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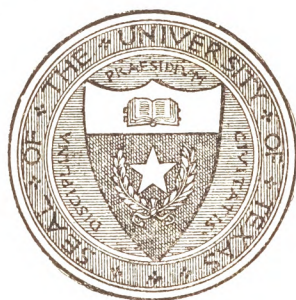
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Joseph Huber
THE
1827.

CALVINISTIC MAGAZINE.

CONDUCTED BY
JAMES GALLAHER, FREDERICK A. ROSS & DAVID NELSON.

FOR THE YEAR

1827.

VOLUME I.

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Emily Hester

DEDICATION.

THOU HIGH AND HOLY ONE, who inhabitest eternity—
Thou hast condescended to set up a Church in this guilty world,
to the praise of the glory of thy grace; and to men, sinful, unwor-
thy men, thou art granting the privilege of being workers together
with God in advancing thy glory, and building up the joy of thy
holy kingdom. This humble attempt to unfold and vindicate thy
TRUTH, we lay at thy feet. O smile upon our undertaking, and
grant us thy divine patronage.

ETERNAL FATHER, thy everlasting love is the source of all our
comforts, and the ground of all our hopes for this world and for the
world to come. May our zeal for thy Truth be pure, ardent, and
according to knowledge. May thy Word be our guide, thy glory
our aim. O may thy children be edified and built up in the most
holy faith, while we speak of thy perfections, thy determinate
counsel, thy immutable purposes of grace toward guilty man—
purposes of grace which knew no beginning, and never shall end.

DIVINE IMMANUEL, we would glory in thy cross; we would make
thy bleeding love our darling theme. Thy promise to be with thy
servants always, even unto the end of the world, we plead. May
that same mind be in us which was also in thee. In piety to God,
benevolence to man, and fearlessly pleading the cause of Truth,
may we be indeed "Followers of Thee."

SACRED COMFORTER, shed on our hearts thy holy influence, and
lead us into all truth. O may thy omnipotent energies attend the
truths we publish.

To thy cause, TRIUNE JEHOVAH, we devote this work. May thy
blessing go with it. May sinners be brought to the Saviour,
saints advanced in the divine life, and thy kingdom promoted.—
And when the dead, small and great, shall stand at thy bar, O
may the readers and conductors of this work, with robes washed
and made white in the blood of the Lamb, enter into the joy of
their Lord, and swell the anthem of redeeming love, when earth
and time shall be no more.

THE
CALVINISTIC MAGAZINE.

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

No. 1. **JANUARY, 1827.** Vol. I.

AN INEFFECTUAL STRUGGLE

There was a young professor of religion in the Presbyterian Church, who felt very frequently a rising repugnance to the doctrines generally denominated *Calvinistic*. The secret workings of his heart, unknown to himself, (if they had been plainly translated) ran nearly thus: "It were a pity those doctrines should be true; it is in short out of the question. I hope God will act more in accordance with my ideas of propriety. I must, if possible, find some passage of Scripture to upset them," &c. But to all the texts he could produce, proclaiming the general offer, the unlimited efficacy of the Saviour's death—his having no pleasure in the death of the sinner, &c. &c. he received from his brethren one short and simple reply: "God offers salvation freely to all, through a Redeemer's blood—all as freely and with one accord reject it. Shall he let them all take their own road to death? or save all? We see he does neither, but makes as many *willing in the day of his power* as he chooses." And no matter what the number or variety of passages he cited, this answer (or the substance of it better expressed) was always ready, and seemed to fit the whole of them. His next undertaking was to try and have those passages which seemed to declare God's eternal purposes, explained so as to get them, if possible, out of his way. He was intimate with several pious and worthy men who did not believe the views of his church on those points, but thought them false and hurtful. To them, then, he would go with such a passage from the Bible as the following: "And they that dwell upon the earth shall wonder (whose names were not written in the book of life from the foundation of the world.)" *Rev. xvii. 8.* He would receive an explanation which would satisfy him for the time; but when he next opened his Bible, he would perhaps, stumble upon, *Acts xiii. 48.* "*And as many as were ordained to eternal life, believed.*" Here he would find that the former explanation would not fit this—for to say they were ordained to eternal life *before* they believed, would be *election*; and to say they were ordained *after* they believed, would prove the *final perseverance*—and yet it would ap-

pear that some time or other they were ordained. Again, he would go for an explanation to this and many other dark passages. Sometimes he would receive an explanation which appeared very satisfactory, and at others not so much so. But the greatest dilemma was, that almost every verse required a different road to get round it. And again, the task was endless; for it appeared that at least one half of the New Testament required him to have not only ingenuity and skill, but absolute *cunning* to escape from the incessant bearing it had towards God's unqualified sovereignty. He could scarcely commence a chapter of the Epistles in peace. Even the introduction was "Paul CALLED to be an apostle" (and he remembered that verily the call on the Damascus road was a cogent one).... "to the church at Corinth,".... "called to be saints,"... Thought he, "are not all called to be saints?" But perhaps he would next stumble upon I. Cor. i. 26. For ye see *your calling*, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are *called*. Not only whole verses, but whole chapters, seemed to demand a dexterous transmutation. He had to suppose that an apostle of God, and a preacher of the everlasting Gospel, not only did not speak of himself when he said *I*, but that when he said *I myself*, he meant an *unconverted Jew!*

In short, the labor of explanation thickened upon him so fast, that no versatility of talent, and no storehouse of memory, seemed sufficient to invent and retain the various shifts and expedients necessary to fortify him against the continual recurrence and multiplied and inexhaustible variety of expressions, "According as He hath chosen us in him before the foundation of the world, that we should be holy," &c. "Having predestinated us unto the adoption of children," &c. "Being predestinated according to the purpose of Him who worketh all things after the counsel of his own will." Eph. i. 4, 5....11. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Rom. ix. 18.

The conclusion he was finally forced into was:

"Must I never open God's Holy Book without having to summon my ingenuity of evasion?"

"Dare I resort to artifice in expounding so large a portion of the written will of my awful Creator?"

"I may new translate His Testament—but will he acknowledge the edition?"

"I may appear before his bar with my hundred nice wrought expositions, and say they were all made to protect His character from the imputation of partiality—but will He thank me for the trouble I have taken?"

"Or will He say, "who hath required this at your hands?" Can I not defend my own character? Thoughtest thou that I was altogether such an one as thyself?"

“I might write folios by way of commentary, and with indefatigable zeal, paint with a thin colouring the whole of the Sacred Oracles—but in the glare of the judgment day, it would all vanish like smoke.”

NELSON.

THE CHARACTER AND SAFETY OF THE SAINTS.

A SERMON.

BY JAMES GALLAHER.

JOHN x. 27, 28, 29.—*My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.*

IN this chapter, the Saviour styles the saints his sheep, and himself the shepherd. Such imagery frequently occurs in the sacred writings. David says, “The Lord is my shepherd, I shall not want.” And again, “we are his people and the sheep of his pasture.”

