, to the loss of property, to personal danger, which tends to destroy their usefulness in their appointed fields of labor.

"And, finally, we protest, because we believe the action of the Assembly will not only diminish the resources of the Church, but greatly weaken its power for good, and expose it to the danger of being carried away, more and more, from its true principles, by a worldly or fanatical spirit."

DR. SPRING OF NEW YORK.

We learn from the New York *Tribune*, that on the 1st day of July, the day appointed by the General Assembly for prayer, in reference to the state of the country, Dr. Spring preached a furious war sermon in his church in that city. He declared that it was too late to talk of any compromise, short of "the complete overthrow of rebellion." The sermon contained one or two allusions to Dr. Hodge, copastor with Dr. Spring, for his supposed sympathy with the South. At its conclusion, Dr.

S. turned and invited Dr. Hodge to make the concluding prayer, but Dr. Hodge "did not comply with the request, though it was twice urged." At the close of the service, those present who approved of the sentiments of the discourse held a meeting and requested a copy for publication.

The *Tribune* says:

"To a full understanding of the significance of one or two allusions in the sermon, and also of the subsequent meeting, it is necessary to state, that the Rev. Dr. Wm. J. Hodge was formerly a professor in the Union Theological Seminary in Virginia, from whence he was called to be the associate pastor of the Brick church. Some of the congregation affirm that since the present crisis began, he has given utterance to no definite sentiments of patriotism in the pulpit, but has referred to the country in such a vague and misty way that his language gave no affirmative evidence of patriotism. As Dr. Hodge has a brother who preached treason in Richmond before it broke out in organized form, and has since become a chaplain in the rebel army, with many friends arrayed against the Government, together with the fact that his wife is a Southern lady, and understood to hold strong secession sentiments, the congregation have exercised considerable forbearance; but, getting tired of the suspicious, if not disloyal, silence of their pastor, some of the congregation determined that an understanding should be arrived at, and hence the action as recorded above."

One of the allusions, as reported by the *Tribune*, was as follows:

"Sympathy for deluded friends who were with the rebels might be natural, but not always guileless. These sympathies were sometimes appealed to with a crafty design."

We are informed that Dr. Spring is the victim of an ignoble jealousy of his younger and more popular colleague, and is scheming to compel him to resign. He has done so, in compliance with the earnest solicitations of his friends, who constitute a large majority of the congregation.

Since the above was in type we have seen it announced that Dr. Hodge has resigned his charge as copastor with Dr. Spring. We have also the following report of an address delivered by Dr. S. on the occasion of the presentation of a flag to Col. Hawkins' regiment of New York Zouaves. It needs no comment:

"Secession (he said) was no new project in our world. It was known by those acquainted with the Bible that the devil was the first seceder, and from the best government that ever existed; and no doubt his plea was like that of the modern seceders, 'Let me alone.' But the wise and Supreme Governor

of the universe resolved not to let him go, but bound him in chains and darkness until the last day.

“Modern secessionists had but trodden in his steps. They were foul revolters from what they had again and again confessed to be the best government on the face of the earth. And while we all hoped their destiny would not be like the destiny of the first great revolter, still it was both their hope and his own that the strength of the revolters would be turned to weakness, and their expectations to despair.

“Dr. Spring closed his remarks with an eloquent address to the officers and members of the regiment, a reference to the fair donor, and the hope that they might teach some lessons of modesty to the arrogant South and treacherous Virginians what it is to be honest and honorable men.”

I have carefully and at some length preserved ample and what must appear remarkable evidence of ministerial ecclesiastical and political action unparalleled probably in the history of the world. I have not quoted from the Methodist, or Baptist denominations, which largely represent the fiercest spirit of the radical republican party, nor the Unitarian body which throughout this whole controversy have been foremost leaders of that “atheistical and relentless fanaticism which as Dr. R. J. Breckinridge admits “is the original cause of the ruin that stares us all in the face.”

But as it regards the apologetic defence of the war of the North against the South by its most respectable and religious advocates, it is based absolutely upon the assumption; 1. that the government of the United States is a consolidated nationality, whose existence is destroyed by the secession from it of any one or more States. 2. that as such it is an ordinance of God. 3. that implicit obedience to it is a primary religious duty. 4. that disobedience to it and much more secession from it is a sin of such heinous magnitude as to involve, without repentance, the damnation of God, and 5. that such secession must be put down by force of arms and all who are found in arms treated and punished as traitors; and 6. the infliction of war, rapine, ravishment, usurpation, military despotism, martial law, suspension of the habeas corpus and every other right of civil and constitutional liberty and security—that all this is obedience to God, righteous, holy and the more merciful the more swift and terrible it is, taking vengeance on all them that gainsay or resist.

Such is the apology offered to the moral sense of the world under the gougings of a guilty conscience by hands clotted with patricidal, matricidal and fratricidal gore offered up on the Moloch shrine of lawless and anarchical war, Dr. Hodge, and

Dr. Spring officiating as high priest and leading the victims to the slaughter with prayers and praises to—what—God.

It must be borne in mind, says Dr. Hodge's organ, *The Times*, that we are in a period of Revolution, when the minds of men are excited, when their profoundest passions are aroused, and when the tremendous and omnipotent energies of a mighty nation stand ready to precipitate themselves upon the achievement of any purpose which the public welfare, in their judgment, may prescribe.

It is at such a period, "when the minds of men are excited, when their profoundest passions are aroused," that a leading journal dares to intimate that it may become necessary to *supercede* the Constitutional Government of the United States, and place a "representative leader" at the head of a revolutionary movement. At a moment when excitement and passion have usurped the place of judgment and reason, when men are laboring under a feeling inflamed and unnatural, there are those who dare to add fuel to the fires already burning with fierce intensity, rather than to give prudent direction to the undoubted but somewhat unregulated patriotism of the people—who, instead of wisely and energetically supporting the constituted authorities, prefer to throw doubts upon their capacity or their patriotism, and destroy the public confidence in those to whom the destinies of the country are for the time being committed.

It is at such a time, when the dictator has already superceded the constitutional authority of the government, and reigns and rules by lawless despotism that the General Assembly is tied to his chariot wheels and every minister and member of the church, bound on conscience to march to the music of the traitor's drum, and counsel and abet his infernal policy in every act of diabolical wickedness. Posterity will decide as the Journal of Commerce has decided, that it is a very weak excuse for the promulgation of revolutionary ideas, and the inauguration of a reign of anarchy, that the popular mind is turned in that direction. Then, if ever, does stern duty demand of the pulpit and the Press, a firm and manly attitude; then do the promptings of a patriotism and the solemn admonitions of conscience unite in requiring the organs of popular opinion to interpose in behalf of legal and constitutional action. There is very little manly heroism or of christian patriotism in that system of conduct which aims to ride the wave of popular opinion, or fears to breast the surges of fanaticism, and of passion, when these threaten to engulf the country and its liberties in common ruin. To resist the torrent of popular tumult and the approaches to anarchy, which can only sweep into the deep abyss of anarchy

all our boasted privileges and rights, is the highest evidence of the Editorial courage and character.

But we do not thus view this question. The public mind was unduly excited, and prepared to catch at any suggested mode of action professedly designed to accomplish the objects in view; but we grieve to say that the pulpit and the religious press especially is in a great measure responsible, first for producing the excitement in question, and secondly for suggesting the fearful remedy, which would involve in ruin and disaster, our social and business relations. It is lamentable that the views of a portion of the press upon these subjects, are such as to foster and encourage, rather than to restrain and modify, the lawless spirit which, at all times dangerous in any age or country, is peculiarly so at this critical period in our history.

Oh, blest is he to whom is given
 The instinct that can tell
 That God is in the field when
 Most invisible.
 And blessed is he who can divine
 Where real right doth lie,
 And dares to take the side that seems
 Wrong to man's blindfold eye.

Dr. Spring repeats the declarations of Dr. Hodge, that we have lost confidence in each other's judgment and even piety. This result, lamentable as it is, cannot be avoided. But the loss of confidence ought to be not in each other's sincerity of heart and piety towards God, but in the powers of the human mind and in all that is called perfection here below; in the real motives of a heart deceitful above all things, and in the professions of patriotism coming from those who know not what spirit they are of and who are ever ready to substitute their own fiery zealotry for the Spirit of Christ, and to forget that above and beyond all other virtues is charity.

Many motives sufficient to explain the irrepressible conflict of popular excitement in favor of a war which had been sanctioned and sanctified by venerable patriarchs as the cause of God can readily be conceived as both natural and necessary.

The people of the North and of the South are essentially, in great part, different in origin, history, occupation and interest.

In the North a very large influx of anti-social and anti-Sabbath, atheistic French-Republican dwellers and disorganizers from various parts of Europe, and especially from Germany, have become powerful and controlling in State and national politics.

Every interest of the North requires for its sectional development and progressive emolument, tariff, navigation, fish bounty, postal regulations, commercial restrictions, international treaties and territorial restrictions by all of which the South has been

made tributary to the aggrandisement of the North to the amount of at least four hundred millions of dollars all of which, by disunion, will be lost.

The North, by the admission of the Tribune, had already lost in various ways, by the depreciation of the business, property and commerce, besides revenue, five hundred millions of dollars, within a month after the commencement of the war.

National pride, idolatry of the Union, sacrilegious worship of the flag, contempt of the South, boastful reliance upon their wealth and numbers, and upon the success of past aggressions upon the South, are alone sufficient reasons to explain the arrogant bravado of this Northern crusade.

To these feelings must be added national resentment, retaliation and revenge.

The despair of the Democratic party and the necessity in order to its permanent triumph of the Republican party, were also of national and irresistible moment.

The secret Satanic fanaticism and destructive purposes of the Abolition party now dominant in the government of the United States and controlling the Republican party is only finding in this war and in the whole course of events, the full triumph of it irrepressible conflict.

The anti-slavery feeling alone, and in combination with a pure gospel and uncorrupted patriotism, might not work such destruction as it would not in the minds of such men as Dr. Spring and Dr. Hodge. Anti-slavery views, says Dr. Styles, were spread out in strongest exhibition before our Northern and Southern fathers in the convention, and yet they shook hands over the subject, and *formed the Union*. But that there are influences, which, imbibed by anti-slavery sentiment, do impart to it a fearful capacity to reduce all social organizations to their elements, the whole history of North American society for the last quarter of a century, abundantly proclaims. Observation sustains analysis, and proves that *deism* and *fanaticism* incorporated with opposition to slavery, compose a sentiment which depreciates moral principle, and thus cuts the chord of *moral* union in the heart of the abolitionist; unhesitatingly tramples under foot all rights and interests that cross its path, and thus cuts the *social* chord of union in the breast of the so-called pro-slavery man; and by its fierceness and bitterness chafes to ultimate rupture and incapacity of toleration *every remaining bond* of fraternity.

Add to all these that judicial blindness which has been lost upon even the best of men, that strong delusion to believe in the lying absurdity of Him who is an angel of light who can deceive the select and hallucinate the wise and prudent by

which they have been led to imagine that national life could be restored if destroyed by a war of subjugation or extermination against eleven—and indeed fourteen—Sovereign States who had participated in that national life only by a bond of voluntary and consenting union, and that such a people to the number of ten millions of freemen could ever be subdued while fighting for their altars and their homes, upon their own soil, with every resource of war among them.

The New York *Day-Book* remarks that if the devil had invented a dictionary for the purpose of deluding and destroying the Northern people, by mere rhetorical subterfuges and tricks of language, he could not have hit upon a better phrase for his purposes than “fighting to preserve the Union.” Fighting is disunion, even if no disunion had occurred before. “The Union” has gone forever, even if the South could be conquered, which is impossible, for any Union that might exist after that would be only a Union of despots and slaves, not the Union formed by the founders of the old Republic. The phrase answered the purpose, however, of bringing on the war, and now that it has begun, even those who were deluded by it must begin to see that they are not fighting to preserve the Union, but to establish a military despotism over the Southern States. No doubt they are willing enough to accomplish that object, if they can, but the South has to run red with blood, and every living soul within her borders be exterminated, before it can be accomplished.

Surely the princes of Loan are fools, the counsel of the wise counsellors of Pharaoh are become brutish.

For the idea that the United States ever were, or were intended to be, a consolidated nation, there is not the shadow of a shade of substantial foundation. On the contrary, the use of the term was stricken out of the original on motion of Mr. Pinckney of S. C., and any national name rejected. “States”—free, sovereign and independent—“United” and not unified—confederated and not consolidated—this is the only name and title ever given or received.

This is the exact spirit and almost language of the *Tribune* and other Republican journals of the present day. We see in it, well defined and distinct, the germ of the sectional jealousies which have been in existence ever since manifesting themselves at some times with greater intensity than at others, but never at any time wholly extinct. We find the Southern journals of the same period elaborate and vindicating their section in three-column articles, and boldly charging “the Federalists of the Northern States” with “aspiring to dissolve the Union.” They demonstrate also the record that the virtue and energy of Vir-

ginia did not sleep before or during the Revolution, and that, in the times which succeeded the Stamp Act, *she* did not "consult the violent policy of leaving other States to assist their common privileges," nor resort to "imperfect piddling expedients, which might relieve them from temporary embarrassment, such as instructing an agent in London to petition for a redress of their grievances. Among other allegations, one of the Northern papers, the Boston *Repository*, said: "It has ever been the policy of Virginia to weaken the Federal head, and ever will be. It was for this reason that she came so late and so loth into the Union. She abhorred the Constitution the moment it pretended to be a Government, and *she lost not a moment insisting such amendments should be added to it as would reduce it as near as possible to the insignificance of the old Confederation.* She wants servile tools, not lawful superiors." In fine, long before the subject of slavery became a bone of contention between North and South, and political divisions of the day exhibited a striking tendency towards sectional antagonism, and there was manifest that hostility to slave institutions which, though not developed in an organized form until a much later period, must be allowed to have existed from the beginning in those communities where free labor was principally employed. At a later period, upon the question of the admission of Missouri, the contest between North and South was as fierce and portentous in all its aspects as it was during the last Presidential canvass. It is obvious that from the first it was an ill-assorted Union, and that, years ago, "ZEKEL BIGELOW," the Yankee poet, came pretty near the truth in the following doggerel, only we wonder he and his countrymen, instead of taking his advice, are raising large armies and spending all they are worth to prevent the divorce of those whom Heaven never joined:

"Ef I'd *my* way, I had ruther
 We should go to work and part—
 They take one way, we take t' other—
 Guess it wouldn't break my heart;

"Man had ought to put asunder
 Them that God has noways jined;
 An' I shouldn't greatly wonder
 Ef there 's thousands o' my mind."

If the separation of one or more States destroys the life of the country, then it was destroyed when six of the original thirteen separated from the remaining nine, or nine from the six who clung to that existing Union which constituted a government with a constitutional compact which was declared to be "perpetual?" And if national life commenced by a new birth, with nine seceding States, why may it not remain in twenty

odd United States and be quickened in eleven or fifteen Confederate States? The Union was a voluntary act and why may not disunion, and if any separation destroys the life of the United States then as ex-Governor Morehead of Kentucky remarks: "If this be true, we would have necessarily to remain forever in our present distracted condition. Though a wall of fire should forever separate the two sections, we have somehow or other bound ourselves up in such a way as to be unable to acknowledge it. But would the acknowledgment of a fact which exists without such acknowledgment, amount to destruction of the Government? I do not perceive how any of its functions could be destroyed by the recognition of such a division. If all the seceded States were sunk by some convulsion of nature, it would impair none of the constitutional powers of the Government. If the treaty making power could acquire Louisiana and cede away a part of the State of Maine—with its own consent, it is true—why may not the same power make a treaty with States, who have thrown off the authority of their former Government? If there is any disposition to settle, the way to do it can soon be found either in the form of a treaty or by a National Convention.

The truth is the Northern Government appears to be now actuated by a simple State *necessity*. Having gone a certain length, there is no step backwards. The Administration cannot pause. It must at once push forward. The reasons for aggressive warfare are several.

1st. Delay is eating out their substance. They are now living at the rate of a million of dollars a day. They are making (over and above their consumption) nothing. They are living on their capital; and deprived of the income and profits of Southern trade, that capital has a bottom. They must very speedily subjugate us, or be bankrupt—impoverished individually, and bankrupt as to nation. They have staked on a desperate venture, and must "stand the hazard of the die."

2d. The Administration can neither restrain their troops in order, nor direct or control Northern public opinion. Having raised the storm, the Government is driven forward to immediate action.

3d. Delay is fatal to their foreign relations. Their selfish commercial policy makes no friends. Already their hesitancy and long delay have forfeited the confidence of Europe in their boasted power and capacity to carry out the programme of Southern subjugation. Further delay on their part is to firmly establish the opinion of Europe in the *de facto* existence of the Government of the Confederate States, and the commercial benefits of an alliance. The Government at Washington is under

whip and spur. Impending party shipwreck and national humiliation and ruin prick them on their mad and desperate career. They must plunge forward, even though they "let down" or fall dead in the effort.

1 Woe unto them by whom the offence cometh?

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For *thy* violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD is near: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 And *they* of the south shall possess the mount of Esau; and *they* of the plain the Phillistines; and they shall possess the fields of Ephriam, and the fields of Samaria; and Benjamin shall possess Gilead.

THE APOLOGY FROM SCRIPTURE.

In the name of reason, of humanity, of religion, we protest against a war justified by an abstraction at war with every principle adopted by our revolutionary fathers, acted upon by them in their separation from Great Britain, sustaining their fortitude through a seven years war with the highest power on earth; concentrated in their declaration of independence; embodied in their articles of confederation, and preserved in the Constitution of the States, united by it from time to time, in a government as free sovereign and independent States, limited in its powers and objects, and from which is expressly withheld all rights of sovereignty not specifically granted by these sovereign and independent States. These ideas are only supposable in the case of provinces of a consolidated empire, and even then would never justify a war of such barbarous inhumanity as is now progressing.

It is the avowed determination of the United States Government, says Bishop Otey, to arrest this movement by force. In this purpose it is said to be sustained and encouraged by the unanimous sentiment and action of all the Northern States. The public journals, private letters, the reports of visitors, all concur in the information which they bring to us—they all speak the same language, that it is the fixed and unalterable resolve of the North, by the employment of every disposable force which money, influence, power, allurements, or appeals to the lowest and worst passions of human nature can command, to crush effectually and forever what it is pleased to denominate the spirit of rebellion in the South, and to stop at no point short of the entire subjugation or utter extermination of its whole white population. The character of the war to be waged against us, if we may credit your own presses, is to be divested of all those attributes in its prosecution which civilized nations recognize as binding upon the moral sense of all people and governments, to mitigate its evils and alleviate its miseries. The brutal passions of men, whose trade it is

to prey upon the property of their neighbors and escape the clutches of the police of your cities—the ferocity of wretches whose consciences have been seared by familiarity with crime, and whose hands have been stained with the blood of murder and manslaughter, are to be invoked to execute the behests of a Government which proclaims to the world that its object is to secure peace and establish order, tranquility and the reign of law!

After making every allowance for exaggeration and the intemperance of language spoken or written in the heat of passion, or in the zeal of real or affected patriotism, the statement when viewed with all necessary abatements and divested of all artificial coloring, presents to the imagination a spectacle of horrors, to which fancy cannot add a color to darken its fiendish malignity, its atrocious cruelty. No wonder that men of the old world, though accustomed to the exhibition of desperate villainy and enormous crime, in people instigated to their commission by the accursed stimulants of bestial indulgence and unchecked impiety, stand aghast at the very thought of this unprecedented turpitude, and in the name of outraged humanity protest against its perpetration.

With the record and the facts before him, with repeated oaths of his to uphold and maintain inviolate the Constitution and the laws under it as interpreted by its own provided Supreme Court to which President, Cabinet and Congress were alike subjected, impeach Mr. Lincoln as guilty of perjury, of treason, of usurpation, of bloody despotism, of the destruction of the Union, the overthrow of the Constitution, of murder, rapine, ravishment and every crime incident to lawless and unrestrained plunder by unprincipled and brutish mercenaries, and of inaugurating a state of anarchy and military violence; and of doing all this in wilful and wicked violation of his own public declaration.

In a speech in the House of Representatives, January 12, 1848, he used the following emphatic language in advocacy of this right:

Any people anywhere, being inclined and having the power, have a *right* to rise up and shake off the existing government, and form a new one that suits them better. This is a most valuable, a most sacred right—a right which, we hope and believe, is to liberate the world. Nor is this right confined to cases in which the whole people of an existing government may choose to exercise it. Any portion of such people that *can, may* revolutionize, and make their *own* of so much of the territory as they inhabit. More than this, a *majority* of any portion of such people may revolutionize, putting down a *minority*, inter-

mingled with, or near about them, who may oppose their movements. It is a quality of revolutions not to go by *old* lines, or *old* laws; but to break up both, and make new ones.—[Appendix Con. Globe. 1st Session 30th Congress, page 9.]

But this war justifies itself by an appeal to conscience as instructed by God's word and the conduct of the infinite Father in his treatment of his rebellious and finally impenitent creatures.

The argument has been based with singular unanimity, upon the teaching of the Apostle in Romans, ch. 13, v. 1-4:

1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

The argument as fully developed, in an entire discourse by the Rev. Dr. Thompson of Roxbury, Mass., is as follows: "Civil government, wherever and in whatever form it exists, is the ordinance of God, to which the implicit obedience of every one living under it is required as a conscientious christian and primary duty. Resistance to government is rebellion against God and man, and when found in arms is treason, and to be punished by the death of a fellow."

The method and amount of punishment due may be quite various. But when armed, resistance to government, or armed aggression commences, it is treason—the highest, broadest of civil crimes; and no punishment too severe can be visited upon the responsible leaders. Force must be met with force; the stern, terrific necessity of war then exists.

Neither the ties of kindred blood nor the faith of a common gospel must be allowed to interfere with the inflexible execution of this righteous vengeance upon them that are disobedient. Pity to such men is impiety to God, and however stern the justice and awful the retribution blood—even that of children, must flow that Rome may be free.

That necessity now exists—does it not? Never did I before reach the application of a subject that seemed appalling. But there is no escape; let there be no tremor. God's word brings us irresistibly to this dire conclusion; his providence has brought us into the midst of such a stern arbitration. May the Holy Spirit guide our sentiments, control our feelings, fill, and elevate, and calm our souls!

That there have been provocations—not by the action of the general government, and not in the least authorizing revolution—is freely admitted. But suppose for a moment, the general government were an offender; have the constitutional means of redress been tried, and found unavailing? Go to foreign lands where personal feeling may be supposed not to warp the judgment. Submit the case to the assembled wisdom of Westminster Hall, or to competent men of France, a country which has had so much experience in revolutions; or to the Cantons of Switzerland, convened in Diet; submit the question to Pope or Sultan, to any King or Kaiser in christendom or out of christendom; and who would say that a just cause of revolution exists? Carry this case before the loyal angels of heaven; and what is their judgment? Carry it to the Lord God of Hosts, the God of our fathers, what is his answer?

“Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God.”

If ever there was unwarrantable rebellion, it exists now; if ever a justifiable resort to arms for the defeat and punishment of treason, sheer treason, existed, it is now.

The question of slavery is not at present the great one. The problem pressing more immediately and most urgently upon us, is that of our national existence, the maintenance of our general government, the upholding of the powers that be, a priceless ordinance of Heaven. The war which is upon us—criminally resolved upon, flagrantly begun by Southern disunionists—is, on the part of our government, a war of defence, the defence of God's good gift to us, the defence of most precious, invaluable rights and immunities.

Has not our government a right to exist, a right to its property, a right of self-preservation, a right to protect every true citizen of the land? There is not a man, woman or child among us who has not a vital interest now at stake. The first shot fired at Fort Sumter struck my house, struck yours. Each bursting shell sent its wrathful contents into every loyal house in the country. It is the religious duty of all citizens, men and women, old and young, native born or of foreign birth, to

arouse, and personally or pecuniarily, by sympathy and prayer, move heaven and earth to suppress rebellion, to punish traitors and vindicate the majesty of God's insulted, glorious ordinance.

I do not forget, my friends, that the one addressing you has a brother, yes, four brothers within the disaffected territory; that between ten and twenty other families of this congregation have blood relationships at the South, that some once members, and some still members of this church are now there; that dear children, sons and daughters, who in tender infancy here received the seal of God's covenant are there. For them we will pray fervently; for thousands of others who have no hostile feelings towards us, will we pray fervently; yes, and for those who avow themselves our enemies will we pray fervently; but in the name of our God do we also set up our banner, gird on the sword, and march firm and prayerful for the defence of our government, at all hazards and at all costs.

Now in refutation of this argument which is now proclaimed from every pulpit and religious press of every religious denomination in the land I reply—that it is sophistical, suicidal—a perversion of the truth taught in the passage, contradictory to other passages of scripture—in direct conflict with the interpretation of the pulpit of the American revolution and in exact harmony with the Tory pulpit of the same period, both in Great Britain and America—and that it condemns our revolutionary fathers as rebels and traitors, their revolution as a wicked rebellion and their war as a God-defying, murderous slaughter, for all the righteous blood shed in which God is now taking vengeance by visiting the iniquity of the fathers upon their children.

The argument must be sophistical, since to have any force it must be absolute and unqualified, and if so it must justify the divine right of every government and the passive obedience of every subject. Admit that any government is not by divine right and that under any circumstances passive obedience is not a duty and the whole argument falls to the ground, and both questions are brought within the jurisdiction of human wisdom and experience. Allow with Dr. Hodge that rebellion, secession, or revolution may in some cases be a duty, and a sacred duty, and the highest virtue and glory, and the whole question is transferred from God's word and God's providence, and from the tribunal of heaven to the tribunal of earth.

To have any power therefore, to require the obedience of faith or of conscience from Christ as bible-loving men, the argument must be absolute. And to this complexion it is

brought, notwithstanding all endeavours, to throw in subsequent qualifications. Says Dr. Thompson:

"It ought to be sufficient for us that anything, apart from its nature or tendency, is established and required by God. But his ordinance of the magistracy exhibits not only his skill in design, and his rightful authority, but his goodness. Regard for our own well-being then is enlisted on the side of civil allegiance. The worst of governments is better than no government. Anything is preferable to anarchy. Much of tyranny, injustice and corruption as may exist in a State, there will remain some wholesome laws, laws too that are executed; some portions of the crimes committed will be punished; well behaved citizens will as a general thing be protected; and a state of things exist incomparably more desirable than if each were left to do what is right in his own eyes. As order is heaven's first law, disorder is earth's last curse. The author of our text was himself rescued from the mob by a band of soldiers; and found his right of Roman citizenship valuable even when the Cæsar to whom he appealed was no other than that despicable tyrant, Nero. It should be remembered that in the different countries and ages of our world, governments are generally not worse than the governed; that magistrates are of the people; in character represent the community, and all things considered, are no worse than those over whom they are placed."

Now, as the conclusion of divine right and passive obedience which necessarily follows from this argument is an absurdity now denounced even by the most despotic governments of Europe, as I have shewn, it is unquestionably a gross sophism.

It is also suicidal. It attaches divine right to the present government of Washington and requires implicit obedience to all its present and prospective acts of military usurpation and despotic unconstitutional and lawless violation of the constitution of the United States and of every State united in them. Any attempt now or hereafter to resist the powers that be must involve the unpardonable sin of treason and incur the malediction of heaven, and a felon's death on earth and everlasting perdition in the world to come.

And still further, if this argument is valid then the Southern "confederacy is a power that is." "It is an ordinance of man," and is therefore, to "be submitted to for the Lord's sake," as "sent by him," and "an ordinance of God." It has every attribute and is exercising every right and prerogative of a sovereign government, even to that highest of all, carrying on war against the United States. It is recognized abroad as a belligerent power. It is *de facto* and therefore by this argu-

ment *de jure* among "the powers that be." To resist it therefore is to resist the ordinance of God and to bring upon the North the damnation of God. And as the North is doing this wickedly and against "the powers that be" in their own constitution, and are in every way aiding and abetting treasonable disobedience within this government, she is bringing upon herself by double guilt double damnation.

Therefore, says the same Apostle, thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2 But we are sure that the judgment of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

But in the name of humanity and mercy I protest against the argument as a perversion of Scripture. The passage teaches no such doctrine.

It does teach that civil government, just like family government is ordained by God; and that the nature and present condition of man are adapted to both; and that the peace and happiness of man have invariably been found secured only under these divine institutions. But it no more follows that every particular form of civil government is specifically authorized and implicit obedience to it required by God than is every separate form and condition of family government. Man was created with an adaptation to both parental and civil government, and with a conscience obliging him to submit to them as necessary, righteous and divine. In his first estate man found himself under both, and in the progress of his history we find God revealing himself as the God of families and the ruler of nations, and ordaining laws and limitations for the rulers and the ruled in both. In both the agency of man as a free, moral and accountable being is recognized, regulated and restrained. There is therefore in both forms of government a conjunction of human and divine agency and of both it may be said that it is the ordinance of God and the ordinance of man. God ordains that each shall be and what it ought to be, and man ordains what it is, and so far as man does so in conformity to the end and laws prescribed by God, what he binds on earth is bound in heaven, and authority and obedience are alike divinely sustained. This view of civil and parental government, and we might add of marital and servile is as clearly enunciated in the word of God as that which refers only to God as the original and supreme ordainer. "Submit yourselves,"

says the inspired Apostle (Pet. 2, 13), "to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God."

Civil rulers are "the ordinance of man" in the appointment of whom men are "FREE" and only responsible in the exercise of their "liberty" to God, "as the servants of God," that "with well-doing they may put to silence the ignorance of foolish men." "This is the will of God," who by such instrumentality "ordains these governors" who "are sent by him."

The teaching of the Bible therefore as to all these kinds of government—parental, civil, marital and servile—that they are ordained by God as they are adapted to the present condition of human nature and as necessary, as being regulated and as restrained by his will and word, and that they are ordained by man inasmuch as they are exercised and administered by man, adapted by the wisdom and experience of man, in all their mutable forms and laws to the character, civilization and religious condition of those for whom they are constructed, and as they are subdivided into various departments and duties as circumstances may require.

But more than this the Bible in both these clear and comprehensive passages explicitly defines the nature, end and limits of government as instituted by God and authorized by man. The government ordained by God is for good. It is not for a terror to good works but to the evil. "Do that which is good and thou shalt have praise of the same for he is the minister of God to thee for good." "Wherefore," because this is the nature, end and aim of any government which is "an ordinance of God" and "sent by God," christians ought to be obedient to it. A government to be considered as authorized and approved by God must be adopted to promote the general happiness and welfare of the people, and secondly it must be one lawfully constituted and administered by laws and officers appointed by the people. Only such a government can be at once "the ordinance of man" and "the ordinance of God," and it is only to such a government the Apostles refer. The question answered by the Apostles was whether christians ought to recognize any other government than that of the church and their answer was that God has provided for the best interests of his people by a civil government as well as by

a purely spiritual government. The inference is not any existing government but to governments in general. No existing government is of God, either by direct institution or by the personal commission of existing rulers. Any particular government is of God only so far as it is "the ordinance of men," wisely and willingly constituting it in accordance with "the ordinance of God" for the general good of all connected with it. The subjection required is to such a power or government—to a government thus constitutionally ordained by men. Any other government is condemned by God in the State as much as in the church and in the family. It is not ordained by God nor is it for the welfare of men. It becomes ungodly and wicked, and is not to be approved and sustained by christian men. Obedience to it becomes a question of wise and conscientious consideration, and it is for the people to decide how far, and how long, they will submit to unconstitutional and unrighteous legislation, and when duty to God whose ordinance a good government is and by whom it has been "sent to them" through "the ordinance of men"—their venerated and patriotic fathers—and duty to themselves and their posterity may demand resistance and revolution.

Government when perverted from its original constitutional ends ceases to be "the ordinance of God" and "the ordinance of men," and becomes a tyrannous and unrighteous oppression, and obedience to it so far as it implies willing co-operation and approval, a sin. The responsibilities and requirements of government are mutual. They bind the rulers as truly and as fully as the ruled. God requires from both rulers and ruled conscientious and faithful obedience to all constitutional provisions, and as these become divinely authoritative through human instrumentality, so does God punish their violation on the part of rulers as well as the ruled, through the same instrumentality. So that if rulers pervert their power and usurp unconstitutional and arbitrary authority "the ordinance of man," which originated the government and put power into their hands can also overthrow it and withdraw that power.

Obedience is due to any government, "only" as Dr. Hodge interprets the passage, "within the sphere of legitimate authority," in the exercise of their lawful authority. "Now as that sphere of legitimate authority is the ordinance of man," it is only within the limits provided by the constitution and laws ordained by men that obedience can be required or authority exercised. Power on the part of the government and obedience on the part of those under it, are alike limited by the rights delegated to the government and those reserved to the people. To exercise authority beyond what is expressly

granted is treasonable usurpation and to render obedience to such usurpation is a treasonable betrayal of constitutional liberty. Such obedience is resistance to the ordinance of God and man. It is a base submission to tyrannous despotism and ignominious bondage. It is to sell our own birthright and the inheritance of our children for a mess of pottage, to forfeit the dignity of free men and to incur the malediction of treason and the curse of posterity. To resist such unconstitutional and arbitrary despotism is a high and holy duty demanded of us by these teachings of the word of God, and duty alike to God, to ourselves, to our country, to posterity and to the world at large.

Yes brethren, government is from God but arbitrary tyrannous usurpation never. The power given by the ordinance of men in the exercise of their own free liberty and constitutional consent for the general welfare, is of the Lord, but the perversion of that power beyond, above and against constitutional ordinances—never. The Jewish King was required, and at his peril, to obey the laws by which alone he had authority to govern (Deut. 17, 18, 19, &c.). To say that unconstitutional and arbitrary prostitution of power is an ordinance of God and obedience to it a duty, is to blaspheme God's holy name and word. It is to make him the author of sin and man the servant of the devil from whom alone all such iniquity proceeds. It is to make government which God meant to be a blessing a curse, and what was ordained for good, evil and only evil, and that continually.

It is very remarkable that the clergy and the vindictive christianity of the North should, with a unanimity so unbroken as to be accounted for only by its common source the delusion of Satan, should have chosen as the basis for the divine right of the Lincoln despotism and the damnable treason of Southern independence, the very passages which the reformers and revolutionary patriot fathers in England, Scotland and America employed as a battery for demolishing all the lying artifices of hierarchical, jesuitical and monarchical despotism; to justify resistance to unlawful government, and even to an acknowledged government when perverted by despotism to unconstitutional and arbitrary acts. And yet so it is. The pulpit and theology of the United States in the Revolutionary War of 1861 are teaching for doctrines of God, the very same commandments and traditionary interpretations of men against the pulpit and theology of the Revolutionary War of 1776, lifted up their trumpet voice of protestation and peremptory rejection.

If there is any difference between the impiety with which the advocates of tyrannous usurpation in 1776 and 1861 quote Scripture, proclaim divine edicts and fulminate anathemas of perdition unremediable, it is in favor of the former.

The term "Secession," says The London Times, is objected to, though after all it is probably the most suitable to describe the action of Sunderbund, or a portion of a federation withdrawing itself from the remainder; because "secession," like "federation," expresses an absolute equality and coercion of rights which, in their present mood, the Northern States are not prepared to concede. The spirit of George III seems to have entered into the descendants of his revolted subjects. "Before I will hear," writes George III in 1779, "to any man's readiness to come into office, I will expect to see it signed under his own hand that he is determined to keep the empire entire, and that no troops shall consequently be withdrawn from America, her independence ever allowed." "The thought of a dissolution of the Union, peaceably or by force," writes Mr. Seward to Mr. Dayton, "has never entered the mind of any candid statesman here, and it is high time that it be dismissed by statesmen in Europe." We profess that we think the language of the King the more moderate and reasonable of the two, for George III. only refused to admit to his councils any one who would not sign a declaration against that independence which he was forced to admit himself three years afterward, while Mr. Seward not only refused to admit the possibility of that object for which one half of the Union is in arms against the other, but issues an inhibition to all European statesmen to allow such a thought to cross their minds. This is, indeed, a high strain of prerogative, and one to which none of the antiquated despotisms of Europe could for a moment aspire.

Again: As it has been held by a modern historian that even the people of the present generation are incapable of estimating with absolute impartiality the rights of that quarrel between England and America which ended in the establishment of the United States, it may well appear premature to pronounce upon the contest by which these very States are now themselves convulsed. The analogy, however, between the two questions, is by no means perfect. The position of the American people differs materially from that of the American colonists. One revolt makes a precedent for another. The rebels, or patriots of 1776, invoked rights and asserted principles which could not fail to be serviceable to any rebels or patriots of future times. They themselves, as we know from Jefferson's letters, searched the old Puritan histories for forms of rebellion, but the seceders of

the present day may turn to the records of the American Revolution with far greater success. In fact, although no just cause of secession or war is established by the manifestoes of the Southern Confederacy, we think the seceding States might appeal with some plausibility, in defence of their proceedings, to the precedents of the Revolutionary war, and to the doctrines of government which have since prevailed throughout the American Union.

It is a curious chapter in the history of political vicissitudes. Less than a century ago Massachusetts and Virginia were closely leagued for the promotion of rebellion. Franklin in one State and Patrick Henry in the other, combined their talents for the assertion of liberty, and were successful. Now, before even the contemporaries of these very men have all expired, we see Virginia once more advocating the principles of revolution, while Massachusetts is enforcing, at the sword's point, the doctrines of legitimacy and toryism. *The errand of the New England battalions to Washington resembles more nearly than they would care to believe, the errand of Gen. Gage's regiments to Concord.* It is a remarkable conversion but not an unexampled one. We see the principle in action everywhere. The government of a revolution always declares itself "legitimate" at the first opportunity, and a congregation of seceders eagerly protests against a repetition of secession. The Americans, however, are all dissenters together. They all combined to repudiate the old political establishment, and they must not be surprised to find that schism reproduces itself in politics as well as religion. The Southerners have no real case against their Northern brethren, but they have *an argument* against which the North will kick in vain. They claim to be the best judges of their own interests, and they hold that their interests require *independence*. The North appeals to the sword, exactly as we did. It is confident also in its strength, and so were we. Whether the parallel will continue to be traceable in the event of the contest is a question which time alone can determine.

Dr. Mahew in 1750 preached three discourses on the passage found in Rom. 13, 1-6. "The slavish doctrine of passive obedience and non-resistance" as preached not only in Old but also in New England, led him to investigate and preach: "How" he asks* "is this an argument for such rulers as do not perform the pleasure of God by doing good but the pleasure of the devil by doing evil, and such as are not therefore God's ministers but the devils." "The argument no more proves it to be a sin to resist such rulers than it does to resist the devil,

*Pulpit of the Amer. Revol., p. 75.

that he may flee from us. For one is as truly the minister of God as the other." "Not to discontinue our allegiance in this case would be to join with the sovereign in promoting the slavery and misery of that society, the welfare of which we ourselves as well as our sovereign, are indispensably obliged to secure, and promote as far as in us lies."‡ "To arise unanimously and resist even to dethroning is not criminal but a reasonable way of vindicating their liberties and just rights. It would be stupid tameness and unaccountable folly to suffer one unreasonable ambitious man to wanton and riot in their misery" (p. 88.)

"Resistance is a most righteous and glorious stand made in defence of the natural and legal rights of the people against the unnatural and illegal encroachments of arbitrary power" (p. 94.)

John Adams, one of his disciples in 1775, in defence of resistance to the despotism of the British Parliament, says: "We are not exciting rebellion. Opposition, nay open avowed resistance by arms against usurpation and lawless violence, is not rebellion by the laws of God and the land" (p. 75.)

The argument of the Apostle, Dr. Mayhew, teaches to be applicable only to monarchical government and not to republican, where "the powers that be" are the people themselves. Of such a people it is true as Milton nobly says: "Our liberty is not Cæsar's. It is a blessing we have received from God himself. It is what we are born to. To lay this down at Cæsar's feet, which we desire not from him, which we are not beholden to him for, were an unworthy action and degrading of our nature" (in Do. 0, 83.)

The views of Dr. Mayhew in 1755 were, we have seen, those of Dr. West in 1776, and as might be shewn of our revolutionary divines universally, except those which were to be found in these passages—that where constitutional authority ends tyranny begins—and that resistance to tyrants is obedience to God and the highest duty of a free people since "the true end of civil government is as Dr. West defines it, to protect men in the enjoyment of liberty;" (Do. p. 71.), that the authority of a tyrant is itself null and void, and no man or body of men can authorize any person to tyrannize over his fellow creatures" (p. 279.); the very fact that government is a divine ordinance for the general welfare, makes it a divine obligation to resist and overthrow it when it is perverted and prostituted, and of these facts the people and not the rulers are to judge.

‡P. 79.

Such resistance God has repeatedly justified in his word and providence, and by the acclamation of mankind. God thus vindicated resistance and revolution in England under John, under Cromwell, under William III, and in this country in the days of our fathers—in France and in Italy.

The argument of our Northern divines takes for granted that such a revolution can only be justified when the powers that be against which it is made admit its necessity, when the oppressors are of opinion that all possible means to secure acknowledged rights have been employed to the possible extremity of endurance though it should outlast half a century, and that any other resistance is rebellion, treason and anarchy, miserable sophistry of arrogant and boastful might."

Why may not a government be revolutionized constitutionally, formally, with all the solemnities of legislative deliberation, conventional debate, public appeal to God for guidance and guardianship, the calm expression of popular opinion through the ballot, and in every way of wise, prudent and energetic preparation for the whole community? And if these prophets of Mars canonize the fathers of our revolution in 1776, and of the revolution in England in 1688, and of Italy at this present time, how can they, except with self-condemnation and insufferable effrontery of arrogant pride, condemn the calm, orderly and constitutional course pursued by the eleven free, sovereign and independent States of the Confederacy. They were never in bondage to the United States. They were in a Union voluntarily entered into with them for certain purposes only, as expressed in a solemn constitutional compact. That constitution created the Union and all officers and powers under it, which existed only so far and so long as that constitution was carried out for the equal benefit of all and every its coequal, constituent sovereignties. When not so administered it became null and void. When by strategic cunning wickedness a sectional party, for sectional purposes, and in adverse opposition to the institutions and interests of fifteen States, by less than a million of the real majority of the whole voting people of the United States, and against the votes of every one of those fifteen States; against their forewarnings and entreaties and protestations; against their avowal that said election would involve a violation of the constitution and a dissolution of the Union compacted by it;—when this accidental majority of Northern States persisted in inaugurating a President on the basis of a platform which converted the government into a Northern monopoly of consolidated power pledged to the overthrow of the coequal sovereignty and rights, national, state, and territorial, of fifteen States—then we say the consti-

tution and Union were destroyed. The government ceased to govern these States by any constitutional authority. The Supreme Court was set at naught. The Constitution was "set aside." Powers withheld even from Congress were usurped. States were treated as counties and rebellious counties as States. A military despotism was established. An army was raised and fifteen States were told that they would either be subjugated to this despotism or annihilated.

Before God, the world, and the judgment to come, we protest that in contending even unto blood against such iniquitous tyranny we are obeying God and rendering our noblest sacrifice to the dearest temporal rights of a free people. We are not resisting God's ordinance of government, nor the Constitution of the United States, but the government of a sectional party who have perverted and prostituted to sectional aggrandizement the Constitution and the power of government, and is now without law, above law, and against all law, even the laws of war, waging an infamous and ruthless war, revengeful, and Satanic, and for the sole purpose of gratifying the pride, ambition and aggrandizing selfishness of the North by the subjugation and enslavement of the South; a war of impious hostility to God's word, God's law, God's providence, and God's ordained institutions, and having for its final end the extermination of an organized system of labour which has accomplished more for the physical, social, economical, and spiritual welfare of the African race, and for the political prosperity and glory of the whole country than can be found paralleled in all history; and an institution on which depends the living of 5,000,000 human beings in Great Britain and millions more in this country; from the products of which France derived more than half her revenue; from which has been drawn two-thirds of the revenue of the United States; and to which Europe and the world at large looks for the supply of necessary clothing and comforts.

To avoid such a war the South has for seventy years uttered a long and loud protest against selfish and sectional encroachments, monopoly, and lust of domination of the North. For forty years past the South has been struggling by peace, compromise, and endurance to secure remaining though impaired rights. During this pending controversy secession was chosen by South Carolina as the only honorable course left to a free, sovereign and independent State. To this step every other Southern State has been brought only after employing every possible means for securing honorable compromise and security, and after being threatened and insulted by a reckless and infatuated government. This movement of Secession was of

all possible methods, the most likely to prevent an ultimate and final disintegration of the United States by harmonizing on some platform of constitutional reconstruction satisfactory to all sections of the Union. The Union loving spirit of a large portion of the South acquiesced in it with this joyful anticipation. To meet this demand the Constitution of the United States was adopted provisionally and with some amendments—so approved by multitudes at the North as to be openly recommended for adoption—permanently as the Constitution of a Southern Confederacy. And had peaceful measures been pursued by the federal government, the number of States united by it would have been limited and the practicability of a reunion proportionately great.

Secession involved no hostility. It neither implied nor mediated any resort to force, nor any encroachment upon the common property of the United States. It proclaimed and invited friendly relations and alliance and peaceable adjustment of all international claims. The way was thus kept open for any overtures from the United States by its Cabinet, Congress, or National Convention, and faith still reposed in the honor, and good faith and peaceable intentions of the federal government. The treatment of our Commissioners at Washington and the belligerent conduct of Major Anderson as sustained by the federal government dissipated in good part these delusions, and awakened the dormant energies of self preservation and defence against wily and wicked adversaries to whom plighted faith, public promises and proclamations and professions were only artifices by which to ensnare a confiding people.

That the prevailing sentiment of the North—in great part through foreign immigration and immature citizenship, had come to be in favour of consolidated and not of federal, government, some feared, some fully believed, while many were still unwilling to admit. But the threat to use coercion, to interpret secession as rebellion, to treat States as counties, to assume dictatorial and unauthorized and even prohibited power, revealed the fact that the republic was betrayed into the hands of a despotism, and that instead of being partners the Southern States were prisoners, and instead of being friends in a friendly compact they were enemies, reserved in chains under the grasp of a giant, against the day of his vengeful retribution.

The war which was in their hearts was soon developed in their plans and acts until having provoked acts of resistance, the mask was thrown off, war proclaimed, a military despotism inaugurated, and the whole power and resources of twenty-four States invoked to subjugate or annihilate the South. A million of soldiers, and hundreds of millions of dollars, and the

loss of millions of lives are to be sacrificed—if necessary—in this glorious achievement. And the twenty years of the Trojan war are not too long to secure such another annihilation of a foe.

Stupendous mystery! Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, a spectacle so awful as this country now presents. A country whose glory it has been to live at peace with all nations, now at war with itself. Millions who a few months since were fellow citizens, now aliens and enemies. Speaking the same language, professing the same faith, worshipping the same God and Saviour, and anticipating the same heaven, interwoven like warp and woof by ties of kindred and by innumerable links of social and commercial intercourse, now mustering in the hostile ranks of war. The ingenuity and industry of the country turned aside from the pursuits of agriculture, commerce and every peaceful pursuit to the invention and preparation of weapons of war and instruments of new and augmented destructiveness, and even the daughters and mothers of the land converting their homes and sanctuaries into manufactories of all the various appliances of war.

And for what are these shrewd, calculating, and peaceful men of the North venturing upon the ensanguined experiment of war, and at an expenditure of a million of dollars a day, and the loss daily by disease and discomfiture of hundreds of lives, compelling the South to similar expenditures and dangerous hazards? For the Union? The Union is already dissolved, and by those who had as much right to break as their fathers had to make it. The Union was as much ours as theirs, and they had no more right to enforce than we had to divorce;—no more right to break its constitutional bonds, to ignore the Supreme Court, to restrict its rights and immunities, to wage irrepressible conflict with institutions and rights recognized, ratified, and guaranteed by the Constitution, and to resort to force—the vital spirit of despotism—than we had to cast off the yoke of oppression and formally abjure a Union already desecrated, defiled, and destroyed, no more right had six of the original States that entered into the original compact and two of them under a reserved right of secession, and Massachusetts with an embodiment of it in her constitution—have a right to coerce into continued Union seven who have exercised their sovereign right to secede, nor any more than the original nine States who formed the Union by seceding from the six who remained in the confederation which was declared to be perpetual, had a right to subjugate or annihilate the still loyal, Union-loving, Constitution-upholding six. The confederation

was still "perpetual" in its constitution. But as an existing organized government it was defunct. And not less so is the Union. Let the dead bury their dead, and let not the living fight over dead men's bones.

Are they then fighting for the restoration of the Union? Can invasion with the war cry of subjugation or annihilation with murder, plunder and shameless barbarities inflicted on peaceful citizens, women and children, dispose the alienated affections and burning hatred of surviving widows and orphans to consenting union with the bloody perpetrators of such inhuman atrocities? For the extinction of slavery? But will that perpetuate those products on which depend the revenue, the riches and the restored greatness of the country. For the possession of Southern lands? But would not the blood with which they had been soaked, cry aloud to heaven day and night continually, for vengeance. Is it to uphold the government, the constitution and the laws? The war itself is subversive of every fundamental provision of the constitution which has been set aside. The government has been declared traitorously perjured by the Supreme Court, and the war unconstitutional by another. Military law has been exalted above civil, and holds in subjection freedom of speech, liberty of the press, private and telegraphic correspondence, and all personal and social freedom, rights and property.

A revolutionary committee in New York has superceded the government of the State against its protest and against similar protestations. Maryland, Missouri, and part of Virginia are held in military subjection.

No claim hereditary, not the trust of frank election;
 Not even the high anointed hand of heaven
 Can authorize oppression; give a law
 To lawless power; wed faith to violation;
 On reason build misrule, or justly bind
 Allegiance to injustice. Tyranny
 Absolves all faith; and who invades our rights,
 However his own conscience, can never be
 But an usurper.

9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together; and it shall come to nought; speak the word, and it shall not stand: for God is with us.

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fears, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.

14 And he shall be for a sanctuary ; but for a stone of stumbling and for a rock of offence ; for a gin and for a snare.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

7 Be strong and of a good courage : for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them ; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee ; he will be with thee, he will not fail thee, neither forsake thee : fear not, neither be dismayed.

9 Be strong and quit yourselves like men, O ye Phillistines, that ye be not servants unto the Hebrews, as they have been to you : quit yourselves like men and fight.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God : and let the LORD do *that which is* good in his sight.

“Be not afraid of them. Remember the LORD that is great and terrible and fight for your brethren, your sons and your daughters ; your wives and your houses.”

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and faint-hearted ? let him go and return unto his house, lest his brethren’s heart faint as well as his heart.

Against barbarities which even Northern, English and French writers declare to be unprecedented “in the most barbarous Turkish Pashaliks, and would cause the most barbarous times to blush for shame,” timidity is treason. Faith in God, faith in the righteousness of our cause, faith in our own resources and ability, faith in sure and triumphant victory—this is what we want and what we must and ought to have.

“Faith not only earnest, but buoyant, like the sea-bird on the ocean, unconquered by the elements, rising with the wave, breasting the storm, piercing the clouds, out-shouting even the shriekings of the tempest, and saluting the skies, not in defiance, but with brave, cheerful gratulation.”

Scratch from the ashes of your sires
The embers of their former fires,
And he who in the strife expires
Will add to their’s a name of fear
That tyranny will quake to hear.

And surely there is enough in what is daily occurring and daily read to make the blood boil in the veins of even the most cold-blooded among us, and make heroes of us all. The most timorous and cowardly of animals, even while destitute of reason, conscience or shame, has a reckless bravery in defence of its mate and young, and methinks the indignation and resentment created by the hourly provocations of lawless mercenaries,

in their vandal destruction of life and property, were enough to overpower all other feelings in a holy and righteous determination to sacrifice every thing and life itself in driving them from our borders and in establishing a present and permanent independence of them in all civil, social, ecclesiastical, commercial and political relations. It is in such a spirit our invincibility lies. It was by this the kingdoms of Judah and Israel were enabled to bear the shock of the greatest powers of Asia, the Kings of Assyria and Chaldea, of Salmancer, Sennacherib and Nebuchadnezzar who made the whole earth tremble, and which under the Maccabees enabled a handful of men to oppose the whole power of the Kings of Syria and maintain the civil and religious liberty of their fathers and shake off the yoke of their oppressive bondage; and again in later times with inimitable courage, intrepidity and constancy to sustain themselves against the Romans who were then the conquerors of the world.