The text contains,

I. *The character.*

II. *The safety of the children of God.*

I. Their character is thus given. ‘My sheep hear my voice, and I know them, and they follow me.’ Hearing the voice of Christ, implies a *belief* of what he declares, and a *performance* of what he commands. He said to the Jews, ‘He that is of God, heareth God’s words; ye therefore hear them not, because ye are not of God.’ Many who appear conscious of their obligation to do what God commands, appear not to realize that their obligation is equally strong to *believe* what he declares. The Bible, however, assures us that unbelief is as offensive in the sight of God as any other kind of disobedience. He that refuses to do what God commands, practically denies the justice and authority of God. He that refuses to believe what God declares, practically denies that there is truth in Jehovah, or that reliance can be placed in his statements. Awful are the denunciations of Christ against him that *believeth not* the testimony of God. He offers the highest insult to the God of truth. John avers, “He that believeth not God, hath made him a liar.” Now the disciples of Christ “hear his voice.” They believe what he has testified concerning the character and purposes of God; the character and condition of man; the claims of the divine law; His own character as Mediator, and the whole system of gospel truth. Moreover, theirs is a faith which works by love, “teaching them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world.”

“And I know them.” Does this only mean, that he is acquainted with their existence in the world? In this sense, he knows the most ungodly as well as the christian. Or does it simply mean, that he can distinguish between the christian and the hypocrite? This he can certainly do. But the passage implies more. The Lord is intimately acquainted with the existence and character of all men—the just and the unjust, the holy and the impure. But there is a sacred acquaintance which he has only with his children. It consists in that holy fellowship and communion which is kept up between the soul of the christian and his God. “Truly our fellowship,” says the apostle, “is with the Father, and with his Son Jesus Christ.” “I will come in,” says the Saviour, “and sup with him, and he with me.” To this communion and fellowship the hypocrite is a stranger. Of this sacred acquaintance Christ speaks, when he says, “I know my sheep, and am known of mine.” John x. 18. And again, John xvii. 3. “This is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” The eternal life of the christian will consist in holy fellowship and communion with God. Of this also, the apostle speaks, in II. Tim. ii. 19. “The Lord knoweth them that are his. To the same thing the Saviour alludes, when he says to the finally impenitent, “I never knew you.” He had known them as wicked men; but as to that holy converse and communion in which consists the christian’s saving acquaintance with his Redeemer, he says, “I know you not.” “I never knew you.”

“They follow me.” Christ hath left his people an example, that they should follow his steps. Pet. ii. 21. And a great example it is. In it we see “piety without superstition, morality without ostentation, humility without meanness, and fortitude without temerity; patience without apathy, and compassion without weakness; zeal without rashness, and beneficence without prodigality.” This is the great example which the believer aims to follow. And if in the present world, “there is no man that sinneth not,” still it is the aim of the child of God to follow the example which the Saviour hath left. This is forcibly illustrated in the apostle’s account of his own life and exercises. “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

II. The safety of the children of God. “I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Father’s hand.” What God will do, can only be known to us, by his declarations. We may attempt to guess at what he will do in a particular case—

we may form conjectures respecting what he *ought* to do. In the folly of impiety we may rashly assert that Jehovah *must* act thus and thus, or else be unjust, or unmerciful. But God is too high, and we too low, for our conjectures to be entitled to much confidence.

“O ’tis beyond a creature mind,

“To glance a thought half way to God.”

But we have a “more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” The Lord pledges his *word* that his people *shall never perish*; and on his word we may rest with absolute certainty.—“The grass withereth, the flower fadeth: but the word of our God shall stand forever.”

When we find any particular truth plainly asserted in the word of God, we need have no hesitation in receiving it, however unbelief may cavil and object; for, says the Saviour, “Heaven and earth shall pass away, but my words shall not pass away.” Whether every christian is “kept by the power of God through faith unto salvation;” or whether some christians do fall from a state of grace, and perish forever, is a subject on which the opinions of mankind have been much divided. And altho’ persons of sterling piety may have differed in sentiment here, yet, unquestionably, if the truth on this interesting point, is set forth in the Oracles of God, and we do not see it, and receive from it that consolation it is calculated to afford, the fault is ours. Let us now take up the sacred book, and hearken to the voice of the Spirit of inspiration. Father of lights, direct us in our investigation. O make thy word a lamp to our feet, and a light to our path

Jesus, says of his people, “I give unto them eternal life.” The life they have is his gift. They were once *dead* in trespasses and in sins, but they have experienced a spiritual resurrection. He gives them life. What kind of life? *Eternal* life. We all know the distinction between temporal life, and that which is eternal. Temporal life is the period of our existence on earth. It runs on through a few months or years, and then sinks in death. How fleeting, how transient! Like the “morning cloud and the early dew,” it passeth away. Eternal life is that which endures forever. Nothing that comes to an end, is eternal. That life which burns on for a time, and then is extinguished, is but *temporal*; eternal duration is not one of its properties. Eternal life is that which transcends the boundaries of time, and flames on through the immense periods of vast eternity. “I give unto them eternal life.” But, notwithstanding the life that is given them is eternal, may they not perish? “They shall never perish,” says the Saviour. But, have they not enemies that seek their destruction? “None shall pluck them out of my hand.” But, are not their enemies great and powerful? “My Father which gave them me, is *greater than all*; and none is able to pluck them out of my Fa-

ther's hand." Could language be more conclusive? If this were the only passage in which Christ asserts the absolute safety of his people, how dare we doubt it, since every jot and tittle of his word is firm as the pillars of heaven? But since we are 'slow of heart to believe,' he has condescended to give us 'line upon line, and precept upon precept.' In John v. 24, he asserts the same blessed truth in the following language: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." His people have life. What kind of life? Everlasting life; or life that lasts forever. But still, may not the believer come into condemnation? 'He shall not come into condemnation,' says Christ; 'he is passed from death unto life.' If it be possible for language on this subject, to be more pointed and strong, he uses it, John vi. 37. 'All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.' We have seen that his people are in his hand; that their enemies, however numerous, powerful and malignant, are *not able* to pluck them out of his hand. But may he not in *some way* cast them out himself? His word is pledged; 'Him that cometh to me I will in *no wise* cast out.' In the 40th verse of this chapter, he says, 'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' At the last day! When the changing scenes of this world are forever closed; when all the fears and trials and temptations of the christian are past and gone; after his spiritual enemies on earth and in hell, have spent their utmost efforts for his destruction; He, who is the Resurrection, will raise up *every one* that in this life, seeth the Son and believeth on him.' Blessed Jesus, may we see thee with the eye of faith; may we believe on thee to the saving of the soul; and O! may we be raised in triumph among thy ransomed people, *at the last day.*

We have now noticed a number of instances in which the certain salvation of every christian is asserted in the most clear and pointed terms, by him whose 'word is truth.' The passages, however, which I have quoted, are but a 'handful to the harvest.' Throughout the sacred writings, this soul refreshing truth is urged upon the attention of the reader in language the most unequivocal and strong. But the limits allotted to this discourse, will not allow me to transcribe them. Indeed, if we dispute the Saviour's word in the texts already mentioned, we may dispute the meaning of every declaration he has made. "If we believe not Moses and the prophets, neither would we be persuaded though one rose from the dead."