"As a roaring lion and a raging bear so is a wicked ruler," and such is our present despotic usurper, for while as the Rev. Dr. Fuller testifies, there is in his nature something of the baboon there is more of the tiger.* But God gave to David to

*DR. FULLER AND MR. LINCOLN.—Several accounts of the interview between these gentlemen have been published. Rev. Thomas H. Pritchard furnishes the following statement to the Biblical Recorder, and vouches for its correctness. It sadly confirms the general impression in regard to Mr. Lincoln's unfitness for his position:

Some two weeks since, Dr. Fuller wrote to Secretary Chase that he had just returned from the South—that he was persuaded the South desired peace, and as he had the honor to be president of the Southern Baptist Convention, and expected to return soon to the South to attend the session of that convention in Savannah, he desired to know if he might carry back to his brethren any tidings of peace. Mr. Chase responded very politely, inviting Dr. Fuller to an interview. In that interview, Mr. Chase declared that he had advocated peace from the beginning of the Administration. Dr. Fuller told him if that were true, he was more misrepresented than any man he ever knew. Mr. Chase re-affirmed his peace policy, and stated distinctly that he was in favor of recognizing the Southern Confederacy. Dr. Fuller dined that day with Thos. U. Walter, the architect of the Capitol, to whom he detailed the conversation just had with Mr. Chase; whereupon, Mr. Walter said *he did not believe a word of it—that it was just in that way they had deceived the Southern Commissioners, keeping them there by the specious cry of peace, till they were ready to send a fleet to Sumter and Pickens. Mr. Walter is an L.L. D., and a worthy member of the Baptist church, and resides in Washington, and we can judge from his expressed opinion how much reliance is to be placed in the integrity of the Cabinet.*

I come now to the most convincing consideration as to the designs of the Administration. On last Monday morning, a peace committee of fifty young men from the five Christian Associations of this city, with Dr. Fuller as chairman, waited on Mr. Lincoln in Washington. Mr. Seward and Mr. Smith were both present during the entire interview, which lasted an hour. Dr. Fuller opened the conversation, stating that they came as christians and peacemakers. When he had spoken in this strain for some ten minutes, enlarging on the blessings of peace and deprecating war, Mr. Lincoln said: "Stop, Dr. Fuller, let me talk a little." He then went into a history of recent events, speaking for about five minutes, when the doctor interrupted him by remarking, that "they knew all that—that was not what they wanted—they wanted to hear him talk about peace;" and

restrain and subjugate even the lion's vaunting rage and he can still give strength to the sling and stone of his chosen to prostrate the stoutest Goliah. Like Leviathan he may infest our rivers and blockade our ports, but God can put a hook in his nose and lead him back by the way he came, glad to take refuge in his slimy den. They may darken the land with the multitude that come up against us, and may esteem us but as grass-hoppers in their sight and as a ready prey, but like Xerxes they may see them all scattered like leaves before the autumnal blast. The battle is not to the swift nor by might and strength. The battle is the Lord's, and to whosoever he will victory is given. Three hundred men at Thermopylæ repelled the myriad hosts of Persia, at Leuctra a few Thebans put many, even, of the Spartan braves to flight, at Marathon 10,000 Greeks defeated 600,000 Persians and slew 6,000 of them with a loss of only 192. Six hundred men with the war cry of the sword of the Lord of Gideon put to rout the encamped legions of the enemy, and modern history is full of similar results of heroic daring on the part of a feeble force. The return of the pastor Arnaud and 300 Waldenses who fought their way through an enemy's country to their native land, the whole history and struggles of

then the doctor besought him to recognize the Southern Confederacy; he said "the Administration need not admit the right of secession, but that States had withdrawn from the General Government was a fact accomplished, and he did not see why the Administration *could not recognize the fact.*" To this Mr. Lincoln cocked his head to one side, and with a quizzical look, replied: "Doctor, I've looked through all that, and I *don't think they have separated from the North.* Is the Potomac any broader than it used to be? Is the Ohio any wider than it ever was?" The doctor says that was an argument he could not answer, and so Mr. Lincoln went on: "But, sir, suppose I *recognize the Southern Confederacy, what will I do for the revenue?* The Southern ports will be free, and my *revenue will be cut off.*" The doctor replied, that he would have a great and imposing government, composed of the wealthy Northern States. "Ah! but," said Mr. Lincoln, "there'd be no Washington in that, no Jackson in that, *no spunk in that!*" The young men say the doctor drew himself up to his full height, and in the most withering manner replied, "I hope, Mr. Lincoln, you wouldn't let *spunk* override feelings of patriotism and humanity." Mr. Lincoln then said, "No, he was going to work the machine as he found it."

The doctor then represented to him the excited state of Maryland, and entreated him not to march troops through the State. "But," said Mr. Lincoln, "I must have troops, and they must come thro' Maryland."

Dr. Fuller says he "regards Mr. Lincoln as a man who has no appreciation of the dignity and responsibility of his position, and who has *no proper sense of patriotism, religion or humanity.*"

Some one remarked in the presence of the doctor, that the Southern papers called Mr. Lincoln "the Illinois Baboon." His reply was, that "there was something of the baboon about him, but a good deal more of the *tiger.*"

For the substantial accuracy of the above accounts of Dr. Fuller's interview with Mr. Chase, and also Mr. Lincoln, I pledge my personal honor. "Nothing extenuated, nor ought set down in malice," it is given as it came from the lips of this eminent divine.

O that it were permitted us to exercise David's choice, and fall into the hands of God rather than man.

that God-defended people. Tell and his valorous mountaineers, Jefferson Davis and his few hundred men at Buena Vista; Washington and his irregular, ill clad, ill fed and ill paid and very limited army throughout the Revolutionary war; and our own Spartan band of Carolina troops in Mexico, at King's Mountain, at Cowpens.

These all shew that God can work by few as well as many, and make one chase a thousand and two put ten thousand to flight, and make them conquerors and more than conquerors.

O for the Swords of former time,
 O for the men that bore them,
 When, armed for right, they stood sublime,
 And tyrants crouched before them.

But we need not wish. They have come forth at the bugle's sound, from every hamlet on our mountain tops, on every hill-side, in every valley, upon every prairie, from every river side, from every town and city, from every workshop and warehouse, and the pastor, the elder, the lawyer, the merchant, the printer, the publisher, have vied with one another in their eager haste to be foremost in the fight. Thousands of brave women—as we ourselves have frequently heard—have for the first time in their lives wished that they were men. And

While home-felt pleasure prompts the patriot sigh,
 That makes them wish to live, and dare to die;
 They rejoice in the assurance that
 In mothers' hearts the patriot soul may glow,
 And nurture men, and give the inspiring blow.

Will it arm you and give you "stomach for the fight" to see the patriarch, Dr. Spring, at the head of one hundred thousand men mad with unreserved rage, and give them his benediction and invoke for them powerful help of heaven, in a wild fanatical crusade against the South; to hear the Editor of the New York Observer and his co-religionists tell the twenty millions of the North that the quicker and the more overwhelmingly destructive was their avalanche upon the South the more merciful it would be; to hear reverend Beecher read to his Sabbath parade of his rifle regiment of man worshipers, amid the most uproarious acclamation and rejoicing, a telegraph informing them that forts Moultrie and the other batteries had been silenced after much slaughter, and that the fleet had re-enforced Fort Sumter, and was then in command of the harbor; or to hear Rev. Professor Hitchcock, in sacrilegious violation of the shrined sanctity of Evangelical charity and union, utter a fanatical appeal to infuriated passion for war—war—war—against the South—to war as sacred as ever called a martyr to the Stake or a saint to his knees;" a war "found by instinct, by inspiration of God to be such a holy war that a mother could

send her Son to it and weep over his absence with delight, and a maiden send her lover—a war of which every true and loving minister could say strike—but strike in such a manner that children’s children many generations after, shall never be called on to strike again. This could be done and it would be done.” Hear again this follower of the meek and lowly Jesus, recently promoted as an aid to the Prince of Darkness, telling the Maine regiment, “You have bayonets that think. Make thorough work of this, first with the bayonet and then with the hemp until this business is ended. Clear out, clear out these serpents so that they shall never hiss again on this continent in our ears, and our children’s ears to the end of time. . . . Let them take the choice between subjugation and annihilation, just which they please.”

If, my brethren, you are not sufficiently infuriated by this Satanic herald of annihilation or subjugation, let us hear the veteran champion of the cross and once of brotherly kindness and charity, as he stamps upon the platform of a Bible Society (not The American), roaring in madness and foaming with impotent and dastardly rage, he calls for a Confederate flag, tears it into shreds, tramples it under his feet and wishes that in its place were the severed necks of every Secessionist in the land, “he would hang them as quick as he would a mad dog.”

Or shall we join “the large assemblage of ladies and gentlemen assembled to see off to the wars the notorious Billy Wilson—now in due accordance with the character of his government and associates Col. Wm. Wilson—of whom his well-informed spiritual friend and confessor, the Rev. Dr. Tyng, of the Episcopal Church, and rector of the most fashionable and wealthy church in New York, in the aforesaid speech thus speaks: “I will not except—from this praise of an incomparable army—the *rare birds of Billy Wilson’s* regiment. He might venture to say of them that perhaps their salvation might lie in the very consecration they have made of themselves to their country.” The low mercenary enlistment of this infamous fellow with the pay and promotion of a colonel of the United States army, with his chain-gang convicts and outcast vagabonds, thieves and cut-throats, having been sanctified by this high-priest of Baal, and their oath of blood-thirsty and unparalleled fiendish ferocity into piety, and their savage death into martyrdom—are to be consecrated to their holy mission by all the chivalry of religious fanaticism. Mrs. Higby, the wife of the Rev. Dr. Higby, associate rector of Trinity church, New York, in the name and behalf of the ladies of that cathedral metropolitan church presented to every man in the regiment, severally, a pipe and parcel of tobacco which in a little

speech he charged the men to "smoke inside the captured batteries of the rebels." In infamous mockery of ancient chivalry, when at the hands of woman an oath was taken to defend with life the virtuous character of her sex, this gang of miscreants "many of whom were carried on board their steamer on trucks and drays in a state of insensibility; several of whom stripped themselves stark naked on the deck of the steamer, and the colonel himself having fallen down and broke his nose; these men who had been recently exhorted by Greeley, the high-priest of Lincolnism,* to go and wherever they could "to ravage, ravish and destroy," are now again commissioned in the name of the Holy Trinity, by the hands of a rector's wife, and in the name of her associated christian ladies, to go forth into the South to pillage, pollute and destroy the homes and person of every wife, mother and maiden in this Southern land.

Or shall I, Brethren, ask you to look upon that bleeding corpse of a noble-hearted husband and father, brutally murdered and mangled in his own house and in the presence of his distracted wife and children; or upon that respectable citizen of Washington assassinated by ruffians who called him from the bosom of his family and were justified in their cold-blooded murder; or to Mr. Davis, an unarmed citizen of Baltimore, deliberately shot dead; or to Mr. Latimer, of Hampton, hung as a felon for defending his life and store against the insolent and unprovoked sabre stroke of a Vandal officer; or to a Confederate officer, compelled as a prisoner of war, to walk stark naked into the camp of the lynx-eyed commander of fortress Monroe; or to old men, women and children in St. Louis, shot down in the public streets without warning or provocation; or to prisoners of war put into irons, walked in irons through the streets of New York and tried as pirates; or to hundreds of

*We will, therefore, stick to our text, and recommend the BROOKS, the BENNETTS, and others of the New York press, to give the Devil his due, and to recollect that they have enlisted under a master who knows what to do with mutineers. The only newspaper now in New York, or in the North, is the New York *Tribune*. All the money BENNETT has spent to make his *Herald* the *Times* of America, might as well, so far as that object is concerned, have been sunk in the Atlantic. All the libidinous entertainments from the days of HELEN JEWETT, with which for twenty-five years he has debauched society, until the moral stench of New York rises to Heaven like the foul clouds that drew down avenging fires upon Sodom, all these have failed to secure him the coveted reward of his prostitution. The Devil has swindled him even worse than he has swindled the public. The *Herald* is not the original, vigorous, dominant journal of New York. That journal is the *Tribune*. That press is the incarnation of Puritan ideas, habits, philosophy, fanaticism, sensuality, selfishness and cruelty, whilst the *Herald* is but a miserable imitation. Even Brigadier-General WEBB is more respectable in the eyes of the South now than JAMES GORDON BENNETT.—WEBB is only a fool. Let GREELEY attend at once to BENNETT, and stop the grimaces he is making at himself and his Lieutenant.

homes already defiled and desolated, crops ruthlessly burned, and the favour of God toward us avenged by blasting to the extent of their impotent rage his works and harvests.

Truly, then, brethren, if to fight

In august cause, and for our country's glory,
Is the best office of the best of men;
To shrink when motives such as ours urge on,
Were infamy beneath a coward's baseness.

My Brethren, we are invincible and must triumph. God is in the midst of us and with our armies. The Lord has arisen and scattered our enemies and been as a shield and buckler and breastplate of impenetrable steel to our soldiers, thus far, and considering the unparalleled unanimity and earnestness with which God's guidance and grace have been sought, and is still depended on, and the continued occurrence of deliverances and successes, and valorous exploits crowned with victories so nearly bloodless as to be out of the range of all ordinary experience, and only explicable on the supposition of God's interposition on our behalf, we may without presumption look for a fulfilment in part toward us of what is written in the prophet (Is. 62).

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy son marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

And give him no rest, till he establish, and till he makes Jerusalem a praise in the earth.

The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out of my name's sake, said, Let the LORD be glorified; but he shall appear to your joy, and they shall be ashamed, and the hand of the LORD

shall be known toward his servants, and *his* indignation toward his enemies.

God *is* our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

Though the waters thereof roar *and* be troubled, *though* the mountains shake with the welling thereof. Selah.

God *is* in the midst of her ; she shall not be moved : God shall help her, *and that* right early.

The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted.

The LORD of hosts *is* with us ; the God of Jacob *is* our refuge. Selah.

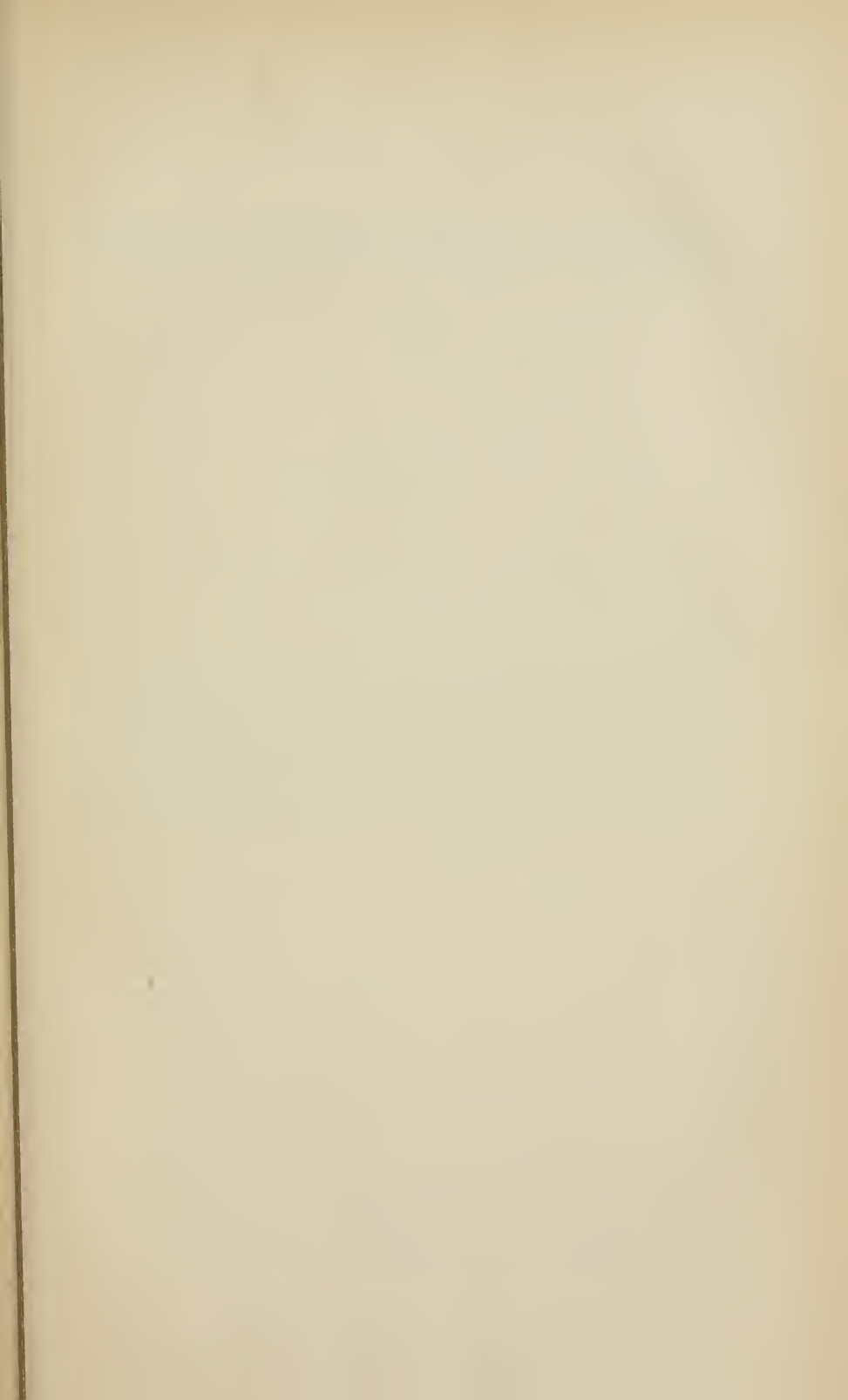
Come, behold the works of the LORD, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

Be still, and know that I *am* God : I will be exalted among the heathen, I will be exalted in the earth.

The LORD of hosts *is* with us ; the God of Jacob *is* our refuge. Selah.

Land where we learned to lisp a mother's name,
The first beloved in life, the last forgot!
Land of our frolic youth!
Land of our bridal eve!
Land of our children!—Vain your column's strength
Invaders!—Vain your battles' steel and fire!
Choose ye your coming doom—
A prison or a grave.



The Soldier's Prayer Book.

Lord, teach us how to pray as John taught his disciples.—Luke xi, 1.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints, according to *the will of* God.—Rom. viii, 26, 27.

CHARLESTON:

PUBLISHED BY THE SOUTH CAROLINA TRACT SOCIETY.

1863.

EVANS & COGSWELL, PRINTERS,
3 Broad Street, and 103 East Bay, Charleston, S. C.

DEDICATION.

This volume originated in the desire expressed by many soldiers to have forms of Prayer through which they might unite in social worship, and guide more perfectly their private devotions, and is now dedicated to GEORGE A. TRENHOLM, Esq., by whose approval and liberality it has been prepared and printed, and to A CAPTAIN IN THE ARMY, who has both encouraged its publication and will largely aid in its circulation.



CONTENTS.

I—SOCIAL PRAYERS—GENERAL.

1. For the Sabbath.
2. For any Occasion.
3. “ “
4. “ “
5. “ “

II—SOCIAL PRAYERS—SPECIAL.

1. In anticipation of Battle.
2. Prayer and Thanksgiving for Victory.
3. After a Repulse of Defeat.
4. For a Day of Thanksgiving.
5. For a Day of Humiliation, Fasting, and Prayer.
6. For the Revival of Religion.
7. For our Rulers.
8. For our Confederacy.
9. For Absent Families.
10. For Funeral Service.
11. Against our enemies and for Peace.
12. Thanksgiving for Peace.

III—PERSONAL AND PRIVATE PRAYERS.

1. For a Professor of Religion.
2. For a cold, careless Professor—a Backslider.
3. Of a Sinner, for mercy, repentance, and faith.
4. For a Sick or Wounded Soldier.
5. On Recovery from Sickness.

IV—SHORT PRAYERS.

1. For Morning.
2. For Evening.
3. On Going into Battle.
4. In Prospect of Battle.
5. On Sentinel and Picket Duty.
6. When Sick and Wounded.
7. For Divine Guidance.
8. A General Thanksgiving.
9. Thanksgiving.
10. General Prayer.
11. Collect.
12. Confession.
13. For Defence.
14. For Soldiers under Sentence of Death.
15. For Forgiveness.
16. For Direction.

17. On Deliverance from Enemies.
18. For those Exposed to Danger.
19. During our present National Troubles.
20. To be used in Ships of War.
21. Sailor's Prayer.
22. During a Storm.
23. Thanksgiving after a Storm.
24. For a Sick Person.
25. After Sudden Visitation.
26. For Close of any Service.
27. The Creed.
28. Gloria in Excelsis.
29. The Ten Commandments.

SELECTIONS OF SCRIPTURE.

1. For a Day of Thanksgiving.
2. For a Day of Humiliation.
3. For Victory.
4. For Repulse.
5. For Funerals.
6. For Peace.

SOCIAL PRAYERS.

GENERAL.

No. I.

For the Sabbath Day.

ALMIGHTY and most merciful God, Father, Son, and Holy Ghost, we thank thee for another Sabbath, which commemorates the finished works of creation and redemption. May we be enabled to rejoice and be glad in it, as the best of days, and the emblem and foretaste of that glorious rest which remains for the people of God. Though away from home, and far from the sanctuaries, may this Sabbath be made to each of our hearts a day of spiritual improvement, heavenly consolation, and near communion with thee, who art the Lord of the Sabbath. Separated from friends, and gathered together in this desert place, may we feel as did thy disciples when apart with thee in prayer. Be thou our Sanctuary. Make this solitary place a Bethel, none other than the house of God, and the very gate of Heaven. May our hearts be made to burn within us, and to exclaim, surely God is in this place, though we knew it not to bless us, and to do us good.

Draw our hearts to thee. Draw them away from the vanities and vexations of this world. Excite within us spiritual hunger and thirst. Feed our souls with the bread of Heaven, and give us that living water, of which, if any man drink, he will never thirst any more. O satisfy us with thy mercy, so shall we rejoice, and be glad, all the days of our lives. May we find rest in thee from all sin, sorrow, and sadness.

Give us, O Lord, rest from our enemies who have come up against us, and wrongfully persecute and oppress us. Let no rude alarms of raging foes disturb our peaceful rest this day. Restrain their wrath, and make it to praise thee. But if compelled to fight, gird us with strength for battle, and enable us to contend earnestly for the faith once delivered to our fathers. Go up with us. Be thou the captain of our hosts, our leader, and commander. Help us and fight for us. O thou who art a God of Battles, and a man of war, with whom it is nothing to help, whether with many or with few, them that have no power, send us not up against this great multitude unless thou go up with us, for how will it be known that we are thy people unless thou go up with us. O God, who art our fathers' God, we rest on thee; and in thy name as a just God, and the avenger of the oppressed, we will go up against them. Let us not be dismayed or terrified because our enemies are lively and strong. Put them in fear, O God. Make them flee before us. Ride thou upon the whirlwind, and direct the storm of battle. May we live to praise thy great and glorious name, who hast gotten for us the victory, and triumphed gloriously.

With thy law and testimony before us, we appeal for the righteousness of our cause to thee, the Lord God omnipotent, who reignest with power supreme over all kingdoms and governments. Unto thee, O Lord, who didst give to our fathers, and to us by inheritance, the Southern land, and didst bring among us the heathen to be our servants, for good to them, and to the world, and for glory to thine own great name, unto thee do we now fly for protection from cruel and unjust men, who seek to disinherit and destroy us. Arise, O Lord, in thine anger. Plead thou our cause, and awake for us to the judgment thou hast commanded. Judge us, O Lord, and plead our cause against an ungodly, merciless, and perfidious nation, and grant that, being delivered from all connection with them, and dependent on thee alone, we may become a united and happy people, whose God is the Lord.

And now, O our Saviour, who didst on this day ascend far above all heavens, there to reign highly exalted above every name, until thou hast put all thine enemies under thy feet, come and reign in our hearts and minds. Set up within us thy kingdom of righteousness, and peace, and joy in the Holy Ghost. Restore peace to our bleeding land. Revive thy people who are scattered abroad everywhere. Reunite congregations and households. Restore commerce and agriculture, and may the earth again yield her increase, and the abundance of the sea bring prosperity. May our colleges again become the seminaries of learning, the fountains of wisdom, and the nurseries of pious and patriotic citizens, and of faithful and zealous ministers of the everlasting gospel; and may order, harmony, and peace be effectually and permanently restored, and truth and justice, religion and piety, universally prevail.

Hear us, O Christ, in these our prayers, which we offer unto God in thy name, and help us by the Holy Ghost, the Comforter, to call upon God, the Father, Son, and Holy Ghost, as thou hast taught, saying: Our Father, who art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory for ever. Amen.

The grace of our Lord Jesus Christ, and the love of God our heavenly Father, and the fellowship of the Holy Ghost be with us all, now, henceforth, and for evermore. Amen.

No. II.

ALMIGHTY, everlasting, and ever blessed God, who for thine own glory made us of dust and breathed into our nostrils the breath of life, and didst illumine our minds with the inspiration of understanding, that we might serve thee always; permit us now to worship thee. We confess that we are sinners, and break thy laws every day in thought, word, and action. We confess that because of these sins we deserve to be cast into hell, and to endure thine anger for ever. We confess that we are dead in sin, and cannot save ourselves from thy righteous condemnation and everlasting death, since no sorrow for sin can satisfy thy justice, and even our best works are so mixed with sin as to demand punishment. We thank thee, therefore, O most merciful God, that thou hast devised a way to save sinners, through Jesus, thine only begotten Son, the Saviour of mankind. We bless thee that Christ became a man, kept thy law, and died on the cross for us; that he rose again from the dead, and ever liveth at thy right hand, to plead for us in heaven; to give repentance and remission of sins; and to send the Holy Ghost, the Comforter, to convince, convert, and regenerate our hearts, and to help our infirmities by teaching us how to pray, to believe, and to repent, and by working in us to will and to do according to thy good pleasure. We bless thee that, when we could not obey thy law on account of sin, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. We bless thee that salvation is thy GIFT, freely offered to all men; and that thy Holy Spirit, as a Spirit of wisdom, and of power, is bestowed upon all who ask it in sincerity.

Grant, O God, we beseech thee, that Holy Spirit unto us now, who are in circumstances of peculiar danger and temptation, to enable us to seek and to obtain the salvation of our souls; to accept thine offered mercy and thy gracious promises; to believe in Jesus Christ as set before us in thy glorious gospel; to come unto Him and find rest; so that we may take up our cross and follow Him, and never be ashamed to confess him before men, but may rather glory in his cross, and find his burden light, and his ways pleasantness and peace. Enable us to be frequent in prayer, and to offer up continually unto God the wishes of our hearts, casting all our cares and

burdens upon thee, and ever looking unto Jesus, the author and finisher of our faith, for grace and mercy to help us according to our need.