But that the honest enquirer after truth, may have every doubt removed, and may see how clearly the beams of the Sun of Righteousness have pointed out the truth on this subject, I will now call his attention to another class of passages. Mat. vii. 24.

27. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." Here the hopes of the believer are set forth in a figure most beautiful and affecting. 'Every one that heareth these sayings of mine and doeth them.' To hear his sayings and *do them*, is one leading characteristic of his people: 'My sheep hear my voice and they follow me.' 'And a stranger will they *not follow*, but will flee from him; for they know not the voice of strangers.' This is a distinguishing feature in their character. 'Those who hear not his voice; who do not follow him; who obey not his sayings, are not his children at all. Concerning the hope of the christian, observe the following things. (1) It had a good foundation, 'for it was founded on a rock. (2) It was assailed by trials fierce and appalling; the rain descended, and the floods came, and the winds blew and beat upon that house.' (3) It fell not.' (4) The reason, 'for it was founded upon a rock.' Now every christian's hope is built on Christ, 'the Rock of Ages.' The man whose hope is built on any other foundation, is *not a christian* at all, and of course cannot fall from grace. The only reason given by the Saviour, why the christian's hope does not give way, is that it is *founded on a rock*. The floods may rage, and the tempests roar, but the rock of ages never moves. Blessed of the Lord are they whose hopes are founded there. In the following verses, we read of a foolish man, against whose house the rain descended, and the floods came, and the winds blew, and it fell: but where was it founded? 'On the sand.' Observe, it *never had any better foundation than the sand*; it was *built on the sand at first*. We have no account of a house that was first built on the rock, and then shuffled about until it got on the sand, and then fell. No, the house that fell was built *at first* on the sand. Spirit of eternal grace, "Lead me to the rock that is higher than I." O may Christ be to our souls, as a 'hiding place from the wind, and a covert from the tempest; and as the shadow of a great rock in a weary land.'

That every christian shall be "kept by the power of God through faith unto salvation," is evident also, from the prayer of Christ, for his disciples: In John xvii he prays thus: "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we *are*. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth. Thy word is truth. Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me. Neither pray I for these alone; but for them also which shall believe on me through their word." In John xi. 42. addressing his Father, he says, 'thou hearest me always;' that is, thou art always

ready to grant what I ask. Now if the Father always hears Christ, and grants his petitions, then his first disciples and all who believe on him through their word shall be kept from the evil that is in the world, and sanctified thro' his truth, and at last shall be with Christ where he is, and shall behold his glory, and of consequence, none of them shall fall from grace and perish.

The perseverance of the Saints, is rendered certain by the indwelling of the Holy Spirit. 'I will pray the Father,' says Christ, 'and he shall give you another Comforter *that he may abide with you forever*; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he *dwelleth in you, and shall be in you.*' In our state of apostacy, Satan has unrivalled possession of the human heart. As a "Strong man armed, he keepeth his house" until a "stronger than he," bind him and cast him out. The Spirit of God then takes possession of the heart, to dwell in it forever. Shall he ever be dispossessed, or driven from his habitation? "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man." But what power is able to bind the omnipotent Spirit of Grace, or expel him from the regenerate heart? Speaking of the Holy Spirit, to the woman of Samaria, the Redeemer says, 'Whosoever drinketh of this water,' the water of Jacob's well, "shall thirst again: but whosoever drinketh of the water that I shall give him, shall *never thirst*; but the water that I shall give him, shall be *in him* a well of water *springing up into everlasting life.*"

That christians shall never perish, is plain, from what our Lord says respecting the *cause* of their life. He tells us that his life is the cause, and his people's life is the effect John xiv. 19. 'Because I live, ye shall live also.'

Addressing the Philippian christians, the Apostle saith, "Being confident of this *very thing*, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Phil. i. 6. That the day of Jesus Christ, in this passage, means the day of Judgment, none will deny. That God has 'begun a *good work* in the heart of every believer, is also admitted by every one: but the matter in dispute is, *this very thing*; whether he who has *begun* the good work will *perform* it until the day of Jesus Christ. Now, however we may doubt on this subject, the Apostle had no doubts at all. We may suppose, that unforeseen difficulties may arise; that the believer's case may be *harder to manage* than was *expected* when the good work was begun, and therefore, he, who has begun the good work, may find it necessary to desert it and leave it unfinished; but the Apostle had no such notions; he was absolutely *confident of this very thing*, about which so many doubts are entertained at the present day.

In I. Cor. iii. 9. Christians are styled "God's building." They are designed 'For a habitation of God through the spirit.'" God has

undertaken in infinite grace to build up in the hearts of his people, faith, and love, and hope, and joy—in short, every christian grace, and designs their hearts to be a temple of the Holy Ghost. Jesus Christ teaches that it is *unwise* in a builder to make a commencement, before he hath 'counted the cost,' and ascertained that he is able to finish, and that such conduct deserves only mockery and derision. Luke xiv. 28, 30. "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish." And does the all wise Jehovah act thus? Does he commence the spiritual building in the hearts of his people before he hath counted the cost? Do difficulties arise in the progress of his work, of which he was not aware when he began? After he has laid the foundation, do such unexpected obstacles present themselves that he judges it best to abandon the whole undertaking? And shall his enemies, on earth and in hell, have cause to mock, and say, he 'Began to build, and was not able to finish!'"

Inspiration tells us, that believers are 'joined to the Lord.' If therefore, they fall away and perish, it must be, either, because the Lord turns away from them, or because they depart from him; for it is plain, that as a vital union exists between them and their Redeemer, if he does not turn away from them, and they do not depart from him, they shall never perish. In Jer. xxxii, 40. the Lord says, 'I will make an everlasting covenant with them, that *I will not turn away from them*, to do them good; but I will put my fear in their hearts, *that they shall not depart from me.*'

"Happy art thou, O Israel: Who is like unto thee, O people saved by the Lord. The eternal God is thy refuge, and underneath are the everlasting arms!"

It has been thought by some, that as believers are *free agents*, the Lord cannot, with absolute certainty, *keep them from falling*, without destroying their free agency. This is perhaps, the most artful objection that ever has been brought against the doctrine, as it leads directly to an enquiry concerning the *mode* of the divine operation on the human heart—a subject on which, while in this world, we must remain profoundly in the dark. But where reason fails, Revelation shines with peculiar brightness. Hearken to the voice of the Holy Spirit: "Now unto him that is *able to keep you from falling*, and to present you *faultless* before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power." Jude 24. Here it is expressly declared, that the Lord is *able to keep his people from falling* and to present them *faultless* before the presence of his glory. To those therefore, who urge the above objection, we reply, "ye do err, not knowing the scriptures, nor the *power* of God."

The power of God is employed for the preservation of his people.

Saints are "kept by the power of God through faith unto salvation." That power which built the world, and stretched out the heavens; which vanquished the hosts of hell—raised up Jesus Christ from the dead, and carries forward the whole scheme of redemption; by this power the saint was first arrested and brought from spiritual death to spiritual life, and by it he is kept, through faith; faith, which is the 'gift of God,' unto salvation.

The Lord assures his Saints, that he is their keeper Ps. cxxi. 5. If they fall away and perish, is it because he is not able to keep them, or, so indifferent on the subject, that they are lost thro' inattention? That he is *able* to keep them from falling, we have already seen; that he is *willing*, is asserted again and again. Mat. xviii. 14. "It is *not the will* of your Father which is in heaven, that one of those little ones should perish." John vi. 39. "This is the Father's *will* which hath sent me, that of all which he hath given me, I should *lose nothing* but should raise it up again at the last day." That he is not indifferent, so as to forget his people, and suffer them to perish through inattention, is announced in the strongest terms. Isa. xlix. 15. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, *yet will I not forget thee.*" The strongest affection known among mortals may fail, but the mercy of the Lord "endureth forever."

'Yea, saith the Lord, shall nature change,
'And mothers monsters prove;
'Zion still dwells upon the heart
'Of everlasting love.'

"That all real christians are preserved by omnipotent grace, from final apostacy, is manifest from the *joy of angels*, at their conversion. Luke xv. 7. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." We are here taught, that when a sinner on earth repents, the joy of angels in heaven rises to a remarkable height. Now, the angels of God have, in every age, been intimately acquainted with the affairs of his church. They are "all ministering spirits sent forth to minister for them who shall be the heirs of salvation." There never has lived a saint upon earth, but they have known of his conversion, and whether he was received into heaven after death, or not. Now, if they have seen in ages past, that a number of those who were converted by the Spirit of God, did, a few days, months, or years afterward, lose their religion, fall from grace and perish, would they now give way to such wonderful transports of joy, when *one sinner* repenteth? Would they not rather check these premature raptures, and hold themselves in doubt, until they could see whether he, who had *begun* the good work in this sinner, would *perform* it until the day of Jesus Christ? And, in the mean time, rejoice more over each of the ninety and nine, who are out of danger, than over this one repenting sinner, whose final salvation is still so uncertain. Is it

not plain, from the great joy of angels when a sinner is brought to Christ, that they know his salvation is certain; that they know that the covenant of grace is *immutable*, and that the Lord will not turn away from him, and divine grace shall so work in his heart, to will and to do, that he shall not depart from the Lord? However then, the perseverance of the saints may be disputed on earth, we find it is firmly believed among the angels in heaven.

That real christians do not apostatise is plain, from what the Scriptures tell us respecting apostates. Christ and his apostles frequently speak of those who professed religion for a time, and then cast away their profession, and it is worthy of remark, that they plainly represent them as persons who never had been genuine christians. Read the second chapter of Peter's second Epistle, and you will see a full drawn character of those who had apostatised in his day; from his account it is evident that those apostates never had been real christians: he concludes thus, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire." From the illustrations here employed, it is plain, that these apostates never had experienced any renovation of heart, or been the subjects of a saving change. It was the *dog*, that returned to his vomit, it was the *sow* (washed, changed in outward appearance, but retaining the old nature, within) that returned to wallowing in the mire. Speaking of the last judgment, Mat. vii. 22. Our Lord observes, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." These had been eminent professors in their day; had prophesied, cast out devils, and done many wonderful works, yet they were never christians. Paul tells us, 1. Cor. xiii. 1—3, that a man may "speak with the tongues of men and angels, and have the gift of prophesy, and have all faith, so that he can remove mountains and yet be nothing," as respects true religion. "I never knew you." He does not say, I once knew you; but after a while, you became strangers to me; but 'I never knew you;' there never did exist any sacred acquaintance between-us. I never had any holy fellowship and communion with you. 'I know my sheep, and am known of mine,' but I never knew you, depart from me, ye that work iniquity.

Jehovah declares that, "All things work together for good, to them that love God, to them who are the called according to his purpose." Disciple of Christ, it is the voice of your Lord. Yes, it is his word, who hath in his hands all things in heaven and on earth and under the earth, and who worketh all things after the counsel of his own will. The angels above, are at his direction, they are all ministering spirits, sent forth to minister for them who shall

be the heirs of salvation. On earth, there is "none that can stay his hand." He numbers the hairs of your head, and causeth the "wrath of man to praise him, and the remainder of the wrath will he restrain;" and even Satan, your grand enemy, is under his control. To the roaring lion, who goeth about seeking whom he may devour, He saith, hitherto shalt thou come, but no further. Job i. 12. and xi. 6. "All things work together for good." The ministry of angels from on high; all events on earth, the small and the great, from the death of a sparrow to the subversion of empires; "all things," even the machinations of their most malignant enemies; the snares and temptations of the world, the flesh, and devil; yes, the very fears, sorrows and inward trials against which they struggle; all things, under the perfect management of Zion's King, work together for good, to them that love God. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

It is not surprising, that in the contemplation of this wonderful subject, in which the everlasting love and unfailing faithfulness of God are so brightly displayed, an inspired Apostle should break out in these energetic and rapturous strains, "We know that all things work together for good, to them that love God, to them who are the *called* according to his *purpose*. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also *called*: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with HIM also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If the doctrine of the certain perseverance of the saints, be so false, and so dangerous, as it is sometimes represented, is it not wonderful that the God of all grace, has so often asserted it in the broadest terms? Is it really dangerous for us to believe, that in these pointed and powerful declarations, he *means* just what he *says*? Does he address us in language, which if believed and relied on, will lead us awfully astray? Does he for bread, give his children a stone? for fish, give them a serpent? "What if some

‘did not believe?’ says the apostle, ‘shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar?’ Rom. iii. 3, 4. O ye disciples of Christ, ‘The word of your God shall stand forever.’ Fear not to trust his promises; fear not to rely upon his word; fear not to believe that, ‘He who spared not his own Son, but delivered him up for you all, shall with him also freely give you all things.’ Fear not to believe, that in tribulation, and distress, and persecution, and all your spiritual conflicts, you shall be ‘more than conquerors, through him that loved you.’ Fear not to believe, ‘that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God which is in Christ Jesus your Lord.’

Let us now notice some of the objections that have been urged against this doctrine.