Give us saving faith, inspiring hope, courageous confidence, and that love of Christ which will cast out all fear. Give us that true repentance which will make us forsake sin and dread to offend thee, our most merciful Father; or to dishonor Christ, our most blessed Lord and Saviour; or to grieve the Holy Spirit, our guide and guardian. Bestow upon us while living grace to prepare for dying, and for that judgment which is after death, that so, dying daily unto the world, our hearts may live in heaven, and rejoice in hope of the glory of God. Preserve us from the fear of man and from the power of our enemies. Prevent, if it be possible, the fierce conflict of battle, by making this war to cease, and causing even our enemies to be at peace with us. But if called ever to hazard our lives in bloody strife, teach our fingers to fight and our hands to war. Enable us to put on a manly courage. Imbue our minds with pure and lofty patriotism. Clothe us in the whole armor of God. Animate us with a holy boldness and self-sacrificing devotion, that we may contend earnestly and successfully for our wives, our mothers, and our sisters; for our homes and our sanctuaries; and for the blood-bought inheritance of civil and religious liberty bequeathed to us by our fathers. And grant that, if thou so ordainest, we may willingly die; whether we live or die, may we be the Lord's, so that to us to live may be Christ, and to die gain—even an entrance among the righteous who die to live; whose departing spirits are with Christ in paradise; and whose bodies shall come forth from the grave and ascend, with Christ, into heaven, to reign with him in glory through a blessed immortality.

And now, O God, our heavenly Father! as we deserve nothing of ourselves, we beseech thee to answer these our prayers for Christ's sake. Amen.

Our Father, who art in heaven, etc.*

The grace of our Lord Jesus Christ, etc.*

No. III.

O GOD, who art a Spirit infinite, eternal, and unchangeable in thy being, wisdom, power, holiness, justice, goodness, and truth; we worship and adore thee. Thou art everywhere present. Thou art able to do whatsoever thou pleasest, and thou knowest all things. Our hearts are naked and open before thee, with all their sins and sorrows. Blessed be thy name, that while enthroned in majesty thou delightest in mercy; and that while thy glory is proclaimed by the heavens, and the earth, and all things thou hast made, thy tender mercies are over all thine other works.

We now approach thee as a God who is love; as the Lord God merciful and gracious; as the God and Father of our Lord and Saviour Jesus Christ; as in Christ reconciling sinners unto thyself; forgiving iniquity and blotting out transgression, and not willing that any should perish, but that all should come unto thee and find grace and mercy to help them. Enable us to draw nigh in faith, and with a holy boldness through Jesus Christ, who is the way, the truth, and the life; the Lamb of God, who taketh away the sins of the world, and who ever liveth, as our advocate with the Father, to make intercession for us.

O God, we are sinners before thee. We are guilty in thy sight. We are helpless and hopeless. We are without strength to save ourselves, and we are without excuse. We plead no merits of our own, for we have nothing of our own but our unbelief, ungodliness, and ingratitude toward Thee, in whom we live and move, and have our being. O God, wert thou to enter into judgment with us we could not stand in thy sight. But, O our justly

*Repeat as found in No. I.

offended Father, to whom can we go but unto thee? Thou alone canst save us, and pardon our sins, and justify us freely for Christ's sake. Our reliance is on thy mercy. Our confidence is in the Lord our Righteousness. Our hope is in thy word of invitation, promise, and forgiving love. Thou hast said, ask and ye shall receive, seek and ye shall find, knock and the door shall be opened. O Lord, behold us here asking, seeking, and knocking at the door of thy grace. May we now receive thy blessing, and find mercy, and feel as children at home in our Father's house, and in the enjoyment of thy pitiful compassion and loving kindness. Thou, O our Saviour, hast said, Come unto me all ye that are weary and heavy laden, and I will give you rest. Lord! through whom can we approach unto a holy and just God but by thee, for there is no other name under heaven by which we can be saved but thine only. O Lord, our God! thou Saviour of the lost! thou Redeemer and friend of sinners, we now come to thee as a Prince and Saviour to give us repentance and remission of sins; to bestow upon us thy peace; to shed abroad in our hearts thy love; to impart to us the blessings of the gospel and the consolations of the Holy Ghost, that we may be filled with peace and joy in believing.

Come, O Saviour, near to us. Draw us nearer and nearer to thee. May we feel that thou art with us of a truth. May this camp be made to us a Bethel, none other than the house of God and the gate of heaven. Away from home, may we feel at home with thee who art the dwelling place of thy children. Separated from the loved and yearned for friends of earth, may we hold communion with them around the mercy seat. Alone solitary, and often sad, may we feel that we are, nevertheless, not alone, because thou, the beloved of our souls, art with us. Exposed to dangers, and to many hardships, and trials, and temptations, may we be supported by thy presence, sustained by thy power, and strengthened by thy might, so that we may feel—even in the state in which we now are—contented, cheerful, and happy. May our mutual intercourse be sweetened and sanctified, and may we enjoy much of the communion of saints, and the love of God, and the fellowship of the Holy Spirit in our seasons of private and social worship.

Preserve health where it is enjoyed. Restore it where it is enfeebled. Renew the vigor of those that have been wounded, so that they may run and not be weary, and walk and not faint. Comfort all who are sick and sorrowful. Bless our absent families and friends. Revive pure and undefiled religion in our churches, and pour out thy Spirit in a Pentacostal shower upon all our camps, until the voice of rejoicing and salvation shall be heard throughout our Southern land. Enable her soon to accomplish this warfare by the defeat of her enemies and the triumphant establishment of her independence, liberty, and peace. Remove from us, O Lord, this war which is thy sword. Put up thy sword into thy scabbard and ordain peace for us, for thou art the God of peace, who hast proclaimed peace on earth and good will to men. Grant these requests, thou Prince of peace, and to thee, with the Father, and the Holy Ghost, we will render all praise, thanksgiving, and glory, now, henceforth, and for ever. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. IV.

O GOD, who art the inspirer and hearer of prayer, teach us now to pray in an acceptable time in which we may be heard, and with the effectual, fervent prayer of the righteous, which availeth much. As thou hast given us an opportunity with one accord to make our common supplication unto thee, so give us hearts to pray. May the Holy Spirit help our infirmities, for we know not how to pray, nor what we should pray for as we ought. O holy and blessed Comforter! make intercession for us, with groanings

that cannot be uttered. And, seeing we have not a High Priest who cannot be touched with a feeling of our infirmities, but one who was in all respects tempted like as we are, yet without sin, enable us to come with boldness unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. And oh, do thou, who in the days of thy flesh didst offer up prayers and supplications with strong crying and tears unto Him that was able to save from death, hear now our prayer. Intercede for us, and become thyself the author of eternal salvation unto each of our souls.

We are now in the flesh. We groan under the bondage of its corruption, the lusts of the eyes, the lusts of the flesh, and the pride of life. The law in our members wars against the law of our God, so that when we would do good, evil is present with us. Give us, O Saviour, power to mortify our bodies, and keep them under, and to crucify the flesh with its affections and lusts, that we may enjoy the liberty of the children of God, and present unto thee body, soul, and spirit, as a living sacrifice which is our only reasonable service.

We, Lord, are now, even as thou also once wert, in the wilderness, tempted of the Devil, compassed about with manifold trials, exposed to innumerable dangers, and encircled by malignant enemies, who wrongfully come up against us and seek to destroy us. O holy and sympathizing Saviour, permit us to lean upon thee as our Beloved. Keep us by thy power. Open up for us in this dreary desert a fountain of living water and wells of salvation, and lead us, as pilgrims and strangers, in the right way to that inheritance which is incorruptible and undefiled, and cannot fade away. Be thou our guide and guardian. Keep us near thy side. Uphold us by thy powerful hand. Strengthen us in our weakness. Comfort us in all our tribulations. Defend and deliver us. Subdue our enemies under us. Give us valor and victory. Cause this war to cease. Make our enemies to be at peace with us. Compel their wrath to praise thee, and the remainder thereof restrain. Perform toward us the mercy shown to our fathers, and remember thy holy covenant with them, that we, being saved from our enemies, and from the hand of all that hate us, may serve thee, without fear, in holiness and righteousness before thee, all the days of our life.

Let no trial come upon us but what thou, O our compassionate Saviour, wilt enable us to bear. Send forth ministering spirits to minister to our necessities, to succor us, and to encamp around about us and deliver us. Preserve the lives and health of our officers and soldiers. Give to our officers wisdom, skill, and power, that they may lead us in a plain and safe path because of our enemies. Put thy Spirit within them, and grant them thy salvation. Make them counsellors as well as commanders, that they may combine wisdom and sympathy with authority and strict discipline, and may thus secure the devotion as well as the obedience of their troops. Imbue the heart of every soldier with the spirit of implicit and cheerful obedience. May they endure all their hardships, and discharge every duty, as imposed by God; and do thou, O merciful Father, give them patience and resignation to thy will, and a single eye to thy glory, and to the honor and happiness of their country. Grant them a speedy release from the toils and trials of soldier life. Restore them soon to their homes, and may they live long to enjoy the abundant blessings of peace and prosperity. Comfort all among them that mourn. Awaken, convince, and convert the impenitent. Guide the weary, seeking sinner to the Saviour, and grant him peace and joy in believing. Increase the faith and piety of thy true disciples. Heal and restore the backsliding, and love us all freely. Prepare us while living for dying, and when dying for death, so that dying may be a going home, a welcome discharge, and a joyful entrance into thine everlasting kingdom.

Hear and answer these petitions, O God, for the sake of Jesus Christ, our blessed Saviour and Redeemer, to whom, with the Father and the eternal Spirit, be everlasting praises. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. V.

ALMIGHTY God, fountain of life and immortality, source of every blessing, the gracious Redeemer of our souls, we praise and magnify thy glorious name for the gift of thy only Son, for the inspiration of the Holy Comforter, and for the blessed hope of everlasting life. We thank thee, adorable Redeemer, that thou didst so love the world as to pour out thy precious blood for sinful man, and that this day thy gracious intercession prolongs our life and secures the innumerable blessings we continually receive. Would it please thee to pardon the sins we have committed against thee, for we have violated thy law; we have grieved thy Spirit; we have followed the desires of an evil heart; we have yielded to temptations and lust, and pride and anger; we have sinned against thee with our lips and in our hearts through all our life. O most merciful Saviour, forgive our transgressions. Bring us not into judgment. Banish us not from thy presence, but in thy infinite compassion renew and sanctify our hearts. Wash us in thy blood. Anoint us with thy Spirit. Unfold thy character and law to our minds. Teach us to do thy holy will. And so subdue and destroy all worldly passions and evil habits that we may adoringly love thee and possess the mind that was in Christ Jesus our Lord. O Spirit of all grace and comfort, quicken our conscience, grant to us the evidence and witness of acceptance, and create within us the holy purpose of consecrating ourselves unreservedly to the glory of God, and so guide us that we may live a useful and happy life in Christ Jesus our Saviour.

Almighty God, we commit us to thy care. Guard us in danger. Preserve us from disease, and in the day of battle cover our heads. Deliver us, we beseech thee, from ambitious, and revengeful, and blood-thirsty passions, and animate us with a holy love of country and respect for our officers, and give to us that unity of purpose and power, and so display thy providence that our enemies may be smitten, and the lustre of a great victory gather around the brow of the Son of God. Save our country and our rulers, keep our people in union of spirit and dependence on Thee, and make thy law the great pillar of government.

O Father of mercy, bless our homes, fold to thy guardian bosom those whom we have left, and console and preserve them with thy most tender care, should any of us be called to die. Deliver us from the temptations and depravity of the camp, and grant that in thy good providence we may return to our homes to love thee with a perfect heart, and to serve thee with a willing mind. In every moment of darkness and fear, of weakness and want, in camp or in hospital, on the march or in battle, come thou near, O Son of God; be thou our shield, and song, and the great Rock of our defence.

O Father of mercy, our life, our souls, our immortality are in thy hands. Increase within us a lively faith in thy mercy through Christ Jesus, and in thy all-protecting providence, that whatever our condition may be, in sickness or in health, in life or in death, we may find acceptance through his precious blood, and enjoy the blessed hope of everlasting life.

O Lord, we would cheerfully submit to our duties, dangers, and difficulties, with an humble reliance on thy fatherly care. Strengthen our purpose, and confirm us in a determined resistance to every sin, and assist us in the regular and faithful discharge of every religious and civil duty. Hear us, we beseech thee, O merciful Father, and accept us in Jesus Christ who died for us; and to thee, the God of all grace, we will ascribe praise and

glory for ever and ever, through the infinite love of Christ Jesus our Lord.
Amen.

Our Father, who art in heaven, etc.
The grace of our Lord Jesus Christ, etc.

SPECIAL.

No. I.

A Prayer in Anticipation of Battle.

O GOD, Father, Son, and Holy Ghost, thou hast said, Call upon me in the day of trouble, and I will hear thee and deliver thee. We, therefore, now approach thee in our time of danger. The enemy is near and round about us, and we may soon be called upon to hazard our lives in the field of battle; and some of us be wounded or suddenly cut down in the midst of our days. O God, who hast called thyself a man of war, be not far from us. Thou didst fight for Israel; and our fathers have told us what wonders thou didst perform in their days; how thou didst dash in pieces their enemies, and subdue them under them; and how in the greatness of thine excellency thou didst overthrow those that rose up against them. We, therefore, look to thee who didst deliver them from death, and beseech thee to go with our army; to become our Leader and Commander; and to teach our hands to war, and our fingers to fight, that we may wax valiant, and fight manfully, and be made mighty through Thee, to drive back and to destroy our enemies.

We thank and praise Thy glorious Name, that thou hast afflicted us less than our iniquities deserved. Remember not against us our innumerable offences. Let thy tender mercies save us from their guilt, and wash us from their pollution in the fountain opened for sin and uncleanness. O Lord, be gracious unto us for Christ's sake, that being justified by faith in him we may have peace with God, and with our own consciences. Impart to us a sweet hope that thou art our reconciled God and Father; that the spirit of love may cast out all fear. Harken unto our voice, O Lord, while we now cry unto thee. Have mercy upon us, and hear us. Be thou, O Lord, the strength of each heart, our light, and our salvation; and then, though an host should come up against us, yet shall we not be afraid of them who, when they have killed the body, have nothing more that they can do.

But, while thus confessing our sins, and imploring mercy for Christ's sake, we plead before thee the righteousness of our cause. We contend for liberty of conscience, liberty of worship, and liberty of life. We stand in defence of home, and happiness, and the heritage thou hast given us, and which our fathers bought for us with their own blood. Arise, O thou to whom belongeth vengeance, and plead our cause against an unjust and ungodly nation, who have wrongfully come up against us to destroy us.

O most powerful and glorious Lord God, who sittest in the throne judging right: we beseech thee to take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us, and avenge us speedily for the oppression of the poor; for the sighing of the needy; for the miseries of the widow and the orphan; for thy sanctuaries defiled; for thy Name blasphemed; for thy laws despised and made subject to a higher law; for virtuous chastity dishonored, and innocent blood shed without cause; for thousands of thine own dear children—the friends of Jesus, and the nursing fathers of thy Church—ruthlessly slaughtered; for these things, O God, who wilt not hold their perpetrators guiltless, arise and be known by the judgments thou shalt execute upon them. And may it be made evident to us, and to our enemies, that this battle is the Lord's, that the Lord God of hosts is on our side, and fighteth for us, and that thou art our Saviour and mighty deliverer.

We have no might, O Lord, against this great company who come up against us, neither know we what to do, but our eyes are upon thee. Lord, it is nothing with thee to help with many, or with them that have no power, for the battle is not to the strong, neither is it by might nor by power. With thee, O Lord, is wisdom and strength. Thou hast power to exalt, and to cast down. Thine, O Lord, is the greatness and the victory. O Lord our God, go with us, and lead us up against our enemies, and save us. Inspire our generals with wisdom, and power, and strategy, and skill, and cover their heads in the hour of battle, and let no weapon aimed against them prosper. Imbue the minds of all our officers and soldiers with confidence in thee, and in each other; with calmness, coolness, valor, and heroic devotion; and crown our contest with victory.

And now, O God our Saviour, into thy hands we commit each other, not knowing what shall befall us; but being joyfully assured that with thee are the issues of life and death; that thou hast the keys of death and the grave; and that as thou appointest for each one of us the time, and place, and manner of our death, thou art able to keep all that we now cast upon thy merciful providence, so that if we live we may live unto the Lord, and if we die we may die unto the Lord; that whether living or dying we may be the Lord's.

Our Father, who art in heaven, etc.

The grace of our Lord and Saviour, etc.

No. II.

A Prayer and Thanksgiving for Victory.

ALMIGHTY, everlasting, and ever blessed God, who is a God, like unto thee, glorious in holiness, fearful in praises, a God who doest wonders? Thou rulest the raging of the sea and the tumult of the people; when the waves thereof arise thou stillest them. Thou hast discomfited and driven back for us the gathered hosts of our enemies. Thou hast scattered them with thy strong arm. The stout hearted are broken in pieces as a potter's vessel. At thy rebuke, O God, they fled, and the chief captains and the mighty men of valor have slept their last sleep. This is the Lord's doing, and it is marvellous in our eyes. We would now stand still, and see the salvation of God. With wonder, gratitude, and praise we exclaim, what hath God wrought! Not unto us, O God, not unto us, but unto thy great name, be all the glory. Thine own right hand and thy holy arm have gotten us this victory.

We bless thee, O God, for our able generals, gallant officers, and heroic soldiers. But it has not been by the skill of our generals, nor by the intrepidity of our officers, nor by the multitude of our mighty men of valor we have been saved. If it had not been that thou, O Lord, wast on our side to fight for us, and to break the bow, the shield, the sword, and the battle, we may now well say that when the hosts of our enemies rose up against us and compassed us about like bees, then had they swallowed us up quick, when their wrath against us was kindled; then the waters had overwhelmed us, the stream had gone over our souls. Blessed be the Lord, who has not given us as a prey unto their teeth. Our soul is escaped as a bird out of the snare of the fowler. The snare is broken, and we are escaped. Our help was in thy name, O Lord, who made heaven and earth. Praise waiteth for thee, O God, in Zion. We would think of thy loving kindness in the midst of thy temple. Safety cometh from thee, O Lord. Thou wast our shield and buckler. Thou, O Lord, didst preserve us from fear, so that we were not terrified because of them. Thou didst turn the perilous edge of battle, riding upon its whirlwind, and directing its storm. Thou hast broken forth upon our enemies as a breach of waters. Thou hast avenged us, and brought the people under us. May all thy people know that this battle was the Lord's, who has given it into our hands, for thou, O God, hast

power to help and to cast down. Blessed be the Lord, who has had mercy upon us, and saved us, not by sword, nor by battle, nor by horses, nor by horsemen; but by the Lord, our God, who has done marvellous things. Thine, O Lord, be the greatness and the power, and the glory, and the victory, and the majesty. We thank thee, and praise thy glorious Name.

But oh, our good and gracious God, thou hast also called us to a deep humiliation and sorrow, by turning our victory into mourning for the many brave and good men through whose heroic deaths Thou hast given it to us. We would thank thee for all in them that was lofty and honorable in character and conduct; for that self-sacrificing devotion which made them fearless of danger, faithful unto death, and willing, by their deaths, to secure the independence and glory of their country. We thank thee for the noble example of their lives, and their illustrious testimony to the righteousness of our cause, which they have sealed with their blood. May their names be held in everlasting remembrance by a grateful country, and grace with honor their remotest posterity. Sustain the hearts of their bereaved widows and orphans, and provide for, protect, and bless them through life, and in death.

Let thy merciful compassions, O Lord God, be extended to our wounded comrades. Sustain them in the endurance of their agonizing pains of body and affliction of soul. Inspire them with patient resignation to thy holy will, and impart to them the consolations of thy gracious presence. May they rejoice in being counted worthy to suffer in a cause so sacred and lofty. May their spared lives lead them to repentance and reconciliation with thee, through Jesus Christ our Lord; and may they yet live to do battle for their endangered country, and to enjoy the rewards of a peaceful and prosperous future, and the blissful hope of everlasting life.

Take under thy most tender and compassionate care those whose wounds are mortal, and whom thou hast appointed to die. Disarm death of its sting, and the grave of its victory. In the midst of their torturing pain, and sinking spirits, and dying strife, may Thy consolations delight their souls. Visit them with thy salvation. Oh, holy Saviour, give them thy peace. Send them thy blessed Comforter. Make thy grace sufficient for them. Lift their hearts to thee, and to heavenly joys. Deliver them from all fears and doubts. Sustain and cheer them when entering into the dark valley of the shadow of death. Give them victory beyond the grave, and a crown of glory that fadeth not away.

And now unto God's gracious mercy and protection we commit ourselves. The Lord bless us, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace both now and for evermore. Amen. To thee, therefore, our dear Father, our Creator, Protector, Governor, and Defender, and to thy beloved Son Jesus Christ, our only Prince, Redeemer, Justifier, and Intercessor, and to thy Holy Spirit, our Sanctifier, Instructor, and Comforter, be all dominion, power, and glory, for ever and ever. Amen.

Our Father who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. III.

Prayer and Confession After a Repulse or Defeat.

ALMIGHTY and most merciful God, our Heavenly Father, the protector of all who put their trust in thee, and the refuge of all who fly unto thee, and a very present help in time of need to all who call upon thee, thou seest us prostrate in thy presence to do homage to thy supreme majesty; to confess our sins to thee, and to cast upon thee our burden of grief. Did we follow the present emotions of our own hearts, we would not presume to approach thee, but would fly from thy presence. But, O Lord, though our sins and miseries oppress us, thy mercies lift us up. We lay hold of

thy sweet and soothing promises, which are all yea and amen in Christ Jesus, and secured to us by thy immutable covenant and unchangeable perfections. Thou art a God merciful and gracious, slow to anger, and abundant in goodness; forgiving sin and imputing not iniquity, compassionately receiving thy backsliding children who return unto thee with penitent and contrite hearts, and exercising toward them yearning sympathy, even when thou chastenest them for their good. Encouraged by such merciful assurances, our trembling hearts, full of fears and cast down and disquieted within us, are inspired with ardent hopes that thou wilt grant us the present aid of thy powerful providence and illimitable grace.

We have *always*, O Lord, need of thy comforting, sustaining, and directing presence; but now we are in circumstances of such deep calamity and distress that thou alone canst direct and defend us. Thou hast put us to shame before our enemies. Thou hast deeply humbled our pride, and disappointed our hopes, and mortified our ambition. Thou hast not gone up with our armies. We thought, O Lord, thou were with us at other times, and knew not that the Lord had departed from us. But thou hast discomfited us before the enemy, and turned us back, and smitten us. We acknowledge, O Lord, thy holy, wise, and powerful providence in our calamity. *Thou* hast brought this evil upon us, and it is by thee we have been stricken and afflicted. For all things come alike from thee, and thou hast taught us that no affliction springeth from the dust, neither cometh by chance, and that there can be no evil in a city which thou hast not done.

Thou, O Lord, hast brought this evil upon us because we have sinned against thee and provoked thee to enter into judgment with us. Father, we have sinned against heaven and in thy sight. Our own hearts condemn us, and thou, O Lord, art greater than our hearts, and knowest all things. Our daily lives, and words, and actions testify against us and condemn us. We have sinned with our lips, and our tongues have uttered ungodly speeches against thee. Out of our hearts have proceeded evil thoughts, fornication, adultery, and impurity. We are selfish, sensual, and unholy. Pride has compassed us about as with a chain. We have uttered great swelling words of vanity, saying, who is the Lord that he should reign over us. We have lived as if we were our own, and not as those who have been created, and redeemed by thee. We have forsaken and forgotten thee, and lived without God and without hope in the world. We have set at naught thy word and commandments, neglected thy great salvation, left unread thy holy book, dishonored thy holy Sabbaths, profaned thy divine and awful name, trifled with the salvation of our souls, refused to hear, to obey, and to believe upon thy Son, our blessed Lord and Saviour, and have withheld from him our hearts, and the open confession of our mouths, and the living sacrifice of obedient lives. We have grieved the Holy Spirit of promise, and resisted all his gracious influences working in us to will and do of thy good pleasure. We have trusted in our own wisdom, and might, and bravery, and boasted of our skill and superiority, and glorified in our leaders and armies, and have said that by our own hands we have gotten us our victories. We have forgotten, O God, thy manifold mercies in the preservation of our lives, the healing of our diseases, the deliverances of our armies, and defeats of our enemies, in the supply of our daily wants, and the protection thrown around our generals, officers, and soldiers amid the diseases of the camp and the dangers of battle. We have murmured and complained against thee on account of our trials, and forgotten all thy benefits with which thou hast daily enriched us. We have restrained prayer before God, and have not called upon thee in sincerity and truth, but have mocked thee with *words* of prayer, while our hearts were far from thee. For these, and innumerable other sins with which we and our people have sinned against thee,

O God, thou hast righteously entered into judgment with us, and mightest justly cast us off for ever and give us up as a prey to our enemies.

But, O merciful God and Saviour, though we have thus grievously provoked thee to anger and moved thee to jealousy, be not very wroth with us, and retain not thine anger against us. Pardon our iniquities, for thy Name's sake, for they are great. Reconcile us unto thyself through Christ our Saviour, that we may have peace with thee. Forsake not thy sanctuaries, and forget not thy covenant. Give not our glory to our enemies, even the inheritance which thy right hand purchased, which thou didst give to our fathers after driving out the heathen before them, and in which thou didst make them to dwell safely, so that they feared not. Return, therefore, O Lord, and let it repent thee concerning thy servants. O remember not against us former iniquities, but let thy tender mercies speedily restore us, for we are brought very low. Help us, O Lord, for the glory of thy name, and turn us, O God of our salvation, and cause thine anger toward us to cease. Forgive the iniquities of our people, and cover all their sins. Revive us again, that thy people may rejoice.

God of our fathers, and God of battles, hear these warriors who now call upon thee. Answer us from thy secret place of thunder. Keep not silence, O God. Hold not thy peace. Our enemies with one consent, have taken crafty counsel against thy people and are confederate against them, saying, come, let us cut them off from being a nation, that the name of the Confederate States may be no more in remembrance. O God, in whom, though thou slayest us, we will still trust, thou standest in the congregation of the mighty and judgest among them who think they are gods. Arise, O God, and judge them, that they may know that Thou whose name alone is Jehovah art the most high over all the earth. Be thou known among them and in our sight, by revenging the blood of thy servants which they have shed like water. Pour out upon them thy wrath, for they have devoured our substance, and laid waste our dwelling places, and burned thy churches, and ravaged our cities, and outraged our women, and blasphemously set at naught all laws, human and divine. O thou Supreme Judge and Ruler of the earth, let those crimes, and the cries of mothers, wives, and daughters, and of helpless widows and orphans come up before thee, and do thou avenge us speedily. Defend the poor and fatherless. Do justice to the afflicted and needy. Let the sighing of the prisoner come before thee. According to the greatness of thy power and mercy preserve thou those that are appointed to die. Render unto our enemies sevenfold into their own bosom. Persecute them with thy tempest, and make them afraid with thy storm, and may the angel of death destroy them. Fill their faces with shame, that they may seek thy name, O Lord, and repent and be saved, lest they be confounded and troubled for ever, and perish with all thine enemies, O Lord.