1. It is thought by some, that the warnings, cautions and exhortations against apostacy, given to believers in the Scriptures, are inconsistent with the doctrine, that all christians shall persevere in holiness, and obtain eternal life. Now, it is admitted on all hands, that such exhortations and cautions are addressed to believers. ‘Watch and pray, that ye enter not into temptation.’ What I say unto you, I say unto all, watch. Work out your own salvation with fear and trembling. If any man draw back, my soul shall have no pleasure in him.’ &c. &c. But, Calvinists consider such warnings and admonitions, as not at all inconsistent with the certainty of the believer’s salvation; but in fact, a necessary part of that system of means, which God uses to keep his people thro’ faith unto salvation. Let us illustrate this subject by one or two examples.

When Christ was born in Bethlehem, in the days of Herod, it was *absolutely certain*, that he should not be slain for more than thirty-three years; for Daniel, above five hundred years before, had pointed out the precise time, when Messiah should be cut off. It was absolutely certain, that he should live to perform the miracles which he did, on the sick, the blind, and the lame; and that at his death he should be numbered with the transgressors, and then be buried in the sepulchre of the rich man of Arimathea, for Isaiah had predicted these things, seven hundred years before. It was absolutely certain, that at his crucifixion, they should give him vinegar to drink, mingled with gall, and that the soldiers should part his garments among them, and cast lots upon his vesture, for the Holy Ghost, by the mouth of David, had spoken of this, above a thousand years before. Yet when Christ was born, and Herod was troubled and sought to slay him, the angel of the Lord came to Joseph, saying, ‘Arise, and take the young child and his mother, and flee into Egypt, for Herod will seek the young child to destroy him.’ Mat. ii. 13. Had Joseph been of opinion that when an

event is made certain by the purpose of God, the means necessary to bring it about may be dispensed with, he would, most likely, have replied, "Thou Angel of the Lord, I don't see the propriety of taking this journey into Egypt. If what David, and Isaiah, and Daniel have said be true, the Messiah will not be cut off by Herod. He has yet to live many years, and perform many marvellous works, and then to die in a manner very different from what Herod designs. This journey into Egypt, therefore, is altogether useless." But Joseph's *creed* was more orthodox. He considered the purposes and promises of God, as perfectly consistent with his commands, and the duty he requires of us. "He arose, and took the young child and his mother, and departed into Egypt." Herod spent his rage. Christ was not slain. He lived till the time Daniel had mentioned, performed all the works the prophets had foretold, and was then put to death as had been predicted. Thus every jot and every tittle of what God had spoken was accomplished. Again, in Acts xxvii. we find, that Paul and his companions, when sailing to Italy, were overtaken by a tremendous storm. "Neither sun nor stars in many days appeared, and all hope that they should be saved was taken away." At length Paul addressed the company thus: "Now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: *for I believe God*, that it shall be even as it was told me." But a short time after, when the sailors had let down the boat and were about to flee from the ship, Paul said to the centurion and to the soldiers, 'Except these abide in the ship ye cannot be saved.' Had one of our modern objectors been on board, he would have detected the same inconsistency in Paul, which he finds in Calvinists of the present day, 'What do you mean, Paul? Did you not tell us that there should be *no loss of any man's life*? and that the angel of God had told you so? and that you believed God that it should be even as it had been told you? What matter, then, whether these sailors go or stay? for if we are to be saved we shall be saved.' 'Nay, but O man, who art thou that repliest against God? The exertion of these sailors is the means God hath appointed to effect our preservation. Separate not the appointed means from the appointed end. What God hath joined together, let not man put asunder." The centurion and the soldiers attended to the warning Paul had given; the sailors were kept in the ship; 'and so it came to pass, that they escaped all safe to land.' Now in each of these cases the event was *certain*, and yet, the warnings and cautions given, were neither absurd nor useless. The warning of the angel to Joseph, was not designed to shake his faith in the promises of God, and persuade him that it was *quite uncertain* whether those positive declarations of the Most

High, concerning the life and death of Christ, should be fulfilled or not. But it was designed to teach him the way in which the Lord had determined to accomplish all that he had spoken. The warning had its intended effect, and in due time, all that the Lord had foretold, came to pass. The warning given by Paul to the centurion and the soldiers, was not intended to persuade them, that they should put but *little confidence* in the promise of God, that there should be no loss of any man's life among them. But it was intended to teach them the means by which the Lord had determined to accomplish all that he had spoken. The warning had its intended effect, and they 'all got safe to land,' according to the word of the Lord.

In like manner, the exhortations, cautions and warnings, addressed to believers, are not designed to *shake their confidence* in the 'exceeding great and precious promises' of their God, or to persuade them that it is dangerous to put their *entire trust* in his word, when he saith, 'I will never leave thee, nor forsake thee.' Heb. xiii. 5. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." Isa. liv. 8—10. But the exhortations and warnings addressed to the children of God, were designed to teach them the way in which they should walk, and are a part of the means which Jehovah employs to keep them from the evil that is in the world, and fit them for the heavenly kingdom. The predictions concerning the life, miracles and death of the Messiah, were just as true, just as certain to be accomplished, just as worthy to be believed, after the warning was given to Joseph, as they had been before. The word of the Lord pledged to Paul, that there should be 'no loss of any man's life among them,' was as unshaken, and had as omnipotent a claim to their absolute confidence, after his admonition to the centurion and the soldiers, as it had before. In each of these cases it is plain, that the caution given, did not detract one whit from the *certainty* that what God had spoken should take place. In like manner the exhortations and cautions addressed to christians, do not in the smallest degree lessen the *certainty* that all the Lord hath promised them, shall come to pass. 'They shall never perish.' 'None shall pluck them out of his hand.' 'All things shall work together for good to them,' and he 'will raise them up at the last day.'

The warnings given to Joseph, and to Paul's companions, were so far from being either useless or inconsistent with what God had before spoken, that they had an important instrumentality in bring-

ing about what God had determined. In like manner, the warnings given to christians are so far from being useless, or inconsistent with the certainty of their salvation, that they have an important instrumentality in preparing them for that 'house not made with hands, eternal in the heavens.'

The warning to Joseph, *did* answer the purpose for which it was given, and the whole matter turned out according to the 'determinate counsel and foreknowledge of God.' Acts ii. 23. The warning to Paul's companions, *did* answer the purpose for which it was given, 'and they all got safe to land.' In like manner, the warnings given to christians *do* answer the purpose for which they were designed. "They hear the voice of Christ and they follow him, and a stranger will they not follow, but will flee from him, for they know not the voice of strangers." 'And so all Israel shall be saved.' Rom. xi. 26. "O Israel, trust thou in the Lord; he is their help and their shield. O house of Aaron, trust in the Lord; he is their help and their shield. Ye that fear the Lord, trust in the Lord; he is their help and their shield."

But there is another objection. It is said the doctrine of the final perseverance of the saints cannot be true, for we read in the New Testament of several persons, that certainly had once been christians, who afterwards deserted the cause of Christ, and acted most perversely. For instance, Judas, and Hymeneus and Alexander, and perhaps others.

That Judas, Hymeneus and Alexander, had publicly professed the religion of Christ, is acknowledged; and it is also conceded on all hands, that at length, they proved to be wicked, graceless men. The only question on which there is a difference of opinion, is this: Were they *ever* real christians? Had they ever been regenerated by the Holy Spirit? It is desirable that on this, as well as on every other subject, all christians should agree. I know of but two ways in which we can all come to an agreement on this point. The apostles formed an opinion concerning the real character of these men, and have transmitted it to us in their writings. If we all adopt the opinion they have expressed we shall all agree. Or, we might all agree by unanimously rejecting their opinion.— But, as the apostles lived in the same age with these men, were intimately acquainted with them, and had an opportunity of judging the 'tree by its fruit;' and, especially as in the opinions they have expressed, they spake as they were moved by the Holy Ghost, it would, certainly, be wisest and safest in us, all to agree with the apostles, and thus agree with each other.

As for Judas, Christ and his apostles have delineated his character with great particularity, and they were certainly very competent judges. In John vi. 64, Christ addressing his professed disciples, observes, "There are some of you that *believe not*. For Jesus knew from the beginning who they were that *believed not*, and who should betray him." We are not told, that Jesus knew from

the beginning who they were that would, *after a while* become unbelievers, but he knew, all along, from the beginning, who they were among his professed friends, that believed not, and who should betray him. In John xii. 6, we are told that Judas 'cared not for the poor,' and that 'he was a thief.' In John xiii. 10, 11, after washing his disciples' feet, Christ said to them, "Ye are clean, but *not all*. For he knew who should betray him; therefore said he, ye are *not all* clean." In John vi. 70, 71, he said to his disciples, "Have not I chosen you twelve? And one of you is a devil? 'He spake of Judas Iscariot.'—And it must be observed, that Christ and his apostles *never contradict* these statements, by giving Judas a better character. How widely then do you differ from them if you contend that Judas was a Saint? Let us contrast the opinion of the objector on this point with that of Christ and his apostles.

OBJECTOR.

1. Judas, before he betrayed the Saviour, was a believer.
2. Judas was a man of purity.
3. Judas was a benevolent man.
4. Judas was an honest man.
5. Judas was a saint.

CHRIST & APOSTLES.

1. "Jesus knew *from the beginning* who they were that *believed not*, and who should betray him."
2. "Ye are *not all* clean. For he knew who should betray him; therefore said he, Ye are not all clean."
3. Judas "cared not for the poor."
4. Judas "was a thief."
5. Judas was "a devil."

But there is one text, so often quoted on this subject, that it is proper now to mention it. John xvii. 12. "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." That this passage does not imply that Judas was a christian, is evident from his being called the "son of perdition." Moreover, he "was lost, that the scripture might be fulfilled." In Acts i. 16, Peter says, "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David, spake before concerning Judas." The mistake concerning the text in John xvii. 12, above quoted, consists in supposing, that the latter part of the text contains an exception to what is declared in the former part. But a little attention to other texts in which the same form of expression occurs, will satisfy the candid mind. In Luke iv. 25, we are told, that, "Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." Surely no person ever imagined, that this woman of *Sarepta, a city of Sidon*, was one of the *widows of Israel*.

Again. "Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Sy-

gan." Surely none will pretend that Naaman the Syrian, was one of the lepers of Israel. Once more, in Rev. xxi. 27, of the heavenly Jerusalem it is said, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Who ever supposed that a part of those that defile, and work abomination and make a lie, are written in the Lamb's book of life? In each of these texts, the latter clause is not an exception to what is asserted in the former, but asserts a different fact. The following is plainly their meaning: 'There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they (shall enter in) which are written in the Lamb's book of life.' 'Many widows were in Israel in the days of Elias, but unto none of them was Elias sent; (but he was sent) to Sarepta, a city of Sidon, unto a woman that was a widow.' 'Many lepers were in Israel in the days of Elias, and none of them was cleansed, but Naaman the Syrian, (was cleansed.) Those that thou gavest me I have kept, and none of them is lost; but the son of perdition (is lost) that the Scripture might be fulfilled.' That this is the real import of the text is also evident from the 9th verse of the next chapter, where this text is quoted, John xviii. 9. To those who came to take him, Jesus said, if ye seek me, let these (my disciples) go their way; 'That the saying might be fulfilled, which he spake. Of them which thou gavest me have I LOST NONE.'

He that objects to this exposition must, to be consistent, maintain that a part of those that defile, and work abomination, &c. are written in the lambs book of life, that the widow of Sidon, was a widow of Israel, and that Naaman, the leper of Syria, was a leper of Israel.

What further say the Apostles? Peter was a member of the church, when Judas publicly professed love to Christ, he was well acquainted with Judas from the commencement of his profession until his apostacy, he was also an active minister of the church when Hymeneus and Alexander first made a profession, and all the while they continued in the church, and also at the time of their apostacy, and thus enjoyed the best advantages for judging correctly. Now, about thirty-four years after the apostacy of Judas, and seven years after the apostacy of Hymeneus and Alexander, and after Paul had published an account of the whole matter, Peter, writing to the churches, speaks particularly of those persons, who in that age, had first professed religion, and then fallen into base and abominable practices, among whom were Judas, Hymeneus and Alexander. He concludes his account of them thus, "It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to wallowing in the mire." Such was Peter's opinion. What says John? John was a member of the Christian church at its first organization, was well acquainted with Judas from his first profes-

sion until he forsook his master—was an active and zealous minister, when Hymeneus and Alexander first joined the church, all the time they continued in the church, and long after they left it. About thirty years after Paul had published his account of the apostacy of these men, John addressing the churches, calls their attention particularly to the case of those persons who, in the apostolic age, had professed religion and afterwards apostatised. He gives his opinion of them in these words, I. John ii. 19. 'They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us; but they went out, that they might be made manifest that they were not all of us.' Let us ask the apostle a question or two. Were those persons who, in the apostolic age, cast away their profession and left the church, that is, Judas, Hymeneus, Alexander, and the rest, were they ever of the number of real christians? 'They went out from us, but they were *not* of us.' Well, if they had been of the number of real christians, would they have apostatised and left the church? 'If they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us.' Such was John's opinion of these men. Now we must acknowledge the doctrine of the perseverance of the Saints; or we must find *better arguments* against it, than can be drawn from the case of Judas, Hymeneus Alexander, and apostates of that age; or we must contend that Peter and John were wrong in their opinion of these men, and that the accounts they have sent down to us are, uninspired and incorrect.

Once more.—It is objected that the doctrine of final perseverance, tends to produce carelessness and spiritual sloth among professors.