Quicken Thou us, so will not we go back from thee, and we will call upon thy name. Turn us again, O Lord of hosts, and cause thy face to shine upon us, and give us strength for battle and confidence, because of thy presence with us, and approval of us and of our righteous cause, and we shall yet be saved.

So we, thy people, and sheep of thy pasture, will give thee thanks for ever. We will show forth thy praise to all generations.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. IV.

For a Day of Thanksgiving.

THINE, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and the earth is thine. Both riches and honor come of thee, and thou reignest over all, and

in thine hand are power and might, and in thine hand it is to make great, and to give strength unto all. Thou, O Lord, art our Father and our Redeemer. We thank thee, and praise thy glorious name, which is exalted above all blessing and power. O God, thou art our God, and we will praise thee, our fathers' God, and we will exalt thee.

Blessed be thy great and glorious name who hast done so great things for us, whereof we are glad. We rejoice in thy judgments, O God. We come into thy presence with thanksgiving, and make a joyful noise unto thee with psalms. We are thankful unto thee, and bless thy name. Thou, O Lord, art our rock, and our fortress, and our deliverer. When the pains of death compass us and the floods of ungodly men make us afraid, in our distress we called upon thee, and thou didst hear our voice out of thy temple. Thou didst send from heaven and draw us out of many waters, from the power of our strong enemies and from them that hated us. Thou hast girded us with strength to battle, and hast subdued under us them that rose up against us, and broken their bands asunder. Let the heavens rejoice and let the earth be glad, and let men say the Lord reigneth. Unto thee, O Lord, we would give the glory due unto thy name. We would bring an offering, and worship and bow down before thee in the beauty of thine holiness.

How wonderful have been thy works toward us as a people, O Lord. Truly may it be said of us that as a nation we were born in a day. Thou hast not done such great things for any people under the whole heavens as thou hast done for us. We adore thy holy, wise, and powerful providence, which for so many years, and in such inscrutable ways, has led to the division of this country, so as to sever us from a Union which was in its origin unnatural and impolitic, and in its experience disastrous to every object contemplated by it, and to every interest of these Southern states, and perverted to sectional injustice, usurpation, and tyranny, and to a fanatical and irrepressible conflict with the institutions, property, peace, and good name of the South. We adore, O God, that mighty, though invisible power by which thou didst infatuate our enemies to prosecute this war against us; which united the people of our Southern states with such marvellous harmony, under a constitution recognizing Thy supremacy, and framed with humble prayer for our guidance, and in confident reliance upon thy protecting care; which has preserved us from all discord and division; which has crowned our arms with such illustrious victories; which has sustained and encouraged us in times of disaster, and under all the inhumanities of our merciless foes; which has crowned the year with thy goodness, and supplied the necessities of man and beast; which has given us fame and favor among the nations; which has preserved our slaves in loyalty and industrious quietness; which has made us mighty to resist the utmost power and gigantic resources of our enemies; which has more and more melted us a people into one concentrated mass of living valor and patriotic endurance, while our enemies have been divided and distracted; and which is now inspiring us with the assurance of success, and the animating hope of a peaceful, propitious, and honorable independence. We would in a special manner thank thee, O Father of mercies, for those recent events, etc. [*Here enumerate.*]

And now, O Lord, our good and gracious God, continue with us. Abide among us. Go up with us and with our armies, and fight for us, that all may know that thou art with us; that this battle is the Lord's, and that our cause is of God, and must prevail. Strengthen, therefore, the things which thou hast already wrought for us and by us. Give ear, O Shepherd of Israel; thou that dwellest between the cherubim, shine forth. Stir up thy strength, and come and save us. O Lord, our God, how long wilt thou be angry against the prayer of thy people. Turn us again, O God of Hosts, and cause thy face to shine and we shall be saved.

We bless thee, O Lord, who dividest the nations their inheritance, and settest the bounds of the people, that thou hast planted us in a very fruitful field, and hast not made the wilderness our habitation, nor the barren land our dwelling. Lord, thou hast dealt favorably with our land, and made it to yield its increase and bring forth abundantly, both for the clothing and the food of man. Thou hast given us a pleasant land—Emmanuel's land. Thou hast set up thy tabernacle among us, and thy sanctuaries are in the midst of us, and because thou hast loved our people, therefore thou hast set a good government over us: to insure domestic tranquility and provide for the common defense; to promote the general welfare and secure the blessings of liberty to ourselves and our posterity. We have heard, O Lord, with our ears, and our fathers have told us what thou didst for them in their days; and as we have heard, so have we seen their glory made to appear unto their children. And now, as we think of all thy loving kindness in the midst of thy temple, let our thanksgiving and prayer come up with acceptance before thee. May thy answer in our hearts cheer us, and thy presence embolden, and thy providence uplift us. Fill our hearts with the glow of living patriotism, and nerve them with fortitude and valor in enduring, daring, and doing all that is needful to successful resistance and to triumphant peace. Establish thou the work of our hands; yea, the work of our hands establish thou it.

Based upon justice, truth, and equity, imbued with the spirit of honor, good will, and magnanimity, and guided by thy word, will, and providence, may our country be exalted more and more in the name and in honor among the nations of the earth, and established as a holy people unto thyself. May she be blessed by thee in the city and in the field; in the fruit of her body and the fruit of her ground; in the fruit of her cattle, increase of kine, and flocks of sheep; in her basket and in her store; in her agriculture, her commerce, and her manufactures; in science, learning, and piety; in statesmanship and public faith.

Let the wickedness of the wicked come to an end, but establish thou the just, O righteous God. Inspire many to stand up for thee against the workers of iniquity, and for the truth, purity, and power of thy glorious gospel. Counsel our counsellors, and give our senators wisdom, that the things which belong to a nation's peace and prosperity may not be hid from a nation's counsels. May our rulers be just, ruling in the fear of God. May our judges remember that they judge not for men but for the Lord, who is with them in judgment, that the fear of the Lord may be upon them. Make all in authority over us able men, men of truth, fearing God and hating covetousness, that they may defend the poor and fatherless, do justice to the afflicted and needy, and vindicate the oppressed.

Bless, O Lord, our soldiers who jeopard their lives in the high places of the field. Give them the shield of thy salvation. Let thy right hand hold them up, and cover their heads in the day of battle. Through thee may they do valiantly. Yea, let God himself tread down our enemies. As they have taken the sword let them perish by the sword. Give them as dust to our sword, and as stubble to our bow. Let us be a people saved by the Lord, as the shield of our help and the sword of our excellency; and make our enemies sensible that the Lord of Hosts is with us, and fighteth for us against them.

Preserve the life and health of our President and generals, for whom we thank thee, and for whom we supplicate thy continued blessing; that, endued with all wisdom, skill, and power, they may become our deliverers. Give unity, efficiency, and all needful grace and guidance to our officers, and the spirit of obedience, alacrity, and devotion to our soldiers. Keep them in good health, heart, and hope, and comfort them under all their hardships. Restore the strength of the wounded and sick. Prepare the living for dying, and the dying for the death of the righteous, and recom-

pense them all for their heroic sacrifices and sufferings, with thy favor and the everlasting gratitude of their redeemed and regenerated country.

Pitifully compassionate the misery of them that are in captivity. Let the sighing of the prisoner come before thee. Give them grace, though bound in affliction and iron, to cry unto thee in their trouble, and to humble themselves, and pray, and seek thy face, so that even in the innermost prison they may sing praises unto God. Be with them as with Joseph, and show them mercy, and grant them thy salvation. Strengthen their faith and patience in suffering, that they may both hope and quietly wait until thou shalt open their prison doors, and set them in safety into a larger place.

May the time speedily come when our enemies shall be at peace with us; when thou wilt break the bow, and the sword, and the battle; when thy people shall be no more terrified by rude alarms of raging foes; when thou wilt make this war to cease, and ordain peace for us; and our people shall learn war no more. O Thou that savest by thy right hand them that put their trust in thee from those that rise up against them, show us thy marvellous loving kindness, and hide us under the shadow of thy wings. Thou who hast delivered—doth deliver—we trust and pray, wilt yet deliver us from all our fears, that we may dwell safely under our own vine and fig tree, none daring to make us afraid.

The God of peace accept our thanks, and hear our prayers, and grant unto us the things we have requested of him, and cause his face to shine upon us for the Lord's sake, who is the son of his love; and unto God, Father, Son, and Holy Ghost be glory as it was in the beginning, is now, and ever shall be, world without end. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. V.

For a Day of Humiliation, Fasting, and Prayer.

ALMIGHTY and most merciful God, who art the Rock of our Salvation, our refuge and defence, the hope of Israel and the Saviour thereof in the time of trouble, regard in tender compassion the supplications of thy servants who now approach thee in the name of thy dear Son, Jesus Christ our Lord. In unison with thy people throughout our land, we now humbly approach thee, the great and terrible God, to whom belongeth vengeance. Thy judgments are abroad among us. We are brought very low. The whole land mourneth because of the oppressions of the enemy. Our cities are destroyed, our sanctuaries are desolate, our homes are ravaged, and our fields laid waste. Our people are scattered and peeled, suffering the loss of all things, and enduring persecution, privation, and manifold calamities. O Lord, thou hast shown thy people hard things, and made us to drink the wine of astonishment. Because of our sins thou hast brought all these evils upon us, and given our enemies power to inflict upon us indescribable misery and irreparable wrongs. And yet, O Lord God, to whom can we fly for succor but unto thee, who hast stricken and afflicted us? O Lord, righteousness belongeth unto thee. Unto thee, O Lord God, belongeth also mercies and forgiveness, though we have rebelled against thee. Thou keepest covenant with them that love thee, and changest not. If thy children forsake thy laws and walk not in thy judgments, then thou dost visit their transgression with the rod, and their iniquity with stripes. Nevertheless, thy loving kindness thou wilt not utterly take from them, nor suffer thy faithfulness to fail. Be it unto us now, O Lord, according to these words in which thou hast caused us to hope. Be favorable unto thy land. Forgive the iniquity of thy people, and cover all our sins. Turn us, O God of our salvation, and cause thine anger toward us to cease. Revive us again, that thy people may rejoice in thee. Show us thy mercy, and

grant us thy salvation. Wilt not thou, O God, who hast cast us off, and who hast not gone out with our armies as heretofore, speak peace unto thy people, and give us help from trouble? for vain is the help of man.

We confess that we, our rulers, and our fathers have sinned against thee. We have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us by his servants. We confess and bewail before thee, O God, that pride, prodigality, worldliness, and covetousness which is idolatry in thy sight; that profanity of thy holy name and Sabbaths; that drunkenness, gambling, and licentiousness; that irreligion, infidelity, and utter neglect of thy Word, of Christ, and of the great salvation; and that spirit of boasting and self-confident glorying, which, to so alarming an extent, prevail among us. We have slighted thy mercies, and abused thy grace and goodness to hardened impenitence, so that because sentence against sin was not exacted speedily, the hearts of many have been fully set in them to do evil. We have been forgetful of thy bounty, and regardless of thine honor. We have lived unto ourselves as if we were our own, and have not loved nor served Thee, who didst make us for thine honor and glory, who hast preserved and kept us alive, and hast bought us with the precious blood of Christ. We have sinned, O Lord, and have offended against thee. We are accused by our own consciences, and our lives testify against us. We are therefore covered with shame, and acknowledge that we are verily guilty in thy sight. Chastened as we now are by the strokes of thy providence [*here enumerate the special grounds of humiliation*], we confess that we have provoked thine anger, and although thou wert to afflict us with still severer judgments, we can only say that our crimes have deserved them all, and that Thou art a most righteous and merciful judge, who punishest not thy people without cause.

But, O Lord, thou art doubtless our Father, and our Redeemer, who delightest in mercy. Chasten us not in fury, but in the midst of judgment remember mercy. As thou didst open a door of hope and deliverance to thy people Israel, and to our fathers when they turned unto thee, and didst avert thy chastening hand and the calamities in which they were involved, and didst never reject their prayer, nor utterly forsake or give them over to the power of their enemies, so do Thou now. Turn our hearts unto thee, O God, in unfeigned faith and sincere repentance, and turn Thyself unto us and bless us, that the whole world may acknowledge that thou art God our Saviour. Thou hast made with us an everlasting covenant, written in the blood and sealed by the death of Jesus Christ our Saviour, and now, renouncing all self-dependence and all other grounds of confidence, we fly to this blessed hope set before us. Look, therefore, O Lord, upon the face of thy Christ, and not upon us, and for the sake of His infinite merits and intercession, let thine anger be appeased, and thy face shine upon us. For His sake forgive our national, our family, our individual, and all other sins and iniquities. Blot out our transgressions as a thick cloud, and say to us, I have forgiven you. And for thy name's sake, O God, pour out thy Holy Spirit upon us as a Spirit of repentance and reformation, and create within us new hearts, and renew a right spirit within us.

And now, O Lord, that thou hast brought thy people forth from among our enemies with a high hand, and hast ordained for them a government, and hast preserved and prospered them, and blessed their counsels and their arms, and hast gotten thee renown, now, therefore, O our God, hear the prayer of thy servants and their supplications, for the Lord's sake. Open thine eyes and behold our desolations, for we do not present our supplications before thee for our righteousness, but for thy great mercies. How long, Lord, shall our enemies ravage our inheritance and defile thy

sanctuaries? Wilt thou be angry for ever? Shall thy jealousy burn like fire? O remember not against us former iniquities, but let thy tender mercies speedily prevent us, for we are brought very low. Help us, O God of our salvation, for the glory of thy Name, and deliver us, and purge away our sins. Wherefore should our enemies say, Where is their God? Let Him be known among these boastful Philistines by the revenging of the blood of thy servants which is shed. And render unto our enemies sevenfold into their bosom their reproach wherewith they have reproached thee, O Lord. So we, thy people, and sheep of thy pasture, will give thanks to Thee for ever. We will show forth thy praise to all generations.

Heavenly Father, for thy dear Son's sake, hear these our prayers. O Lord hear. O Lord forgive, hearken, and do. Defer not for thine own sake, O our God, and for the sake of thy dear Son, our Lord and Saviour Jesus Christ, in whose most blessed name and perfect form of words we further call upon thee, saying:

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. VI.

For a Revival.

O LORD, our God and Heavenly Father, thou hast taught us that as earthly parents, being evil, know how to give good gifts unto their children, much more wilt thou give thy Holy Spirit to them that ask it. O help us now so to ask that we shall receive the communications of this ever blessed Advocate, Comforter, and Sanctifier. May he be given unto us and abide with us. May he convince us of our sin in rejecting thee in thy law, and Christ in his glorious gospel. May he convince us of the divine claims of Christ, and of his cause to our love and service, by the workings of his mighty power within our hearts. May he convince us that we must all stand before the judgment seat of Christ, that we may receive, according to the deeds done while in our bodies, whether they have been good, or whether they have been evil. May he work in us to will and to do, in order that we may successfully work out our salvation with fear and trembling, giving all diligence to make our calling and election sure.

Come, thou transforming Spirit, and breathe upon our poor, weak, sinful hearts, which are like dry bones in the valley, very many and very dry. Dead in trespasses and sins, may we be made alive unto God. Quicken us by thy life-giving power. Breathe into us the breath of spiritual life. Awaken, arouse, and revive our sluggish souls. Bring home to our minds the truth of thy holy word, that, being received into good and honest hearts, it may enlighten our eyes, make wise the simple, convert our souls, and rejoice our hearts. Make eternal realities so to rest upon us, and the terrors of the Lord so to alarm us, that we shall fly from the wrath to come, and lay hold on the hope set before us, looking unto Jesus as the author and finisher of faith, and receiving and resting upon him for salvation. May we be born again, and made new creatures in Christ Jesus.

O Lord, according to thy promise, pour out the Holy Spirit upon our camps, upon our young men, and upon our servants. May he enlighten our understandings, and shed abroad thy love in our hearts. May he guide us into all truth. May he open blind eyes and unstop deaf eyes, that we may all be converted and saved. Grant unto us the spirit of grace and supplication. Teach us to cry mightily unto thee, and to wrestle with thee, and not let thee go until thou open windows of heaven, and pour us out a blessing, so that we shall not have room to receive it.

Make this camp a Bethel. Show us thy glory as we have seen thee in the sanctuary. Wilt thou not review us again? O Lord, revive thy work; in the midst of wrath remember mercy. Make thy word the sword of the Spirit, and sharper than any two-edged sword, and powerful in subduing

the hearts of the King's enemies. May it be a discerner of the thoughts and intents of every heart, and the wisdom and power of God unto salvation. May sinners be converted unto God, and thy disciples be refreshed. May their faith be increased, their courage confirmed, and their zeal inflamed. May love to Jesus and to perishing souls fill their hearts with prayer, and their mouths with arguments. Make them wise to lead souls to Christ, and do thou seal them unto the day of redemption. Make our tents vocal with prayer and praise, so that the voice of salvation and rejoicing may be heard in the tabernacles of the righteous. May there be joy among the angels of God over many sinners that shall here repent, and in the last great day, when God maketh up his jewels, may it be said of this and that man that he was born unto God here. And, if permitted to return to our homes, may we live spiritually, and our souls prosper and be in health, so that we may be ever found useful members of thy Church, blessings to the community, and sources of religious as well as temporal benefit to our families.

Oh that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence. Put on thy strength, O arm of the Lord. Subdue the people under thee. Make them willing in this day of thy power. Confound the works of darkness, and destroy that god of this world who has blinded the eyes of sinners, lest they should hear, and be converted, and be saved. O Lord, hear. O Lord, forgive. O Lord, hearken and do. Defer not for thine own sake, O God, and for the sake of thy Son, our Lord and Saviour Jesus Christ, in whose most blessed name and perfect form of words we further call upon thee, saying—

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. VII.

Prayer for our Rulers.

ALMIGHTY and everlasting God, thou art the governor among the nations, and the ruler of heaven and earth, the fountain of wisdom, and the source and origin of all order and law, who ordaineth government for the praise, security, and comfort of those that do well, and as a terror to evil doers. Thou hast made it our duty to pray for all who are in authority over us. We desire, therefore, to bring before thee the powers that are established among us. We ask for them that wisdom that cometh down from above from the Father of light, which is profitable to direct, to instruct, to correct, and thoroughly to furnish for every good word and work. Impart unto them the spirit of wisdom, and power, and of a sound mind. O give unto them the spirit of understanding, of counsel, and right, a spirit of knowledge, and of the fear of the Lord, to make them of quick understanding. O remove not the spirit of the trusty, nor take away the understanding of the aged, nor ever let the things that belong to the nation's peace and prosperity be hidden from the eyes of those that are entrusted with the nation's counsels. Make it to appear that thou standest in the congregation of the mighty, judgest among the gods, and that when the princes of thy people and their wise men are gathered together, thou art among them. May a sense of thy presence and majesty make them suitably afraid, that all things may be done as in thy sight, to thine honor and to the glory of our land, that thou mayest be greatly exalted.

Preserve a sound mind in a sound body to our President and each member of his Cabinet, and of our national Congress, and of our state Legislatures, that they may devise wisely and execute firmly such measures as will promote the peace and prosperity of our beloved country.

We bless thee, O God, for our generals, and we would entreat thee to be round and about them, to defend and deliver them, to inspire them with skill, confidence, and courage, that, relying upon thee and guided by thy

Spirit, they may be wise-hearted to discover and defeat the artifices of our enemies, to preserve the lives and secure the hearts of our soldiers, that under their guidance our armies may be made mighty through God, to the overthrow of our enemies and the establishment of our peace, independence, and prosperity, that we may be a people saved by the Lord as the shield of our help and the sword of our excellency; and that our enemies may be sensible that God is with us, and in the midst of us, and fighteth for us.

Counsel our counsellors, and give our Senators wisdom. Make all that rule over us just, ruling in the fear of God. Let those that judge remember that they judge not for man, but for the Lord who is with them in judgment, that the fear of the Lord may be upon them. Make them able men, and men of truth, fearing God and hating covetousness, that judgment may run down like a river, and righteousness as a mighty stream.

Hear, O God, these our earnest supplications. Bless, our blessings, that all nations may call us blessed, a delightful land, and that we may be made high among the nations in praise, and in name, and in honor, by being made a holy people unto the Lord our God.

Almighty God! who hast graciously promised to hear the supplications of all who ask in thy Son's name, we beseech thee to accept the service and the prayers now offered unto thee. May those things which we have faithfully asked, according to thy will, be effectually obtained for the relief of our necessities and to the advancement of thy glory, through Jesus Christ our Lord. Amen.

Unto God's gracious mercy and protection we now commit us. The Lord bless and keep us. The Lord make his face to shine upon us and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, both now and evermore. Amen.

Our Father, who art in Heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. VIII.

For our Confederacy.

O GOD, thou hast so ordained human government as to make it necessary and wise that there shall be rulers and subjects, masters and servants, rich and poor, and that these inequalities of condition and diversities of rank should be permanent and inevitable. From the beginning hitherto thou hast also, O righteous God, associated the institution of slavery as an organic form of involuntary labor with thy Church and people, thereby securing for slaves religious teaching and provision for their temporal wants, and to the world the benefit of service not otherwise attainable. Thou hast also in thy written word given us instruction as to thy will, and our duty in the relation of master and slaves, embodying this authoritative teaching and divine protection in thy holy and immutable LAW, and in the teachings of our Lord Jesus Christ and his Apostles.

By thy holy, wise and powerful providence, O Lord, thou hast introduced slavery into these Southern states, which thou hast allotted to our fathers, and to us as a habitation for ever. Thou hast brought this people among us, and hast multiplied and blessed them, and, by their labor, their social progress, their spiritual attainments, and their conversion to God, thou hast ordained out of their mouth praise to thy great name, that the tongue of thine enemies might be stilled, and thy wonder-working providence adored. And now, O Lord, it is time for thee to work, for men have made void thy law, and teach, for thy will, the commandments of men, and philosophy, falsely so called. They consent not to wholesome words, even the words of our Lord Jesus Christ, nor to the doctrine which is according to godliness, but are proud and destitute of the truth, doting about questions whereof have come envy, strife, railing accusations against us thy

people, and blasphemous speeches against thy holy Word and thy righteous name.

For the truth of thy word, O Lord, which is for ever established in the heavens; for the justice and wisdom of thine eternal providence, and thine righteousness and consistency of thy dealings with thine ancient people, Patriarchs, Prophets, and Apostles, we are persecuted, defamed, and overwhelmed with the miseries brought upon us by malicious and merciless enemies, who neither regard God nor man. But thou, O Lord, beholdest from heaven the rage and madness of this people, who have set themselves against thee, and against us who reverence thy word as the word of God, and as being all-profitable for doctrine and for instruction in righteousness. And as thou hast commanded that from such men we should withdraw ourselves, we now invoke thine omnipotent arm for our protection. O thou that art glorious in holiness, fearful in praises, a God doing wonders, in thy mercy lead forth thy people, our wives and our little ones, our men servants and our maid servants, and guide us in thy strength to thy holy habitation. Bring us in and plant us in the mountain of thine inheritance; in the place, O Lord, which thou hast made for us to dwell in, and may we know by joyful experience the blessedness of that people whose God is the Lord, and whose law is thy sure and immutable Word, free from the despotic interpretations and enforcements of men.

Establish us, therefore, O God, as a Confederacy of states, and build us up on that rock of eternal truth against which the gates of hell shall not prevail. Unite us a people in the indissoluble bonds of liberty, equality, and fraternity. Harmonize the sovereignty of our states with confederated constitutional authority. May the spirit of Washington animate them all, and lead them ever to seek not merely their own interests, but also the common good of all, and to beware of sectional jealousies and party dissensions.

Look down upon us especially as a slave holding Confederacy. As thou hast bestowed upon us the blessing given in perpetuity to the posterity of Shem and Japhet,* do thou, in blessing, bless us, and make slavery a blessing to ourselves, to our slaves, and to the world at large. Let the blessing of Abraham, the father of the faithful and the friend of God, rest upon us and upon our servants. Pour out, as thou hast graciously promised to do, in these latter days,† the Holy Spirit upon our sons and our daughters, and upon our servants and our hand-maidens, that they may call upon the Lord.

Preserve our slaves from the fanatical machinations of our enemies, who would delude and destroy them, and under the promise of liberty reduce them to poverty, barbarism, and exile from the christian homes and happiness of their fathers. Imbue their minds with confidence in their masters, and with a spirit of cheerful and loving obedience. May they remain loyal and true, notwithstanding all the temptations with which they are assailed. Secure to them their present religious advantages, and dispose our hearts to be more faithful to their souls, and to render unto them things just and equal.

May the issue of this war signally prove that this battle is the Lord's, and that thou hast made thy Word victorious. May atheistic blasphemy and blind fanaticism be openly rebuked, and the truth, purity, and power of thy Word, and the wisdom, equity, and mercy of thy providential dealings toward this people be gloriously established in the sight of our enemies, and before all nations throughout all generations; and may glory rest on our land until it shall be made a praise in the whole earth. Hear, O Lord, in heaven, thy dwelling place, these our humble petitions, with which we would plead and wrestle with thee. Answer them in mercy, for Christ's

*See Gen. ix, 25-27.

†See Acts ii, 16-18, and Joel ii, 28, 29.

sake, and abundantly bless us. Grant us the desires of our hearts in accordance with thy Word; and then will we ever bless and magnify thy great and glorious name, Father, Son, and Holy Ghost. Amen and Amen.

No. IX.

The Soldiers' Prayer for their Families and Friends.‡

WHILE we thus plead with thee, O Lord, for ourselves, we desire affectionately and earnestly to commend to thy divine protection and abundant mercy our absent friends and relatives. Separated from them by the command of thy providence, and the call of duty to our endangered country, be thou, O God, our Heavenly Father, their guardian and their comforter. Be thou instead of son, father, husband, brother, friend, and lover. Preserve their bodies in health and their minds in peace. Deliver them from all anxious fears for our safety and the success of our righteous cause. Inspire them with such confidence in Thee that they may calmly commit to thy most powerful, wise, and just providence all their cares and burdens. Be thou the strength of their heart and the anchor to their souls, and may thy grace be sufficient for them. Guide them in every difficulty, and hear them when they ask for wisdom to direct; instruct and thoroughly furnish them for every duty devolving upon them. May their children and servants be disposed by thee to cheerful obedience and happy contentment. Provide for all their wants, and supply them out of thine infinite fullness. Secure to them kind neighbors and charitable christian friends. May every interest now intrusted to them prosper, and the fields yield their full increase. Let no evil come nigh their dwelling, and may ministering spirits minister unto them as heirs of salvation. Hear thou our mutual prayers, and, though sundered far, may we enjoy a sweet and sensibly felt communion around the common mercy seat. May our separation be soon terminated, and may we ere long meet and mingle as a happy band, in all the festivities of the home circle, and in all the privileges of social life, and in all the hallowed scenes of christian worship, heavenly communion, and divine charity, each living under our own fig tree and in the enjoyment of a goodly heritage, none daring to make us afraid. Hear these our prayers, most merciful God and Father. Hasten it in our time, O Lord, that according to the days in which we have seen evil we may rejoice and be glad before thee, and may praise and bless thy glorious name, Father, Son, and Holy Ghost, all the days of our life.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. X.

Service for a Funeral Occasion in Camp.

1. The leader will, if convenient, sing a suitable hymn.
2. He will then read a portion of Scripture.
3. The following or any suitable prayer may then be offered:

ALMIGHTY, everlasting, and ever blessed God, who art the Father of the Spirits of all flesh, thou hast taught us in thy Holy Word that affliction springeth not forth from the dust, nor cometh by chance, but that with God, the Lord, belong the issues of life and death. Thou takest away their breath; men die and return unto their dust. Thou hast appointed to man his time upon earth, a time to be born and a time to die, so that his days are determined like the days of a hireling; and his bounds, that he

‡To be used as a part of any prayer.

cannot pass. We rejoice, O Lord, that we are thus in thine hands, who art too wise to err and too good to be unkind; that in thee we live, and move, and have our being; and that thou hast the keys of death and the grave. Blessed be the name of the Lord.

Help us, O God, while we now surround the body (*or bodies*) of our departed comrade, to acknowledge, praise, and glorify thee, to see thy providence, and hear thy voice in the solemn event; to lay it deeply to heart, to consider our own last end, and to prepare to meet our God. O may we deeply realize the solemn truth that it is appointed unto each of us once to die, and that after death cometh the judgment, when we must each one of us receive according to the deeds done in our bodies, whether they have been good or bad. O most merciful Father, who hast taken our comrade and left us, may thy goodness lead us to repentance. May a thankful remembrance of thy mercy induce us to present our bodies, souls, and spirits unto thee as a living sacrifice, and as our most reasonable service. O our Father, who hast provided for us a glorious Saviour and a gracious Comforter, and hast promised to give the Holy Spirit to them that ask, may He now work in us to will and to do of thy good pleasure, and may He lead us in the way everlasting. Make us wise unto salvation, so that in this the day of our merciful visitation we may hear the things that belong to our peace, ere they are for ever hidden from our eyes. We know not, O God, *how, when, or where* we shall die; but we know that in the very midst of life, and strength, and manly vigor we are in death, and we cannot tell what an hour may bring forth. Grant, therefore, O holy and blessed Saviour—who for us, sinners, didst become man, and having endured the bitter pains of death, didst abolish its curse and open the kingdom of God to all believers—that, being justified by faith in thee, we may have peace with God and rejoice in hope of the glory of God.

Disarm death of its sting and the grave of its victory, and inspire us with such a sweet sense of pardoned sin, and with a hope so full of immortality, that we shall fear no evil, knowing that if any man believe in Christ, though he were dead, yet shall he live; and that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Save us from procrastination and presumption. May we not trust to a dying hour, nor think that patriotism is piety, or a good cause a good hope for salvation. Help us, therefore, now to fly from all refuges of lies, and lay hold on the hope set before us in the gospel. Be thou, O Christ, the anchor of our souls, the rock of our foundation; the way, the truth, and the life; our wisdom, sanctification, and redemption; our hope of glory, our all in all.

We bless thee, O Lord, that, while a long life is not always a blessing, the shortest may be sufficient to secure the great end of life—even the salvation of our souls and a life everlasting. Should we die young, or suddenly, as in a moment, may we not die unprepared; nor until, by faith, we have seen the Lord Christ, and know that our Redeemer liveth, and that, although after death worms may destroy these bodies, yet in our flesh we shall see God, whom we shall see for ourselves, and our eyes behold him. Give us grace while living to prepare for dying, and when dying for dying in the Lord, that our last end may be peace. When heart and flesh shall fail us, be thou, O Lord, the strength of our heart. Amid the brief agonies of a violent death do thou, our Saviour, who didst endure the slow tortures of the cross, succor us with thy peace: that peace which the world can neither give nor take away; which passeth all understanding, and which can make even a gory bed feel soft as downy pillows are, while on thy breast we lean our head and breathe our soul out sweetly there. Though alone, and far from loving ones at home, may Thy presence be with us, and may Thy consolations delight our souls. Receive into thine hands our departing spirit. Cheer it with the prospect of victory beyond

the grave, and a crown of glory that fadeth not away. May our death be precious in thy sight. May our parting soul be made perfect in holiness, and fitted for an inheritance among the spirits of the just. Borne by angels' wings to Abraham's bosom, may we find that to be absent from the body is to be present, that very day in Paradise, with thee our ever blessed Lord and Saviour.

We thank thee, O God, who art thyself a man of war, and the God of battles, and the giver of victory, for the patriotism, valor, willingness to die, and manly fortitude of our fallen heroic brethren. May their names live in the everlasting remembrance of a redeemed and grateful country, and irradiate their posterity with glory. God of our Fathers, and God of Nations, may their blood cry not in vain for vengeance on the perjured, hypocritical, and blood-thirsty heads of our tyrannical oppressors. May their blood kindle into a flame our burning patriotism; dispel fear, and arouse the spirit of a noble daring, that we may emulate their example and secure for them the graves of freedom, or perish with them in the death struggle for liberty. God of our Fathers and of our Warriors, let no enslaved race of freemen ever live on soil made holy by the graves of our martyred dead. O Father! Father of our Fathers! and of these slaughtered children of our Fathers! who didst give to them this goodly heritage, and impart to them a love for liberty stronger than the love of life, nerve our hearts to contend earnestly unto blood for our homes and hearths, for our wives and our sisters, for our sanctuaries and cemeteries, for our holy religion, and for thy glory, O God, and to swear upon thine altar, and over the ashes of our buried comrades—who have put off their mortal clothing and put on the immortal, and are now crowned with victory—that while the soil of our country is polluted with the tread of a barbarous foe we will either live with her, or die for her.

Oh God! who art not unrighteous in taking vengeance, we, thy oppressed and outraged people, do now cry unto thee. Behold our tears; our wrongs; our desecrated temples, our imperiled cities, liberties, and religion; all that thou hast given us, and made dear to us as our own lives; and answer us from thy secret place of thunder. Make thyself known by the judgments which thou executest against them who make might right, and, with perjured hearts and profane lips, seek to overwhelm us in the ruins of a constitutional government which their faithless fanaticism has destroyed. Arise, O God, Judge of the earth! Cause judgment to be heard from heaven. Thou that sittest on the throne, judging right, maintain our righteous cause. Be a refuge to the oppressed. Make inquisition for blood, and remember thy slaughtered children. Arise, O Lord, let not our enemies prevail. Rebuke them. Put them in fear. Turn them back, and may they perish at thy presence. May the stars in their courses fight against them, and the angel of death pursue them. Arise, O Lord God of Hosts! Awake! put on thy strength, and lift us up from the gates of death, that we may rejoice in thy salvation, and praise thee in the midst of thy temple.

And now, almighty and everlasting God, we commit this body of our deceased comrade to the earth, in joyful hope of a glorious resurrection. And in that great and awful day, when thou, the righteous Judge, shalt come to judge the quick and the dead, grant, O most merciful Father, that we may be found of thee in peace. O Lord God of Hosts! hear our prayer; give ear, O God of Jacob. Behold, O God, our shield, and look upon the face of thine Anointed. So we, thy people and the sheep of thy pasture, will give thee thanks for ever; we shall show forth thy praise through all generations. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord and Saviour, etc.

No. XI.

Prayer against our Enemies and for Peace.

O GOD, unto whom all hearts are open, and all desires known, we come unto thee, and fall down before thee, and worship thee, whose power is infinite, whose wisdom is unsearchable, and whose providence extendeth over all things and all events. Thou art the high and mighty ruler of the universe, who doest whatsoever thou pleasest among the armies of heaven and the inhabitants of earth, none daring, with impunity, to resist thy will, or to say unto thee What doest Thou?

Great and terrible God; thy judgments are now devastating this once fair, fertile and prosperous Union of free, sovereign, and independent states. Thou hast brought upon us this war which is the sword of thy vengeance, and given it a commission to execute the fierceness of thy wrath upon a guilty land, and to divide us into separate and independent countries for ever.

We plead before thee, O God, the righteousness of our cause. Our confederates have broken the covenant made with them by our Fathers and sealed in the chancery of heaven. They have dealt treacherously with us, their brethren, in these Southern states, and perfidiously deprived us of impartial justice, equal rights, guaranteed protection and honorable security for our slaves whom thou hast brought among us, and given us charge over them, for good to them and to the world, and for glory to thy holy, wise, and powerful providence. They have perverted thy truth and prostituted thy holy religion, and usurped thy supreme prerogative as Lord of conscience; and, while we invoked a peaceful separation, they have taken the sword, and blown the trumpet of war, and have come up against us to subdue us, and to rule impiously over us, making void thy law and enforcing for thy doctrines the commandments of men.

We acknowledge, O thou righteous Judge eternal, that while our enemies are the hand the sword is thine. They have no power at all against us but that which thou hast given them, and thou art able to stay their vengeance, and to punish them for their horrid cruelties, their diabolic malice, and their barbarous vandalism. The nations have heard of their shame; and the cry of our miseries, and of unparalleled atrocities perpetrated among us, has filled the whole civilized world, and is continually ascending unto thee, O righteous Father, to whom belongeth vengeance. Wherefore hast thou, O Lord, done this against our land? What meaneth the heat of this great anger? How long, O Lord, holy, just, and true, dost thou not avenge us speedily against these our enemies? We acknowledge our sins, and the sins of our fathers, and the righteousness of thy chastening judgments. We are sinners before thee, O God, and we dwell among a sinful people. But, Lord, be not very wroth. Let not thine anger endure for ever. In wrath remember mercy, and let it repent thee concerning thy servants. Turn away thine anger, and be reconciled unto us and restore us.

Hear, most merciful Father, the prayer of multitudes who sigh and cry for the abominations of our land, and for thine own Name's sake turn away ungodliness from our people and pour out upon them a spirit of repentance, reformation, and godliness. Thou hast caused us to hope in thy Word. Thou hast given us a banner to be displayed because of the truth. Arise, O God, and plead our cause against a faithless and fanatical people. The battle is thine, O Lord God of truth and justice. Vindicate thy Word, will, and providence. Let not their counsel stand, neither let it come to pass. Though they associate themselves, let them be broken in pieces, and though they take counsel together, speak thou the word, O Lord, and it shall come to nought. For thy power standeth not in multitude, nor thy might in strong men; for thou art a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, and a Saviour of them that are without hope.

How long, O Lord, shall we hear the sound of the trumpet and the clang of arms? Thou didst bring this war upon us, and Thou canst deliver us from it. May it please thee in thy merciful goodness, O Lord, who makest wars to cease to the ends of the earth, to ordain peace for us. Grant unto us speedily, we beseech thee, peace; a righteous, honorable, and propitious peace. Give unto us, thou Sovereign disposer of all events, this peace in our time, before we are cut off from the land of the living and go hence to be no more.

O Lord God, to whom belongeth righteousness, and mercies, and forgivenesses, though we have rebelled against thee—who hast brought thy people forth with thy right hand, and hast gotten thee renown as at this day—let thine anger and thy fury be turned away from us, and cause thy face to shine upon our land which is desolate, for the Lord's sake. Send now peace and prosperity. Save us from our enemies, and from the hands of all that hate us, that we being delivered out of the hand of our enemies might serve thee without fear. O our God, incline thine ear and hear, and open thine eyes and behold our desolations. For we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord hear, O Lord forgive, O Lord hearken and do; defer not for thine own sake, O my God. Thy people are called by thy name.

*[Look down from heaven upon thy desolate sanctuaries; upon thy people dispersed and persecuted; and upon the lambs of thy flock scattered upon the mountains, and far from thy pastures and their Shepherd's care. We pray, O Lord, for the peace and prosperity of Zion, that peace may again dwell within her gates, and prosperity within her palaces. Bring forth her exiled bands, restore her waste places, heal her breaches, rebuild her broken walls, and add to her multitudes of such as shall be saved. Pour out thy spirit upon her sons and her daughters, upon her old men and mothers, and upon her servants. And may our children be seen flocking as doves to their windows, numerous as the drops of dew in the womb of the morning. May those that have been panting in desert places like the hart for the water brooks, again appear before thee, the living God, and again flourish in the courts of the Lord, and bring forth fruit unto old age. And may thy people again be glad in going up to the house of God in company with multitudes who attend upon thy solemn feasts.

Look upon our families, O thou who placest the solitary in families and lovest all the dwellings of thine Israel, and again reunite them around their own hearths, under their own vine and fig tree, none daring to make them afraid; that the incense of prayer may ascend up to thee continually from every family altar and from the altar of many hearts.

Look down upon our schools, colleges, and seminaries of theological learning which are now languishing or disbanded, and speedily reopen their closed gates of knowledge; and fill them with numerous aspirants after public usefulness in thy vineyard and in their country's service, who shall become eminent for wisdom, statesmanship, and piety, and exalt the fame of our country and the glory of thy Church.

Look upon our cities now silent, burnt with fire, and ravaged with the sword, and may they again become populous, and commerce be revived, and prosperity abound, and may all our streets say hallelujah and praise Thee, saying: Blessed be God, who hath redeemed them for ever.

Look upon our fields laid waste, our gardens converted into deserts, and our barns empty; and may the earth again bring forth abundantly, and the wilderness blossom as the rose, and our barns be filled with plenty of the finest of the wheat. Look, O God of pitiful compassion and tender sympathy, upon bereaved families and broken hearts, and be thou the husband of the widow and the father of the fatherless. Take up, O Lord,

*The part within brackets may be omitted or used at pleasure.

those who are forsaken and forlorn, and give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.]

Merciful God, who didst proclaim peace on earth, who art thyself the God of peace, and of hope, and consolation, O do thou now impart peace to thy distressed people. Almighty Saviour, who art the Prince of peace, who camest to bring peace on earth and good will to men, and to reunite in bonds of peace God with man, and man with man, do thou command these raging waves of war to be at peace, and there shall be a great calm. O holy and ever blessed Spirit, the Comforter, whose fruits within the soul are peace, gentleness, brotherly kindness, and tender compassion, send peace into the hearts of our enemies, and so work in them to will and to do that they shall seek the things that make for peace, and be glad to be at peace with us. O God, who art over all and blessed for ever, Father, Son, and Holy Ghost, satisfy us early with thy mercy, that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Fill our mouth with laughter and our tongue with singing, that it may be said among the nations, the Lord hath done great things for us. Help, Lord, and save us for thy mercies' sake. O Lord God of Hosts, hear our prayer. Give ear, O God of Jacob. Behold, O God, our shield, and look upon the face of thine Anointed. According unto the multitude of thy mercies—according to the riches of thy grace, for thine own sake, O Lord, and for thy Christ's sake, be merciful unto us sinners, to the glory of thy rich and sovereign mercy in Christ Jesus. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. XII.

Prayer for a Thanksgiving for Peace.

THOU, O Lord, art Governor among the nations. Thou judgest the world in righteousness, and ministerest judgment to the people in uprightness. Surely, O God, thou hast beheld the affliction of thy people, and heard their cry, and known their sorrow. For the misery of the poor, for the sighing of the needy, for the prayer of the widow and the fatherless; for the cry of innocent blood, shed by wicked and ruthless hands in every part of our blood-stained soil, thou hast arisen, O Lord; and He that is higher than the highest has avenged us on these, our adversaries, and recompensed their own way upon their heads. Because they have warred against thy people by taking vengeance, and have greatly offended because they have avenged themselves upon us with despiteful hearts, and have shed the blood of thy children by force in the time of our calamity, Thou hast prepared them unto blood, and made blood pursue them, that they may know that thou art the Lord. When thy hand was lifted up, O Lord, they would not see; but they have seen and are made ashamed for their envy at thy people; yea, the fire of thine anger has devoured them. Righteous art thou, O Lord, when thou judgest! Hallelujah! for the Lord God omnipotent reigneth, and doth according to the counsel of his will, to the praise of his own glory.

O God, whose name alone is Jehovah, and who art the most high over all the earth; thou art our God, and we will praise thee, our fathers' God; and we will exalt thee, the Rock of ages, with whom is everlasting strength, and the memorial of whose goodness is unto all generations. Thy right hand, O Lord, is become glorious in power. Thy right hand, O Lord, has dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against us. This is the Lord's doing, and it is marvellous in our eyes. O God, who art the God of peace, thou hast ordained peace for us. Lord, thou hast been favorable unto thy land. Thou hast forgiven the iniquity of thy people; thou hast covered all

their sins. Thou in thy mercy hast led forth the people whom thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation; thou hast increased the nation, O Lord; thou hast increased the nation; thou art glorified. Thou hast brought them in, and planted them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. May we trust in the Lord for ever, for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high; the lofty nation he layeth it low even to the ground, he bringeth it even to the dust. In the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. Who is like unto thee, O Lord, among the gods? Who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?

Now, O Lord, that thou hast turned again our captivity, we are like those that dream. The night season of terrible calamity and frightful apprehensions has passed, and we awake to see the sunshine of peace, prosperity, and plenty shine all around us. Thy voice of mercy speaketh peace unto thy people. Thou makest assured peace in our borders and feedest us with the finest of the wheat. Thou hast filled our mouths with laughter and our tongues with singing. Thou hast wiped away all tears from off all faces.

We would remember, O Lord, the days that are past, the years in which we have seen evil; when thou didst feed thy people on the bread of adversity, and give them wormwood and gall to drink; and didst fill our land with the wail of sorrow. We sat down, yea, we wept, when we remembered Zion. We would not forget all Thy mercies toward us, and thy gracious benefits then so freely conferred upon us in sustaining, succoring, and comforting us. We would recount them over and over, and call upon our souls and all within us to be stirred up worthily to magnify and bless thy name. We give thanks unto the Lord, who has remembered us in our low estate, and has redeemed us from our enemies, for thy mercy endureth for ever. We praise thee with our whole heart for thy loving kindness and for thy truth. In the day when we cried unto thee thou answeredst us and strengthenedst us with strength in our soul. Though we walked in the midst of trouble, thou didst revive us. Thou didst stretch forth thine hand against the wrath of our enemies, and thy right hand saved us. Praise waiteth for thee, O God, in Zion. In the midst of thy temple we will think of all thy loving kindness. From the uttermost parts of our land thou shalt hear songs of rejoicing. With our wives and our little ones, and with our heroic dead, who art still ours to love and honor them in the blessed and holy communion of all saints in heaven, we unite this day in descriptions of glory. We thank thee for these our martyred sons who are now to become our fathers, and live in everlasting remembrance in the annals of our war and in the hearts of a generous and grateful country. May their bereaved families find in thee a covenant-keeping God, and in our people nursing fathers and nursing mothers.

And now, O God, who by thy Word and Spirit hast created this United Confederacy, and hast now established its independence, and sent it forth in the career of political existence, baptized by the blood of thousands of the best and bravest of her sons, and cemented into one body by the common loss of prosperity and property, and the common endurance of a great fight of affliction, wilt thou not become our guardian, guide, and governor. Set up in our midst thy throne of justice and righteousness. Come and reign over us. Rule in our minds and hearts by thy Word, will, and providence. Make thy glory our chief end, and thy Word our infallible standard of right and wrong, of truth, and duty. Most merciful God, who hast done so great things for us, let us not be satisfied with triumphant success of arms, political and military glory, or with agricultural, com-

mercial, and social prosperity. Save us, save us, O God, from vainglorious pride and self-reliance, and from all worldliness and ungodliness. Leave, O leave us not to ourselves, to carnal reason, selfish policy, or mere material aggrandizement. Go up with us, and keep near to us, and dwell among us, and be not as a wayfaring man or as a stranger in the land. Pour out upon us thy Spirit. Revive among us thy work. Diffuse throughout our land pure and undefiled religion. Exalt our nation by righteousness, and make it Emmanuel's land, and may we be that happy people whose God is the Lord.

Preserve us, O God, from international jealousy and strife; from party spirit, sectional rivalry, and political ambition. O God, who art the ruler of heaven and earth, be thou our pilot through the storm-tossed deep, covered as it is with the wrecks of so many foundered nations. Guide us securely through the rocks and quicksands on which they perished; and may heavenly wisdom direct our people in the safe course which will lead to permanent prosperity and peace.

Rule Thou in the hearts of our rulers; counsel our counsellors; and give to our Senators, our Congressional and State Legislatures, and to all Judges, Governors, and Magistrates, and to all who have influence or authority over us, the spirit of power and of a sound mind, the spirit of counsel and of might, and of the fear of the Lord. Make them able men, and men of truth, fearing God and hating covetousness, that judgment may run down like a river and righteousness like a mighty stream. Give grace to all citizens to live quiet and peaceful lives in all goodness and honesty, dwelling in peace and unity, that the Lord may command a blessing upon us, and life for evermore.

Let our schools, colleges, and seminaries be replenished with every good and perfect gift from the Father of lights. Cast the salt of thy grace into these fountains, that the streams thereof may make glad the city of our God, the holy place of the tabernacles of the Most High. Bless all classes and conditions of men among us—the high and the low, the rich and the poor, the learned and unlearned, the free and the bond, the servant and the master.

We pray, O Lord our God, for the peace and prosperity of Zion. May she arise out of all these troubles and shine, the glory of the Lord having risen upon her. May the blood of her martyrs prove the seed of the Church. Having gone forth weeping, may she now come again rejoicing and bearing her sheaves with her. May a spirit of humility, penitence, and unfeigned faith be poured out upon all our disbanded soldiers. May thy goodness toward them during all their dangers and distresses lead them to a grateful consecration of their spared lives unto the Lord, so that in return for all His benefits they may take the cup of salvation and pay their vows unto him who loved them and gave Himself for them.

And now the Lord our God be with us, as he was with our fathers. Let him not leave us nor forsake us, that he may incline our hearts unto him to keep his commandments, and his statutes, and his judgments, that our hearts may be perfect with the Lord our God all our days. We present these our imperfect prayers and most unworthy services in the all-prevailing name of Jesus, who died for our sins and rose again for our justification, and who ever liveth to make intercession for us, to whom be honor and dominion everlasting. Amen.

Our Father, who art in Heaven, etc.

The grace of our Lord Jesus Christ, etc.

PERSONAL AND PRIVATE PRAYERS.

No. I.

For One who is a Professor of Religion.

THY vows, O God, are upon me. I have subscribed my name unto the Lord, and entered into covenant with thee. I have taken the cup of salvation into my hand, and paid my vows unto thee in the presence of the great congregation. I have given myself unto thee, O Lord, and then to thy Church, according to the will of God. I have taken thy yoke upon me, and have felt it to be easy, glorying in thy cross, and rejoicing to be counted worthy to be thy disciple and follower. I would remember with gratitude and praise the time when first I found thee, O Lord—the time of my espousals, when I said unto my soul, “Thou art my portion, O Lord, truly I am thy servant,” and when thou didst say unto me, “I am thy God and Saviour, I have loved thee, and chosen thee, and united thee to myself, and have put my Name upon thee, and my Spirit within thee, and sealed thee unto the day of redemption, and I will never leave nor forsake thee.” How sweet, O Lord, the memory of those transporting hours, when thou didst bring me into thy banqueting house and thy banner over me was love; when I felt no longer as a stranger, or a guest, but as a child at home, and did eat and drink in thy presence, and partake of the feast of fat things thy mercy has prepared for them that love thee.

O most merciful God and Father, it is with shame, and confusion of face, and with an aching void in my cold, careless, worldly heart I now come before thee. The thoughts of thy loving kindness, thy tender mercy, and thy forgiving love bring tears to my eyes and sorrow to my heart when I consider how ungrateful I have been, how prone to wander forgetful of my highest love, my best friend, and my most satisfying joy. And now, O Lord, I am in circumstances of peculiar difficulty and danger to my soul. Away from home, separated from christian friends, deprived of the accustomed means of grace, surrounded by temptations; exposed to evil example and corrupt communications, to all the devices of Satan, the lusts of the flesh, and the pride of life, I am greatly tempted to restrain prayer before God, and to forget and forsake Thee utterly.

Forsake me not, O God of my salvation. Take not thy Holy Spirit from me. Make thy grace sufficient for me, and perfect strength in my weakness. Restore my soul. Revive my love and affections toward thee. Rekindle the flame of my first, happy, heavenly love. Reanimate my faith, and hope, and peace, and joy. Inspire me with courage, confidence, and affection. Fill me with zeal for thine honor and glory, and for the salvation of souls. Create in me a clean heart, and renew a right spirit within me. Deliver me from the spirit of unmanly fear and shame in confessing thee before men, and let not the praise of men or the honor that cometh from men deprive me of Thy favor, which is life, and of that honor that cometh from thee, which is better than life. Restore unto me the joys of thy salvation, and satisfy me with thy mercy, that I may rejoice and be glad before thee. As I have received the Lord Jesus, do thou enable and dispose me to esteem it my interest, privilege, happiness, and duty to walk and to live with Him. Enable me, O Lord, to hold fast mine integrity, and to keep myself unspotted from the world. Keep me from falling, and uphold me by thy free Spirit; that by a holy, consistent, humble walk and conversation I may prove the gospel to be all divine, adorn the doctrine of God my Saviour, and glorify him who bought me with his precious blood, in my body, soul, and spirit, which are his. Strengthen me with all might in the inner man that I may contend earnestly

and fight manfully the good fight of faith, and wrestle hard not only with flesh and blood, but with principalities and powers. Clothe me with the whole armor of God, that, having done all thy holy will, and lived to thine honor and glory, I may come off a conqueror, and more than a conqueror, through him that loved me, and gave Himself for me, to whom, with thee, O Father, and the Holy Ghost, be all honor, and glory, and blessing, both now and for ever. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord and Saviour, etc.

No. II.

For a Backslider.