That this doctrine may be abused, is acknowledged; and what doctrine may not? Must we deny a plainly revealed truth, lest some should make an improper use of it? It is an important truth of Revelation, that God is 'slow to anger,' and exercises forbearance, and is long suffering toward sinners. Yet Solomon declares that this precious truth is awfully abused by immense multitudes of the human race. 'Because sentence against an evil work is *not executed speedily*, therefore the heart of the sons of men is *fully set in them to do evil*.' Must we deny that the Lord is gracious and slow to anger, and try to explain away all those passages in which he has declared it, lest sinners take encouragement to go on in sin? He that perverts and abuses God's truth, shall answer for it to the majesty of Heaven. 'Vengeance is mine, I will repay, saith the Lord.'

But does the doctrine of final perseverance, *actually produce this effect*, on those christians who believe it? Are they persons of less truth, less honesty, less moral virtue, than those who deny it? In the discharge of the duties they owe to God and to man, are they notoriously deficient? In attention to personal piety and fami-

ly religion, are they inferior to others? Have they less reverence for the Bible, less regard for the institutions of God? In those churches and neighborhoods where this doctrine is most generally believed, is it a fact, that less is done to send the Bible to every individual, to every family, to every nation under heaven? Or is the reverse of all this true? Now, if it is a notorious fact, that the doctrine of final perseverance, where cordially received, *does not* cut the sinews of exertion in the good cause, but on the contrary invigorates them; then the above objection is 'worse than worthless.'

'Where your treasure is there will your heart be also,' said Jesus to his disciples. It is an egregious mistake, to suppose that when the heart is set with ardor on a desired object, *assurance of success* in pursuit of that object, produces carelessness and sloth in the use of the appointed means. We have an example. Gen. xxvii. 10—22. Jacob took leave of his father's house to go to a land of strangers. The occasion was mournful, the father whom he left was aged and blind, the kind affectionate mother from whom he parted was fast sinking under a load of years, the cause of his departure, was to escape from the wrath of his brother—his only brother. On foot and unattended he commenced his lonesome journey. How throbb'd his full heart, as he cast a farewell look over the scenes of his childhood, and saw that mansion, where he had spent the morning of life, retiring in distance from his view. 'Shall I ever return to this lovely spot? What reception awaits me in the land to which I go? Oh what ravages may death make in your dear dwelling, before I see it again!' When night overtook him, he lay down, with the earth for his bed, a stone for his pillow, the heaven for his covering. There he was blessed with a vision of the Almighty. 'Behold, a ladder set upon the earth, and the top of it reached to heaven;' and behold, the angels of God ascending and descending on it; and behold, the Lord stood above it and said, I am the God of Abraham thy father, and the God of Isaac. And behold, *I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*' How did Jacob act after receiving this *absolute promise* of God? Did he feel that all motives to activity were taken away? Did he say, well, the Lord has promised to 'be with me,' and to 'keep me in all places whither I go;' and to 'bring me again to this land;' and declares that 'he will not leave me until he has done all that he has spoken,' and therefore, I will just fold my arms and sit down, and not take another step in my journey? Did Jacob act thus? No, '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 he 'went on his journey,' with a firmer step, and a lighter

heart, and stronger motives to exertion than he possessed before.

Take another example. At an early period of our country's history, there was one, she was a wife and a mother, taken by the savages, carried far, far into the pathless wilderness, and there retained in captivity. But neither the distance of the way, nor the vigilance of her foes could prevent her thoughts of affection from travelling back to the fire-side from which she had been taken, to visit the friends of her love; and when imagination returned with its report of the deep, inconsolable grief of her husband, and the prattle of her little babes about their lost mother, the tears that hurried down her cheek, told of the emotions within. It was dark; and the guard that surrounded her had sunk in sleep, when, by the wonderful providence of God, she escaped from confinement and turned her face toward her home. One gleam of hope cheered her soul for a moment; but presently new dangers appeared; the wolf howled upon the hill and was answered by the shrill scream of the panther. The way was long, the mountains she had to pass were rugged and high, the rivers broad and deep. Morning would betray her steps, and the furious swift-footed Indian, with scalping knife and tomahawk would pursue for vengeance. Thus was extinguished that ray of hope which at the first moments of her escape, had dawned upon her prospects, like the beam of a distant star. Now, had the God of Jacob appeared to her as to the Patriarch of old, and pledged his immutable word that he would be her friend, her guide, her protector; that he would preserve her from the jaws of the wolf, from the fangs of the panther and from the scalping knife and tomahawk of the Indian; that he would conduct her over the mountains, and through the rivers and *never leave her* until he had brought her home, to her friends, her husband, her children; would such a promise from the mouth of the great God, have made her feel like folding her arms, sitting down in the wilderness, and not taking another step, or would it have been the strongest possible encouragement to vigorous and persevering efforts. What is the condition of the christian? He is in a wilderness, far from home, surrounded with dangers. Snarcs are spread for his feet, and

“A thousand savage beasts of prey

“Around the forest roam.”

‘Without are fightings, within are fears;’ and in himself, he is feeble as the ‘reed shaken with the wind.’ Follower of Jesus, is the ‘journey too great for thee?’ Wilt thou sink in despair? And shall thy bones be found bleaching in the road that leads to thy Father's house? Hark! Is that the music of heaven that rolls upon the ear of the Zion-bound pilgrim? ‘Fear not thou worm Jacob, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Fear thou not, for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteous-

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ness. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee, for the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.'

Such, ye travellers to the New Jerusalem, are the melting declarations your Redeemer hath given of HIS sovereign, eternal, unchangeable love. You know by experience they are not calculated to chill your devotion to HIM, and send you to ramble through the paths of guilt and rebellion until you reach the city of destruction. 'For the love of Christ constraineth us, that we should not henceforth live unto ourselves, but unto him who died for us and rose again.' Then, 'let us lay aside every weight and every besetting sin, and let us run with patience the race that is set before us, looking unto JESUS the AUTHOR and FINISHER of our faith.

Ye who are without God and without hope in the world, behold the provisions of that gospel which Jesus brought from heaven. No peradventure; no uncertainty as to its blessings; they are the *sure mercies of David*. Amidst the wide-spread miseries which sin has introduced into our world, here is a balm for every wound, a cordial for every fear. O earth, earth, earth, hear the word of the Lord. "Seek ye the LORD while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God; for he will abundantly pardon." Ye thirsty, come to the 'wells of salvation.' Ye hungry, receive the 'bread of life.' Ye votaries of pleasure, here are the joys that never die. Ye whose hearts pant for fame, behold, the crown that fadeth not. Ye sons of want, here are durable riches.' Ye at whose couch pale disease attends, Jesus has immortal health for the soul. Ye dying look to him who is the 'Resurrection and the life.' For the provisions of redeeming love, are 'deep as our helpless miseries are, and boundless as our sins.' Yes, in the gospel there is cordial for the heart even of you dejected and comfortless stranger in the world, to whom so early in life, life has become a burden—whose spirit is withered with the blight of misfortune. Friendless orphan, to thee I speak. Have thy father and thy mother been taken from thee by death? And art thou left alone in the world? And has the world treated thee with cold neglect, and hard-hearted inhumanity? And when distresses crowd upon thee, canst thou find none to sympathize? and to soothe thy troubled soul, dost thou go to the grave of the friends thou hast lost, and sigh and weep, and call on the name of thy departed parents? Friendless orphan, look up to the God of the fatherless. Jesus has consolation for thee. Give thy heart to

HIM. Receive HIM as the portion of thy soul. He will wipe away thy tears. He will adopt thee into HIS holy family. He will give thee pardon, and sanctification, and an eternal interest in HIS love. He will guide you while you live. He will cause all your troubles to work together for your good. He will make you 'more than conqueror' over all the evils that assail you. And "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from HIS love."