MOST holy, blessed, and gracious God, on whom is all my dependence, and from whom is all my hope and expectation, I am ashamed, and blush to appear before thee from whom I have so often and so grievously wandered, and whose long suffering and patience I have so long abused by my wayward, worldly, and wicked course. I have forsaken thine ordinances, neglected thy Word, and profaned thy Sabbaths. I have restrained prayer, cast off fear, and, having loved this present evil world, have lived unto myself, and not unto Him who died for me, and rose again for my justification, and who ever liveth to make intercession for me. I know not how to lift up my eyes unto heaven, for I have provoked Thee to anger and jealousy by trifling with thy love, grieving thy Holy Spirit, trampling under foot the blood of the everlasting covenant, and by thus crucifying afresh the blessed Saviour and putting him to an open shame. God be merciful to me a sinner. I am without excuse, and speechless before thee. I acknowledge my transgressions which I have, from time to time, committed against thee, against light and love; and against my own knowledge and conscious guilt; and in manifesting such base ingratitude, unbelief, and ungodliness.

I have often resolved and promised that I would return from the error of my ways unto Thee the good and gracious Shepherd of my soul; but I have again broken my faith and relapsed into my former carelessness and open sin; and have thus trifled with thy long enduring and compassionate forbearance, and forfeited all claim to thy promised mercy. Wert thou, therefore, O holy and righteous Saviour, to enter into judgment with me, and to require an account of my stewardship, I could not stand before thee. But may I not, O most merciful Saviour, fly from the bar of thy justice to the throne of thy grace, beseeching thee to show pity and forgiveness to me, because thou delightest in mercy and art able to save to the uttermost all that come unto God by thee? Thou hast assured me by thy word and by my own past experience that, as a father pities and forgives his offending child, so dost thou yearn over thy prodigal children, and have compassion on them, and draw them back to thee by the cords of love. I know, O Lord, that thy tender mercies are over all thine other works, and that thine arm of mercy and heart of love are ever open to receive returning wanderers to thy fold. O God of all power, O God of mercy and compassion, reclaim and restore my soul. Say not that I am joined to my idols, let him alone. Leave me not to my own heart's lusts nor to the wiles of the Devil. Give me not up to obduracy and impenitence. Forsake me not, despise me not, O God of salvation. Take not thy Holy Spirit from me. Come to my help, O thou who art the hope of Israel and the Saviour thereof in time of trouble. Thou didst come to call sinners to repentance; to seek and save the lost; to die for the ungodly; to impart thy grace and gifts even to the rebellious; to save the chief of sinners; and in no wise to cast out any that come unto Thee. Quicken my soul that I may run after thee. Wilt thou not revive me again, and renew me unto repentance and godly sorrow, and heal all my backslidings,

and love me freely? Wash me thoroughly from my iniquities, and restore unto me the joy of thy salvation; my early faith; my first love; my ardent hope; my exultant confidence; my jubilant anticipations; my soul-refreshing intercourse and communion with Thee, in all the means of thy grace; my ardent zeal and cheerful delight in the keeping of thy commandments, and in doing and suffering all thy righteous will.

Cleanse me from all filthiness of the flesh and spirit. Set me free from the bondage of corruption and the sins that do so easily beset me. O help me against the power of prevailing iniquity. If thou wilt, thou canst make me willing, working in me both to will and to do of thy good pleasure. Thou who didst justify the Publican, and hear the prayer of the thief on the cross, listen to this my penitential confession. Manasseh sinned, but, having repented, was forgiven. David also sinned, but when he sought forgiveness he obtained mercy. Peter denied thee and fell, but was restored by thy look of transforming power. Thou didst make Paul a pattern of mercy unto all who should hereafter believe. Comfort, then, and convert my soul, Father of mercies and God of all consolation. Make this camp (*or hospital or tent*) a Bethel where I shall meet with and be reconciled to God. Make it a Bochim, a place of penitential tears, earnest prayer, and reanimated faith and hope. May its duties, difficulties, and dangers, its temptations and trials, drive me more helplessly to Thee who canst make them all helps and not hinderances, a daily discipline, and a means and opportunity of doing good. Let Thy grace be sufficient for me. Perfect strength in my weakness. Uphold me by thy free Spirit, and keep me by thy power through faith unto salvation.

Hear my prayer, O Lord. As a backsliding child I have heard thy voice and come unto thee. Restore, therefore, and strengthen thy servant, that a sense of pardoning mercy and constraining love may enable and dispose me to proclaim thy grace to others; that sinners may be converted unto Thee, and that I may serve thee henceforward with joy and alacrity; and be daily growing in meekness for the hour of my departure, and for an inheritance among the saints made perfect, that, with the innumerable multitude of the redeemed, I may evermore ascribe all glory and praise unto Him who loved me, and washed me in his own precious blood.

Our Father, who art in heaven, etc.

The grace of our Lord and Saviour, etc.

No. III.

Prayer of a Sinner for Mercy, Repentance, and Faith.

OMNISCIENT, omnipresent, and heart-searching God, all things are naked and open unto thee with whom I have to do. Thou art acquainted with all my ways. Thou knowest my thoughts afar off, and my heart, and life, and character; my downsitting and my uprising, my outgoing and my incoming are not hidden from thy sight. It is in Thee I live, and move, and have my being, and, as thou hast appointed the bounds of my life, and the hour of my death, so when thou sayest return, my body shall return unto the dust from which it sprang, and my soul unto thee who gave it, that I may receive according to the deeds done while in my body, whether they have been good or evil.

O God, thou righteous Judge eternal, convert my inmost soul. Impress deeply upon my thoughtless heart the reality and infinite importance of eternal things. Bring the future near. Make things invisible to mortal eyes clear and certain to my spiritual vision. Awaken and arouse me to a full conviction of the uncertainty of life, the nearness and certainty of death, and of that judgment which is after death. May my eyes be opened to see, and my ears to hear, and my heart to feel, and my conscience to condemn, that, ere it be too late, I may be converted and saved. May thy goodness lead me to repentance, and the terrors of the Lord persuade me

to turn unto thee that Thou mayest have mercy upon me. What shall it profit me, O God, if I gain the whole world and lose my own soul, or what could I give in exchange for my soul if lost? O that in this day, the day of my merciful visitation, I may be enabled and disposed to attend to the things that belong to my everlasting peace, before they are for ever hidden from my eyes.

I am a sinful man, O God. My own heart condemns me, and thou art greater than my heart, and knowest all things. O God, thou knowest my foolishness, and my sins are not hid from thee. I am a sinner, O God, and one of the chief of sinners. I was born in sin and prone to evil, and I went astray from the womb speaking lies. Thou, O God, hast not been in all my thoughts, to love and serve thee. I have set thee at naught, and cast off all fear of thee, and have lived without thee and without hope in the world. I have shamefully neglected those things which I ought to have done, and as shamelessly done those things which I ought not to have done. I have abused thy goodness and mercy which ought to have led me to repentance, by abounding in sin, and living unto myself, seeking my own pleasure and profit, following the desires and devices of my own evil heart, loving this present evil world, and living according to its fashion in the lusts of the flesh, the lusts of the eyes, and the pride of life. I have thus made an idol of myself, and a god of my belly, and have gloried in my shame, worshipping and serving the creature more than the Creator, who is God over all and blessed for ever. And I have thus acted against all the endearments of thy mercies and terrors of thy wrath; against all the striving of thy spirit, and admonitions of thy providence, and warnings of my own conscience.

Lord, be merciful unto me a presumptuous, ungrateful, false, faithless, desperately blind, and foolish sinner. Have mercy upon me, O God, and blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me.

And yet, O God, thou hast borne with me, and hast had patience, and hast not cast me off in the midst of my sins, and suddenly destroyed me without remedy. Let my prayer therefore, O Lord, come before thee in this acceptable time, when I may be heard and saved. O God, in the multitude of thy mercy hear me, according to the greatness of thy salvation. Hear me, O Lord, for thy loving kindness is good. Hide not thy face from thy servant, for I am in trouble. Hear me speedily. Draw nigh unto my soul, and redeem and deliver it. Work in me a full conviction of my guilt and misery. Open my heart to receive, and to feel thy grace, and mercy, and forgiving love. Behold me, O Lord, at thy mercy seat pleading guilty and surrendering myself to thee, from whom I cannot escape. I have not one word to offer in my vindication or excuse. Neither can I understand nor describe the enormity and wickedness of my sins, as committed against the glory of thine infinite majesty, the unspeakable preciousness of the blood of thy dear Son, and the boundless love and graciousness of the ever blessed Spirit. O God, thy love and long-suffering patience in waiting still to be gracious to me that my soul may live, and not die eternally, is marvellous. Save therefore now, I beseech thee, O God of my salvation. Convince, convert, and regenerate my soul. I ask forgiveness, O Father, and hope for it only because of thy abundant, free, and sovereign mercies, and the infinite merits of thy most gracious, compassionate, and all-sufficient Saviour, and the illimitable, condescending tenderness of the Holy Ghost the Comforter. Now, therefore, O God, give me faith, repentance, and power to turn unto thee with my whole heart, and to yield myself, body, soul, and spirit, unto thee, a living sacrifice, that I may live the rest of my life unto Him that loved me and gave himself for me, so that to me to live may be Christ, and to die gain. Grant these

petitions, O most merciful God, through the merits and mediation of thy only Son, and my only Saviour and Redeemer Jesus Christ. Amen.

Our Father, who art in heaven, etc.

'The grace of our Lord Jesus Christ, etc.

No. IV.

For a Sick or Wounded Soldier.

MOST gracious and merciful God, thou dost not willingly afflict the children of men, neither dost thou hide thy face from them, but dost hear when they cry unto thee. With thee are the issues of life and death. Thou bringest down to the grave, and art able to restore again to health, and to heal all our diseases, and renew our strength like the eagle's. I rejoice, O Father, that I can look to thee in my present painful affliction, and feel that it does not spring from the dust, nor come upon me by chance, but that it is ordered and overruled by thy holy, wise, and gracious providence. I resign myself therefore wholly to thy guidance, and cast myself upon thy mercy. O merciful Father, make me to hear thy voice, saying unto me as to a son, My son despise not thou the chastening of the Lord, neither faint when thou art rebuked of him. O Lord, as a son, I would learn obedience, and yield to thee an affectionate and confiding submission. I would now arise, and come unto thee, my most gracious and pitiful Father, and say, Father, I have sinned against thee, and provoked thy just displeasure. But with thee there is plenteous redemption, and as it is thy property, so thou delightest to have mercy. Have compassion upon me, thy poor, prodigal son, and receive and restore me to thy favor, and my long lost home and happiness.

I know, O Lord, that thou canst do all things, and, if it is consistent with thine all-wise arrangement, thou canst look upon me, and forthwith I shall live, and recover strength before I go hence and be no more; and that, if not, thou canst make thy grace sufficient for me, and enable me to resign life, health, and happiness to thy disposal, and to say, Father, thy will be done. I know that all thy judgments are right, that thou doest all things well, and that in very faithfulness thou dost afflict me. But, O Lord, I am sinful and full of fears. I am unprepared to stand before thy judgment seat, and therefore I am afraid to die. I am oppressed. My soul is cast down within me, and I cannot so much as lift up mine eyes to heaven. God be merciful to me a sinner. In weakness and in misery I cast myself at thy feet. I am without excuse. Neither would I cloak nor dissemble my offences, which are all naked and open unto thee, O holy, omniscient, and righteous God with whom I have now to do, and who art able to cast soul and body into hell for ever. O Thou, who art the hope of sinners and their Saviour in time of trouble intercede for me, and give me repentance and remission of sins. Thou who art mighty to save to the uttermost all who come unto God by thee, and who art not willing that any should perish, but that all should come unto thee and live, do Thou undertake for me, and have mercy upon me. Say unto my soul, I am thy salvation. Convince, convert, and comfort me by thy Holy Spirit. Give me a new heart and a humble, contrite, and believing spirit. Pardon all my innumerable sins of heart and life. Cleanse me from their guilt, power, and pollution. Justify me freely for thine own Name's sake, that I may have peace with God, through thee, my Lord and Saviour Jesus Christ.

I acknowledge, O Lord, that while the stroke of thy hand is heavy upon me, and the sufferings I deserve, and have feared, have come upon me, that in wrath thou rememberest mercy. Thou hast not dealt with me according to my sins nor rewarded me according to my iniquities. Thou mightest have driven me away in my wickedness, and destroyed me suddenly, and given no opportunity for repentance, nor for calling upon thee for grace and mercy. I bless thee for this sure token of thy loving kind-

ness and willingness to save me ere it be too late. May it be so, O Lord! Grant me that godly sorrowing for sin that shall not need to be repented of. I would love thee, O blessed Saviour, who didst so love me as to give thyself for me, and didst redeem me—not with gold and silver, but with thine own precious blood—let thy love be so shed abroad in my heart as to constrain me to love Thee. Take this poor, weak, sinful heart, and make it thine. Seal, sanctify, and save it. Cast not a trembling, helpless sinner from thy presence, neither take thy Holy Spirit from me. Glorify thyself in me as the helper of the helpless and the Saviour of the lost, that the bones which thou hast broken may rejoice, and my sinking spirits may be lifted up with hope in God, and rejoice in the fulness of the blessings of the gospel of Christ.

If it be thy blessed will, relieve my pains, remove my sickness, and restore my health, that I may live to serve and glorify Thee, with my body and spirit, which are thine. But should this sickness be unto death, impart unto me a holy, happy resignation. Into thy loving hands I commend my spirit. Thy blessed will be done, whether by life or death. Only, O Lord, I beseech thee, forgive all my sins and prepare my soul, by unfeigned faith and true repentance, for the time of my departure, that I may die the death of the righteous, and my last end be his. Wean my heart from the world and all its vanities. Fix it upon the things above which are at thy right hand. Bring the invisible realities of eternity so near that by faith I may have a foretaste of them, as joys substantial and sincere. May the fear of dying be swallowed up by the assured hope of life everlasting. In all my pains of body and anxieties of spirit, may thy consolations refresh and delight my soul. May thy Spirit calm my mind and soothe its sorrows. Be thou, O Saviour, with me, and let thy rod and staff comfort me. Then shall I be confident, and willing rather to depart than live, knowing that while at home in the body I am absent from the Lord, and that when the earthly house of this tabernacle is dissolved I have a building of God, a house not made with hands, eternal in the heavens, and an inheritance beyond the grave, purchased by Thy precious death for all believers, which is undefiled, and that fadeth not away.

And now, O Lord, who art the Prince of glory, who hast abolished death, and destroyed him that has the power of death, even the Devil; who wast thyself dead and art alive again and livest for evermore; fulfil these my desires and petitions, and unto thee, the King eternal, immortal, and invisible, the only wise God and our Saviour, Jesus Christ, I will ascribe the glory of my salvation both now and for evermore. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

No. V.

On Recovery from Sickness.

MOST merciful and gracious God, thou art good, and thou doest good, and thy tender mercies are over all thy works. What I have learned by the hearing of the ear thou hast now taught me by my own happy experience. I was brought low, even to the mouth of the grave; my heart and my flesh failed me, and I said, I shall not live, but die. But thou, O Lord, hast kept me alive that I should not go down into the pit. Thou hast lifted me up from the gates of death, and spared me to recover strength before I go hence and be no more. It is of the Lord's mercies that I have not been cut off in the midst of my days, and while unprepared to die. Bless the Lord, O my soul, and let all that is within me bless his holy name, who has healed my disease and restored my soul, and renewed my youth, health, and vigor. O Lord, I would praise thee for thy goodness and for thy mercy, which endureth for ever. Thou hast remembered me in my low estate; thou hast heard my prayer; thou hast had pitiful compassion upon

thy most unworthy servant, so that he shall not die, but live, and declare the works of the Lord. The living, the living in the midst of the dying, O may I live to love, and serve, and praise Thee. O may I love Thee more and serve thee better every day.

O Lord, who hast heard the voice of my supplication and delivered my soul from death, what shall I render unto thee for all this unmerited mercy shown unto me? May I walk before thee in the land of the living; may I take the cup of salvation, and pay unto thee the vows my soul in anguish made. I will offer unto thee in the presence of thy people the sacrifices of thanksgiving, and call upon thy name; I will present body, soul, and spirit unto thee, whose mercies crown my days, as my most reasonable service; I will live not unto myself, or as if I were mine own, but unto Him who so loved me as to give himself for me; who bought me with the price of his own precious blood, and in whom I now live and have my being.

O thou God of grace, give me grace that the life thy goodness has preserved may be thus unreservedly dedicated to thee. May I not live to spend my strength in the pursuit of worldly vanity, or in heaping up riches, or in selfish ease, sinful ungodliness, and unbelief. May I not live to abuse thy long suffering and forbearing mercy. O Lord, have compassion upon me, and grant me thy Holy Spirit to work in me to will and to do according to thy good pleasure; so that the life spared may be spent in holiness and righteousness toward Thee, and in serving my generation in the promotion of the temporal and spiritual welfare of my fellowmen, according to the will of God. O keep me by thy power, merciful Saviour, lest I sin, and some worse things come upon me. Dispose my heart, and help me to give all diligence to make my calling and election sure, and to work out my salvation with fear and trembling. Make me always mindful how frail I am; how helpless; how easily prostrated and brought low; how soon I may die, and how certainly I must die; and how surely I must stand after death before the judgment seat of Christ to receive according to the deeds done in my body, whether they have been good or evil; and may I, therefore, be enabled so to live as that every day shall be a step nearer to the fruition of thine everlasting glory. Grant this, O most merciful Father, for Christ's sake, my only Mediator and Redeemer. Amen.

Our Father, who art in heaven, etc.

The grace of our Lord Jesus Christ, etc.

SHORT PRAYERS.

For Morning.

MERCIFUL God and Father, I have both laid me down and slept in peace and have awakened in health, because thou, O Lord, hast sustained me. Bless the Lord, O my soul, for these mercies, and for every other good and perfect gift that comes down from Him. As thou preserved me from all the dangers of the night, may thy powerful providence sustain and succor me through this day from danger, disease, and death. Pardon my sins, and convert my soul, and grant me thy salvation. May I spend this day in thy fear, as seeing Thee who art not far from any one of us, and be kept by thy grace from all temptation. May I be attentive to every duty, and watchful against anger, evil speaking, and the sins that most easily beset me. May I be contented, cheerful, and happy, whatever may happen, and be alike prepared for peace or war, for life or death.

Our Father, who art in heaven, etc.

The grace of our Lord and Saviour Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with my soul. Amen.

This day I wake me up from sleep,
I pray thee, Lord, my soul to keep;
If I should die before it close,
With thee in bliss may I repose;
And this I beg for thy Name's sake.

For Evening.

AT THE close of another day I come unto thee, O Lord, who art the good Shepherd who never slumbers, nor sleeps, and commit into thy hands my body, soul, and spirit. Thou art my creator, preserver, and most gracious Redeemer, who hast bought me with thy most precious blood. O receive me into thy kingdom of grace now, and into thy kingdom of glory hereafter. Speak peace to my soul. Give me power to repent and believe, and hope in thy power and willingness to save my soul. May I rest peacefully under the shadow of thy wings, and enjoy refreshing sleep, undisturbed by any sudden alarm of raging foes. Grant these blessings also to my comrades in arms, and preserve us all from painful disease and unprepared death. May I awake in the morning in health and strength, fitted for the duties and dangers of the day. Bless all my dear friends, and may we be spared to meet again in peace and prosperity, to rejoice before thee all the days of our lives. Grant these requests, O God, for Christ's sake, in whose words I would further call upon thee as

Our Father, who art in heaven, etc.

The grace of our Lord and Saviour Jesus Christ, etc.

This night I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take;
And this I beg for thy Name's sake.

On Going into Battle.

O LORD, into thine hands I commit my spirit, for thou hast redeemed me, O Lord God of truth. With thee are the issues of life and death. Thou hast the keys of death and the grave, so that when thou openest no man shutteth, and when thou shuttest no man can open. All events are at thy command. I leave myself entirely at thy disposal in this battle,

not knowing what shall befall me, whether life or death. Prepare me, O gracious Father, to live or to die; so that, whether living or dying, I may be the Lord's. May a sense of pardoned sin and peace with thee through our Lord and Saviour Jesus Christ cast out all fear, and enable me, as a good and faithful soldier, to fight manfully, and contend earnestly against the enemies of my beloved country, and in defence of life and liberty, of our mothers, wives, and sisters, of our homes and happiness, and of a pure Bible, and a freedom to serve and worship God according to its teachings and the dictates of conscience. Righteous Father, vindicate the oppressed, and avenge us of our adversaries. If I perish, may our cause triumph. Take my family and friends into thy divine keeping, and save my soul, and receive me into thy glory, O Lord, through Jesus Christ, my Lord and Saviour. Amen.

In Prospect of Battle.

O LORD GOD, from whom I have received life, and by whom that life has been preserved until this present moment, I would humbly and confidently commit myself to thy holy keeping in the prospect of coming battle. May thoughts suitable to so solemn an occasion take possession of my mind, and in the fear of the Lord may I go onward. Believing that the cause in which I am engaged is just and righteous, and in defence of the sacred rights, honor, liberty, and independence of our beloved country, and for the truth of thy Word, the honor of thy Name, and the glory of thy holy, wise, and powerful providence, I would desire to feel the courage and determination of a loyal, patriotic, and faithful soldier, and to perform my duty faithfully. Thou art my almighty shield, and canst ward off danger in the midst of the conflict. If it be thy holy will, may my life be preserved while I remain steadfast to my post, and let all cowardly fear be banished from my heart. May I feel safe under thy providence, and may I trust thee for life or for death. Grant that my soul may be redeemed by the blood of Christ, and should it be thy purpose that I should fall, may the sting of death, which is sin, be taken away. May the shield of thy protection be placed before my comrades, and may they all cast themselves on thy mercy. O Lord, grant that victory may rest on our banners, and discomfit our enemies, who wage wicked and cruel war against us. May God pardon their sins and save their souls, but destroy their lives, and deliver us from them, and give us victory over them. To thee, O Lord, I now commit my soul and body, and may I not forget thee amid the roar of battle. This I earnestly ask for Christ's sake; and to the Father, Son, and Holy Ghost shall be all the praise. Amen.

On Sentinel and Picket Duty.

OH GOD, who hast brought this war upon us, and made it the duty and privilege of every citizen who is able to come up to the help of our invaded and oppressed country against her wicked and tyrannical enemies, I come to thee for wisdom, power, and protection. I am commanded to occupy the outpost of danger, and to protect our army from sudden surprise. Go with me, and may thy gracious presence cheer and support me. Help me to be sober, vigilant, faithful, and fearless, and use well my eyes and ears in detecting danger and announcing its approach. Preserve me from being overcome by sleep, or betrayed by carelessness, or destroyed by presumption. Deliver me from the deceitful foe, and from the unseen danger. Teach me how to improve the time by calling upon thee in prayer, meditating on thy glorious gospel, and holding communion with a reconciled God, Father, and Friend, a gracious Redeemer, and a most gracious Comforter. And do thou, O God, search me, and try my heart, and discover to me every evil way that is in me, and lead me in the way everlasting. Grant, O God, these mercies for the sake and merits of thy Son, our blessed Saviour and Redeemer. Amen.

When Sick and Wounded.

O MOST righteous God, thou hast seen fit to lay me aside from active duty, and to appoint for me pain and suffering; may I patiently submit to thy holy will, and be kept from murmuring and repining. Thou canst heal the maladies of my body, and make the remedies employed efficacious. If it be for thy glory, may I be restored to health, and may I yet live to serve my God and my country. Grant, too, that I may be prepared for all that may happen, so that whether I live I may live to the Lord, or whether I die I may die to the Lord, and living or dying still be his. This I ask for the Saviour's sake. Amen.

For Divine Guidance.

O LORD, thou who art the hearer of prayer, be pleased in thy infinite mercy to fill my heart with thy grace, that I may be safely kept amid all the temptations of camp-life. Surrounded as I am, by many who have not the fear of God before their eyes, and whose conversation and conduct are ungodly, let me not be led away by their example. As thou, Lord, seest me, may I fear to commit any known sin. May I never be led to take thy name in vain, and suffer me not in thoughtlessness or passion to use profane language, for thou wilt not hold him guiltless that taketh thy name in vain. Guard me also from intemperance, by which reason is blinded and the soul unfitted for the presence of God. From every other sin, good Lord, deliver me. When called to the performance of difficult and dangerous duties be thou my great protector. Fill my soul with Thy love and fear; cleanse me from every sin of my life in the blood of Christ; and reconcile me to Thee through his atoning sacrifice, so that I may be ever ready to say, The Lord is my refuge, and my present help in trouble. All which I ask for Jesus Christ's sake. Amen.

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Thanksgiving.

O ALMIGHTY God, our heavenly Father, we poor sinners lift up our hearts to thee, to bless and praise thy holy name for all thy manifold and great mercies to these Confederate States, from the first day even until now. O most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, thy people, whom thou hast so powerfully defended. Thou hast showed us wonderful and terrible things; but thou hast continued to protect and bless us, that we might see how powerful and gracious a God thou art; how able and ready to help those who trust in thee. O God, with deep thankfulness of spirit we worship and adore thee for thy protecting power and grace. Be thou still our God, our guide, and mighty defender. And make us, we beseech thee, truly sensible of thy mercies. And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments; that we, whom

thou hast saved, may serve thee in holiness and righteousness all the days of our lives; through Jesus Christ our Lord and Saviour. Amen.—*Bishop Davis.*

General Prayer.

O MOST powerful and glorious Lord God, the Lord of Hosts, that rulest and commandest all things, thou sittest on the throne judging right, and, therefore, we make our address to thy divine majesty, that thou wouldst take our cause into thine own hands, and judge between us and our enemies. Our trust is in thy mighty power. Stir up thy strength, O Lord, and come and help us, for thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins cry against us for vengeance, but hear us, thy servants, begging mercy and imploring thy help, and that thou wouldst be a defence unto us against the face of our enemies. We implore thy protection and power against those who have invaded our soil and our homes. We humbly look up unto thee, O Lord, and say that we have done them no wrong. Raise up thy power and come among us, and with great might help us. Be thou our stronghold in the day of our calamity. We flee unto thee for succor, and our hope is in thy great and glorious name. Defend, O Lord, and establish our cause. Endue us with power and strength; give us victory over all our enemies, and make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.—*Bishop Davis.*

Collect.

WE BESEECH thee, O God, favorably to behold this government and people, now bending before thee in deep humility of heart; confessing their own sins, acknowledging thy divine sovereignty, and earnestly imploring thy heavenly benediction and grace. We are sinful, but thou, O Lord, art holy and merciful. We are weak, but thou art mighty. Draw near and help us; pardon our sins and receive and answer our prayers. Bless our rulers, direct their counsels, unite their hearts, strengthen their hands, and prosper all their undertakings. And may it please thee, O Lord God, to visit and bless this whole people in this time of danger and trial. Be thou our present helper and defender, and a strong tower against the face of our enemies. Give courage and strength to our army and navy. Fight with us, O God, against those who are threatening our homes, our firesides, and our families. Confound their counsels, bring to naught their wicked devices, subdue their pride, break their power, and deliver us from all their oppressions and wrongs; that we, thy people, being hurt by no persecutions, may be preserved evermore to glorify thee, who art the only giver of all victory. Grant this, O Father Almighty, for the sake of thy blessed Son, our Redeemer and Saviour Jesus Christ. Amen.—*Bishop Davis.*

Confession.

ALMIGHTY and most merciful Father, we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

For Defence.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend

us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

A Prayer for Soldiers under Sentence of Death.

O FATHER of mercies, and God of all comfort, we fly unto thee for succor in behalf of these thy servants, who are now under the sentence of condemnation. The day of their calamity is at hand, and they are accounted as those who go down into the pit. Blessed Lord, remember thy mercies; look upon their infirmities; hear the voice of their complaint; give them, we beseech thee, patience in this their time of adversity, and support under the terrors which encompass them; set before their eyes the things they have done in the body, which have justly provoked thee to anger; and forasmuch as their continuance appeareth to be short among us, quicken them so much the more by thy grace and Holy Spirit; that they, being converted and reconciled to thee, before thy judgments have cut them off from the earth, may at the hour of their death depart in peace, and be received into thy everlasting kingdom, through Jesus Christ our Lord. Amen.

For Forgiveness.

ALMIGHTY and everlasting God, who hast nothing that thou hast made, and dost forgive the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

For Direction.

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

On Deliverance from Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies, we yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it is of thy goodness that we were not delivered over as a prey unto them; and beseech thee still to continue such thy mercies toward us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. Amen.

Prayer for those Exposed to Danger.

ALMIGHTY God, the Saviour of all men, we humbly ask thy tender care and sure protection for thy servants who have come forth at the call of their country, to defend its government and to protect its people in their property and homes, their rights and liberties, their wives and children, their sisters and servants, their altars and their Bibles. Let thy fatherly hand, we beseech thee, be over us; let thy Holy Spirit be with us; let thy good angels have charge of us; with thy loving kindness defend us as with a shield, and either bring us out of our peril in safety, with a heart to show forth thy praises for ever, or else sustain us with that glorious hope, by which alone thy servants can have victory in suffering and death; through the sole merits of Jesus Christ our Lord. Amen

Prayer during our present National Troubles.

O ALMIGHTY God, who art a strong tower of defence to those who put their trust in Thee, whose power no creature is able to resist, we make our humble cry to thee in this hour of our country's need. Thy property

is always to have mercy. Deal not with us according to our sins, neither reward us according to our iniquities; but stretch forth the right hand of thy majesty, and be our defence for thy Name's sake. Shed upon the counsels of our rulers the spirit of wisdom, and moderation, and firmness, and unite the hearts of our people as the heart of one man in upholding the supremacy of law, and the cause of justice and peace, and the sacred rights, honor, and independence of our Confederacy. Abate the violence of passion; banish pride and prejudice from every heart; turn away ungodliness from us, and incline us all to trust in thy righteous providence, and to be ready for every duty, enduring hardship as good soldiers, and bearing patiently every needful sacrifice and self-denial. And oh, that in thy great mercy thou wouldst make this war to cease, and so order all things that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These things, and whatever else thou shalt see to be necessary and convenient for us, we humbly beg through the merits and mediation of Jesus Christ our Lord and Saviour. Amen.

To be used in Ships of War.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the fleet [*or ship*] in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto the Confederate States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labor; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy name, through Jesus Christ our Lord. Amen.

Sailors' Prayer.

O GOD our Father! wash us from all our sins in the Saviour's blood, and we shall be whiter than snow. Create in us a clean heart, and fill us with the Holy Ghost, that we may never be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the Devil; looking to Jesus the great Captain of our salvation. We ask it all because he lived, died, rose again, and ever liveth to make intercession for us. Amen.

During a Storm.

O MOST powerful and glorious Lord God, at whose command the winds blow and lift up the waves of the sea, and who stillest the rage thereof; we, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess when we have been safe, and seen all things quiet about us, we have forgotten thee, our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments; but now we see how terrible thou art in all thy works of wonder; the great God to be feared above all; and therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies' sake, in Jesus Christ, thy Son our Lord. Amen.

Thanksgiving After a Storm.

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and

gracious a God thou art; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy commands; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy name for this thy mercy, in saving us when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our lives, through Jesus Christ our Lord and Saviour. Amen.

For a Sick Person.

O FATHER of mercies and God of all comfort, our help in time of need, look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; give him patience under his affliction; and, in thy good time, restore him to health, and enable him to lead the residue of his life in thy fear and to thy glory. Or else give him grace so to take thy visitation that, after this painful life ended, he may dwell with thee in life everlasting; through Jesus Christ our Lord. Amen.

After Sudden Visitation.

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant here lying under the sudden visitation of thine hand. If it be thy will, preserve his life, that there may be place for repentance. But if thou hast otherwise appointed, let thy mercy supply to him the want of the usual opportunity for the trimming of his lamp. Stir up in him such sorrow for sin and such fervent love to thee, as may in a short time do the work of many days. That among the praises which thy saints and holy angels shall sing to the honor of thy mercy through eternal ages, it may be to thy unspeakable glory, that thou hast redeemed the soul of this thy servant from eternal death, and made him partaker of the everlasting life, which is through Jesus Christ our Lord. Amen.

For Close of any Service.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy name thou wilt grant their requests, fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

The Creed.

I BELIEVE in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered unto Pontius Pilate, was crucified, dead, and buried; he descended into hell;* the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

*i. e. Continued in the state of the dead, and under the power of death, until the third day.

Gloria in Excelsis.

GLORY be to God on high, and on earth peace, good will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Ten Commandments.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

O Lord, have mercy upon us, and incline our hearts to keep these laws, for Christ's sake. Amen.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls; for my yoke is easy, and my burden is light.—*MATT.* xi, 28, 29, 30.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*JOHN* iii, 16.

This is a true saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am Chief.—*1 TIM.* i, 15.

If any man sin we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins.—*1 JOHN* ii, 1, 2.

SELECTIONS OF SCRIPTURE FOR USE ON VARIOUS OCCASIONS.

For a Day of Thanksgiving.

- Exod. ch. 3, 14, 15, 17.
 Deut. ch. 7, 28, 35.
 Josh. ch. 4.
 2 Sam. ch. 7.
 1 Kings, ch. 12.
 1 Chron. ch. 16, 17, v. 16-27.
 2 Chron. ch. 7, 30, 31.
 Ezra, ch. 7.
 Nehem. ch. 8, 12.
 Ps. 18, 20, 31, 33, 34, 46, 47, 48, 66,
 68, 75, 76, 77, 78, 85, 89, 96, 97,
 98, 105, 106, 107, 108, 110, 117,
 118, 124, 125, 126, 135, 136, 145,
 146, 147.
 Esther, ch. 5, 7, 8, 9.
 Lament. ch. 3.
 Ezek. ch. 39.
 Zephan. ch. 3.
 Is. ch. 14, 25, 26, 37, 38.
 1 Tim. ch. 2.
 Rev. ch. 4, 5, 6, 7, 15, 18, 19.

For a Day of Humiliation.

- Gen. ch. 18, 32.
 Exod. ch. 32, 33.
 Numb. ch. 13, 14.
 Deut. ch. 4, 9, 10, 11, 27, 28, 29,
 30, 32.
 Judges, ch. 6.
 2 Sam. ch. 24.
 1 Kings, ch. 8, 18, 21.
 2 Kings, ch. 17, 18, 19, 20, 23, 24,
 25.
 1 Chron. ch. 21.
 2 Chron. ch. 6, 30, 34, 35.
 Ezra, ch. 8, 9, 10.
 Nehem. 1, 2, 4, 6, 9, 10, 13.
 Esther, ch. 3, 4.
 Job, ch. 1, 40, 41.
 Ps. 2, 7, 9, 10, 11, 17, 22, 27, 28, 35,
 37, 38, 41, 42, 43, 44, 52, 55, 56,
 57, 59, 60, 62, 63, 64, 69, 70, 71,
 74, 78, 79, 80, 81, 82, 86, 90, 91,
 94, 102, 115, 123, 137, 140, 144.
 Is. ch. 1, 3, 5, 7, 8, 10, 13, 22, 24,
 33, 34, 36, 37, 44, v. 1-8 and v.
 21-28; 59, 63, 64.
 Jer. ch. 2, 5, 6, 7, 8, 9, 11, 13, 14,
 16, 17, 18, 19, 20, 21, 22, 42, 46.
 Sam. ch. 1, 4, 5.
 Ezek. 6, 11, 14, 18, 21, 22, 25, 33,
 34, 36.
 Dan. ch. 3, 4, 5, 6, 9.
 Hos. ch. 7, 14.
 Joel, ch. 1, 2, 3.
 Amos, ch. 5.
 Obad.
 Jonah, ch. 3, 12.
 Micah, ch. 6.
 Habak. ch. 3.
 Zech. ch. 9.
 Mal. ch. 1, 3.
 Matt. ch. 5, 6, 7, 8, 14, 18, 24, 25.
 Luke, ch. 13.
 Acts, 4, 5, 12, 16, 27.
 Rom. ch. 13.
 2 Cor. ch. 1.
 1 Pet. ch. 1, 2, 4.
 2 Pet. ch. 2, 3.
 Jude.
 Rev. ch. 2, 3.

For Victory.

- Gen. ch. 14.
 Numb. ch. 21.
 Deut. c. 7, 28, v. 1-14.
 Deut. ch. 1, v. 1-8.
 Josh. ch. 8, 10, 11, 33.
 Judges, 4, 5, 7, 20.
 1 Sam. ch. 7, 14, 17, 30.
 2 Sam. ch. 5, 8, 10, 18, 22.
 1 Kings, ch. 20.
 2 Kings, ch. 3.
 1 Chron. ch. 19.
 2 Chron. ch. 20, 32.
 Ps. 9, 18, 21, 31, 44, 46, 47, 48, 76,
 77, 78, 124, 135; and many of
 those under Thanksgiving.
 Josh. 23, 24.

For Repulse.

- Josh. ch. 7.
 2 Chron. ch. 18.
 Is. ch. 30, 42; and several under
 Humiliation.
 Gen. ch. 49, v. 28-33, and ch. 50,
 v. 1-14.
 Jer. ch. 46, 50.
 Deut. ch. 34.
 Josh. ch. 23, and 24 in part.
 Judges, ch. 16.
 1 Sam. ch. 2, v. 1-11.
 1 Sam. ch. 4.

- | | |
|--|--|
| 1 Sam. ch. 18, v. 1-4. | Eccles. ch. 9, v. 1-5, v. 10, and ch. 11 and 12. |
| 1 Sam. ch. 20 in part, and 2 Sam. ch. 1. | Is. 28, 38, 40, v. 1-11, and v. 26-31; 57, v. 1-3. |
| 1 Sam. ch. 31, and 2 Sam. ch. 1, v. 25-27. | Rom. ch. 5. |
| 2 Sam. ch. 18. | 1 Cor. ch. 15. |
| Job, ch. 7, 14. | 2 Cor. ch. 4, 5. |
| Ps. 39, 44, 49, 60, 78, 79, 90, 103. | 1 Thess. ch. 4. |

For Funerals.

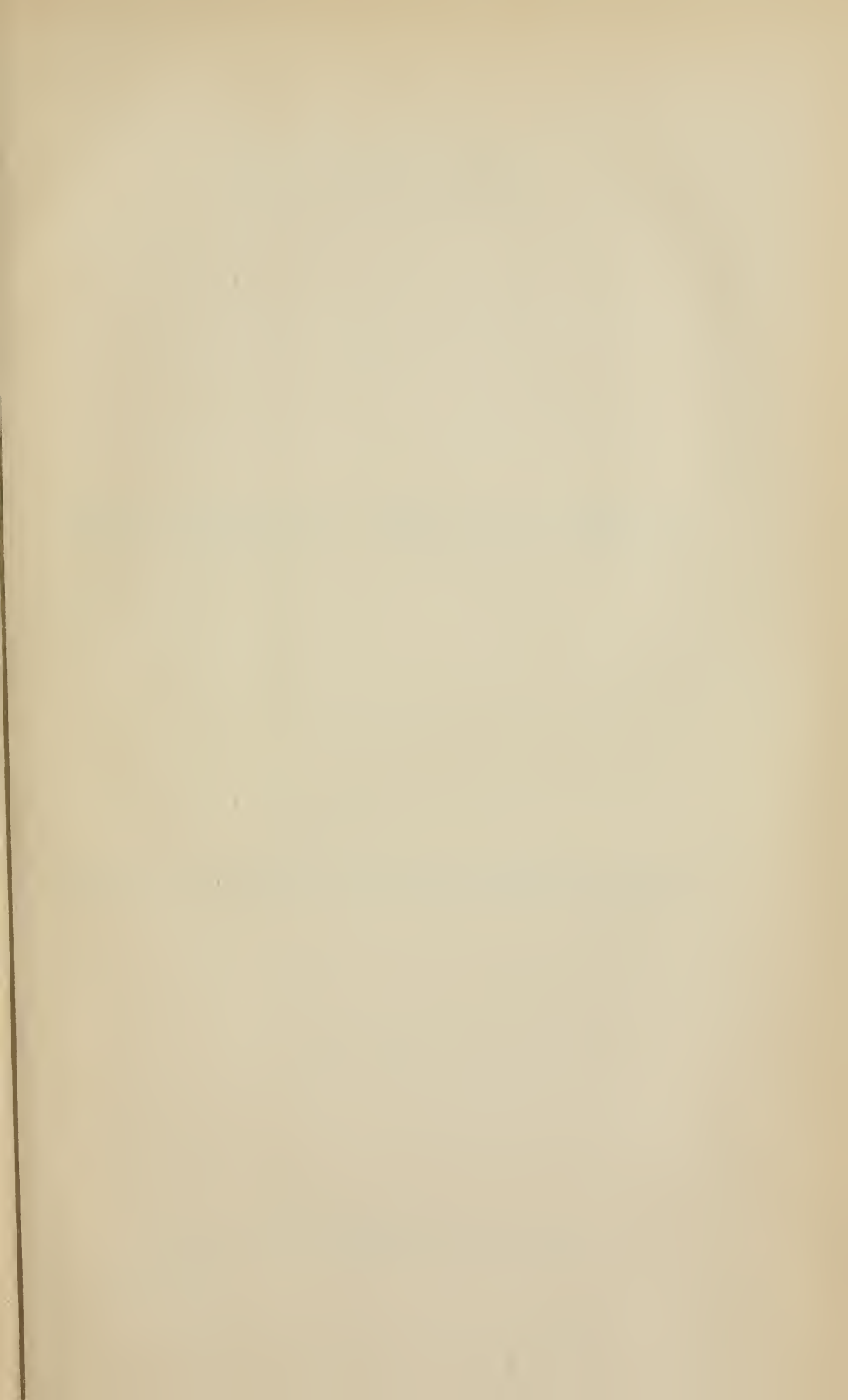
- | | |
|--------------------------------------|---|
| 1 Tim. ch. 6, v. 6-21. | 2 Pet. ch. 1, 3. |
| 2 Tim. ch. 4, v. 1-17, and v. 19-22. | 1 John, ch. 2, 3, 5. |
| Heb. ch. 11, 12. | Rev. ch. 4, 5, 6, part of each; 7, 15, 20, 21, 22, or parts of. |
| James, ch. 5. | |
| 1 Pet. ch. 1. | |

For Peace.

- | | |
|--|--------------------------------------|
| Ps. 29, 30, 44, 46, 47, 53, 54, 57, 58, 59, 65, 68, 85, 89, 97, 98, 105, 106, 111, 114, 116, 122, 126, 127, 136, 144, 147. | Jer. ch. 30, 31, 32, 33, v. 36-44. |
| Is. ch. 11, 12, 25, 26, 32, 35, 51, 52, 54, 61, 62, 65, v. 17-25. | Ezek. ch. 37, v. 1-13. |
| | Nahum, ch. 1. |
| | Zeph. ch. 3. |
| | Zech. ch. 8, 14. |
| | Luke, ch. 1, v. 46-56, and v. 67-80. |

 DIRECTIONS.

The Prayers under the first, second and third divisions, are made full, so as when necessary, to supply all that may be required in public or private; but as they are separated into paragraphs, they may be divided or shortened, or combined, by omitting any paragraph, or by adding to any prayer what is contained in any other—as for instance, in the case of the Prayers for Families, for Rulers, for Revivals, &c. These may be added to any other prayer.





AN OUTLINE

OF

The Soldier's Hymn Book

WITH AN INDEX OF THE FIRST LINES.

CHARLESTON, S. C.

PUBLISHED BY THE SOUTH CAROLINA TRACT SOCIETY.

1862.

EVANS & COGSWELL, PRINTERS,
3 Broad Street, and 103 East Bay, Charleston, S. C.

CONTENTS.

WORSHIP.

THE LORD'S DAY.

THE BIBLE.

MORNING AND EVENING.

THE SAVIOUR.

THE SINNER.

THE CHRISTIAN.

SORROW AND SICKNESS.

DYING AND DEATH.

HEAVEN.

OUR COUNTRY IN WAR—

Praise and Thanksgiving.

Confidence and Hope.

Prayer, Confession and Humiliation.

Prayer and Thanksgiving for Peace.

Sailors.

INDEX.

Afflicted land, to Christ draw near.
Affliction is a stormy deep.
Alas! and did my Saviour bleed.
All hail the power of Jesus' name.
Am I a soldier of the cross.
An alien from God, and a stranger to grace.
And is there, Lord, a rest.
And will the God of grace.
Another day of soldier life.
Approach, my soul, the mercy-seat.
Arise, ye saints, arise.
Asleep in Jesus! blessed sleep.
Assembled in thy name, O, Lord.
Awake, and sing the song.
Awake my soul, and with the sun.
Awake, my soul, in joyful lays.
Awake, our souls? away our fears.
Before Jehovah's awful throne.
Begone, unbelief! my Saviour is near.
Behold us, Lord, and let our cry.
Beneath the cross of Jesus.
Blest Comforter Divine.
Blest be that voice now heard afar.
By whom was David taught.
Call Jehovah thy salvation.
Children of the heavenly King.
Come, every pious heart.
Come, holy Spirit! come.
Come, Holy Spirit, come.
Come, Holy Spirit, heavenly Dove.
Come let us join our cheerful songs.
Come, let us join our friends above.
Come, Lord, and warm each languid heart.
Come, my fond, fluttering heart.
Come, my Redeemer, come.
Come, my soul, thy suit prepare.
Come, thou almighty King.
Come, thou Almighty King.
Come, thou Fount of every blessing.
Come to Jesus! come to Jesus.
Come, trembling sinner, in whose breast.
Come, ye disconsolate, where'er ye languish.
Come, ye who love the Lord.
Daughter of Zion, awake from thy sadness.
Death shall not destroy my comfort.
Delay not, delay not; O, sinner! draw near.
Didst thou, dear Jesus, suffer shame.
Dread Jehovah! God of nations.
Dread Sovereign, let my evening song.
Earth has engrossed my love too long.
Faint not, Christian! though the road.
Farewell, my dear brethren, the time is at hand.
Far from these narrow scenes of night.

Father of all! we bow to thee.
Father of mercies, in thy word.
Father, whate'er of earthly bliss.
Fear not, O, little flock, the foe.
Firm and unmoved are they.
Frequent the day of God returns.
From stern oppression's haughty land.
For ever with the Lord.
Gently, Lord! O, gently lead us.
Give me the wings of faith to rise.
Give thanks to God most high.
Give to the winds thy fears.
Glory to God on high.
Glory to thee, my God, this night.
God bless our native land.
God imposes not a burden.
God is our refuge in distress.
God is the refuge of his saints.
God moves in a mysterious way.
God of the brave and free.
Go to dark Gethsemane.
Grace! 'tis a charming sound.
Gracious Lord, incline thine ear.
Great God inspire each heart and tongue.
Great Ruler of the earth and skies.
Guide me, O, thou great Jehovah.
Had not the God of truth and love.
Hail! sweetest, dearest tie that binds.
Hallelujah! victory! victory.
Hark, my soul, it is the Lord.
Hark, my soul! it is the Lord.
Here at the cross, incarnate God.
High in yonder realms of light.
High in yonder realms of light.
How are thy servants blessed, O, Lord.
How calm and beautiful the morn.
How firm a foundation, ye saints of the Lord.
How happy are they.
How long has God bestowed his care.
How precious is the book divine.
How sad our state by nature is.
How sweet, how heavenly is the sight.
How sweet the name of Jesus sounds.
How sweet the songs of Zion sound.
I have fought the good fight, I have finished my race.
I heard the voice of Jesus say.
I'll praise my Maker with my breath.
I love the volume of thy word.
I love to steal awhile away.
I'm a pilgrim, and I'm a stranger.
I'm not ashamed to own my Lord.
I'm weary of straying—O, fain would I rest.
In all my Lord's appointed ways.
In evil long I took delight.
Infinite loveliness is thine.
In thee, great God! with songs of praise.
In thy great name, O, Lord, we come.
I would not live alway! I ask not to stay.

In Zion God is known.
Jerusalem, my happy home.
Jesus, and shall it ever be.
Jesus! I come to thee.
Jesus, I love thy charming name.
Jesus lives, and so shall I.
Jesus, lover of my soul.
Jesus, mine all, to heaven is gone.
Jesus, my sorrow lies too deep.
Jesus, Saviour, sympathize.
Jesus shall reign where'er the sun.
Jesus, thou everlasting King.
Jesus, thy boundless love to me.
Jesus, who knows full well.
Joyfully, joyfully, onward I move.
Just as I am, without one plea.
Just as thou art, without one trace.
Just snatched from danger and from death.
Kindly the Lord appeared.
Let me be with Thee where Thou art.
Look down, O, Lord, with pitying eye.
Lord, I cannot let thee go.
Lord, I hear of showers of blessing.
Lord, in the morning thou shalt hear.
Lord, it belongs not to my care.
Lord, look on all assembled here.
Lord, thou hast scourged our bleeding land.
Lord, thou wilt hear me when I pray.
Lord, we come before thee now.
Lord, when we bow before thy throne.
Lord, while for all mankind we pray.
Majestic sweetness sits enthroned.
Mercy and judgment are my song.
'Mid scenes of confusion and creature complaints.
Mourn for the thousands slain.
My comrades all, on you I call.
My country! O, my country.
My country, 'tis of thee.
My days are gliding swiftly by.
My God! I know that I must die.
My God, my Father, while I stray.
My God, permit me not to be.
My God! thy service well demands.
My God, the spring of all my joys.
My Jesus, as Thou wilt.
My Saviour, my Almighty Friend.
My soul, be on thy guard.
My spirit looks to God alone.
Now begin the heavenly theme.
Now, in a song of grateful praise.
Now may the God of power and grace.
Now the shades of night are gone.
O, faint and feeble hearted.
O, for a faith that will not shrink.
O, for an overcoming faith.
O, God of Bethel, by whose hand.
O, holy Saviour! Friend unseen.
O, Lord, another day is flown.

O, Lord of Hosts, to Thee we kneel.
O, Lord, our fathers oft have told.
O, Lord, our languid souls inspire.
O, my soul, what means this sadness.
O, sing to me of heaven.
O, thou in whom thy saints are one.
O, thou, from whom all goodness flows.
O, thou, my light, my life, my joy.
Oft in sorrow, oft in woe.
Oh! bless the Lord, my soul.
Oh! could I speak the matchless worth.
Oh! for a closer walk with God.
Oh! for a closer walk with God.
Oh! for the death of those.
Oh! haste away, my brethren dear.
Oh! where shall rest be found.
One sweetly solemn thought.
One there is, above all others.
On Jordan's stormy banks I stand.
On thee, O, Lord our God, we call.
Our heavenly Father, hear.
Our land, O, Lord, with songs of praise.
Our land, with mercies crowned.
Our sins, alas! how strong they be.
Plung'd in a gulf of dark despair.
Praise be the Lord of might.
Prayer was appointed to convey.
Prepare me, gracious God.
Prostrate, O, Jesus, at thy feet.
Rejoice for a brother deceased.
Rejoice—the Lord is King.
Rock of Ages, cleft for me.
Safely through another week.
Saviour, breathe an evening blessing.
See, gracious God, before thy throne.
See the healing fountain springing.
Shepherd of the ransomed flock.
Sing of Jesus, sing for ever.
Sleep not, soldier of the cross.
Soldiers, by our Lord's command.
Soldiers of the cross, arise.
Sovereign of all the worlds above.
Stand up, my soul, shake off thy fears.
Sweet the moments, rich in blessing.
The billows swell, the winds are high.
The Christian warrior—see him stand.
The Lord appears our helper now.
The Lord's my banner! forth I go.
The Lord's my Shepherd, I'll not want.
The man is ever blest.
The Spirit breathes upon the word.
The voice of free grace cries, "Escape to the mountain."
There is a fountain filled with blood.
There is a happy land.
There is a land of pure delight.
There is an hour of peaceful rest.
Thine earthly Sabbaths, Lord, we love.
Thou, dear Redeemer, dying Lamb.

Though hard the winds are blowing.
Though troubles assail and dangers affright.
Thy mighty arm, O, God, was nigh.
'Tis by the faith of joys to come.
'Tis faith supports my feeble soul.
To God I cried with mournful voice.
To praise our Shepherd's care.
Toss'd upon life's raging billow.
To Thee, our fathers, Lord repaired.
To thine almighty arm we owe.
We lift our hearts to thee.
We'll sing of Christ, no matter who.
We're traveling home to heaven above.
What various hindrances we meet.
When Abrah'm, full of sacred awe.
When along life's thorny road.
When shall we meet again.
When I can trust my all with God.
When in this world of grief and pain.
When languor and disease invade.
When many a tempest blew.
When marshalled on the nightly plain.
When o'er the mighty deep we rode.
When rising from the bed of death.
When sins and fears prevailing rise.
When through the torn sail the wild tempest is streaming.
When the shaded pilgrim land.
When the spark of life is waning.
When the soul, on wings upsoaring.
When thou, my righteous judge, shalt come.
When waves of sorrow round me swell.
When we pass through yonder river.
Whence do our mournful thoughts arise.
Where high the heavenly temple stands.
While life prolongs its precious light.
While, Lord, our souls thy grace adore.
While wandering to and fro.
Why do we mourn departing friends.
Why should we start and fear to die.
Will that not joyful be.
With grateful hearts, with joyful tongues.