SYNOD OF TENNESSEE.

PASTORAL LETTER ADDRESSED BY THE SYNOD OF TENNESSEE
TO THE CHURCHES UNDER THEIR CARE.

DEAR BRETHREN:—In reviewing the events of the past year, we meet with much that is calculated to fill our hearts with fervent gratitude to God. Never since the first settlement of our country, have we been allowed the happy privilege of telling you of so much good which the Lord has done within our bounds—never have the prospects of the church appeared so bright and flattering—never has the cause of the Redeemer among us advanced so far in a single year. His doctrines have dropped as the rain—his speech has distilled as the dew upon the souls of the children of men. Let our hearts be lifted up in gratitude and praise to God while we relate some of the special mercies he has bestowed upon us.

We are persuaded it will be a matter of rejoicing to you, as it has been to ourselves, to find that the members of the different Presbyteries which compose this synod, have met together and consulted with brotherly love and harmony of sentiment. Stricter coincidence of sentiment and greater harmony of feeling than have been manifested at our late meetings, could scarcely be hoped for in our present imperfect state. This fact holds a high claim upon our gratitude. It is at all times a subject of profound satisfaction to know that unanimity in the belief of gospel truths prevails among our ministry. But it is peculiarly gratifying to be assured of this fact in our churches at this enlightened day, when we must expect the cause of truth to be assailed by weapons which become formidable in proportion as we advance toward a high state of civilization.

From the reports of the several presbyteries under our care, it appears that the work of God has been specially revived during the last summer in the greater number of the congregations within our bounds. The past summer has been pre-eminently a harvest season—a season of the ingathering of souls. In Union Presbytery seven congregations have been refreshed by the out-pouring of the Spirit. Baker's creek and Grassy valley, the happy subjects of a revival the last year, have again been blessed with considerable additions.—

Washington, a small church, has seen its numbers more than doubled by the addition of seventy-seven members, and is now rejoicing in the presence of the Lord. New-Providence has been blessed with a revival of four years, continuance. Several hundred have been added, and it is truly gratifying to learn that among so large a number, there have been but two or three apostates. The shower of salvation has also fallen upon Shunem, Hopewell, Timber Ridge, Westminster, St. Paul's, New Salem and Harmony.—The greater part of the congregations in French Broad Presbytery, have been visited from on high.

Upon the churches under the care of the Presbytery of Abingdon, God has poured out the great rain of his strength. There are twenty congregations within its bounds, twelve of which are under the care of settled ministers. In eleven of them, there has been a revival of religion, and in one of the vacant congregations, the presence of the Lord has been delightfully manifested. In Green Spring and Sinking Spring, seventy-one have been added; in Blountville and Paperville, forty-five; in Mount Bethel and Providence, ninety-four; in Salem, forty-one.

How uplifted we are to see the refreshing stream of Heavenly remembrance gladden the people of God in these venerable churches, from whose pulpits the sound of salvation was first heard to break upon the depravity of the soul in Tennessee, and from whose bosom have flowed rivers of holiness to gladden our western land. In the congregations of Rock Spring, Glade Spring and Union, the additions have amounted to one hundred; and in Kings-port to twenty-three. But the most abundant out-pouring of the Divine Spirit which it is our privilege to mention, is in the congregations of Rogersville and New Providence.—Here, the work of the Lord has been truly powerful and extensive. Two hundred and ninety-five souls have espoused the cause of Christ, and while we are yet writing, the work of conviction and conversion is mighty upon the souls of the people in Rogersville, and many are enquiring, "what shall we do to be saved?" "It is the Lord's work, and it is marvellous in our eyes."

Another fact, which the Synod have heard with high gratification, is that an uncommon measure of harmony and brotherly kindness prevails amongst professors of religion. Private animosities have been laid aside, and christians are joined together as members of the same body. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard—as the dew of Hermon and as the dew that descended upon the mountains of Zion."

We believe the plain unsoftened doctrines of the Bible which are taught in the standards of our church, have been blessed of God to the advancement of these revivals. The total and voluntary depravity of man has been strenuously preached, and in connection with this awful doctrine, have been proclaimed the proper divinity

of Christ, the sufficiency of the atonement, the sincerity of the offer of salvation to all men upon the condition of faith in the Lord Jesus—the unwillingness of the heart of man occasioned by sin, the only barrier to his acceptance—this unwillingness never overcome by the force of motives—the irresistible influence of the Divine Spirit in regeneration—his influence bestowed by the electing grace of God—those who are chosen and regenerated, infallibly kept by the power of God through faith unto salvation—and that God as a sovereign, according to his eternal purpose, works in all moral agents to will and to do of his own good pleasure.—The enlightened discussion of these doctrines has always been followed with spiritual improvement; and this truth is signally manifested by the fact, that a warm controversy upon these doctrines having been forced upon the congregations of Rogersville and New Providence, was immediately followed by the astonishing breaking up of the strong holds of Satan within their bounds;—and it is worthy of remembrance, that the revival which has blessed so many of our churches, began in these congregations.

Anxious seats, creating visible lines of separation between those who felt conviction for sin and professors of indifference, have been uniformly employed; and the blessing of God has established the importance of this moral instrument.

The evening concert prayer, the particular object of which is supplication for revival of religion, has given to christians another most glorious proof that “God has never said to the seed of Jacob, seek ye me in vain.” To twenty-two of our congregations, more than one thousand have been added during the past season.

In giving the above statement, we would not have it understood that there is nothing among us to deplore. With pain we have heard that in one or two churches where there has been no revival, some who had apparently set out for the kingdom of heaven, have turned back to the world—that in many places intemperance, profaneness and sabbath-breaking are alarmingly common—and that even among professed christians, the entanglements of this world are seen to make society and prayer-meetings thinly attended. With unspeakable distress we have heard of the alarming prevalence and wide-spreading ravages of moral death in one of the western counties of Virginia. A dear brother from that region has told us with streaming eyes of the ruin which appears to hang over the people. May the Lord speedily send them his great salvation.

We would take this opportunity of commending to the attention and patronage of professing christians within our bounds, the Southern and Western Theological Seminary at Maryville, which is under our care. This institution lies near our hearts. Under the smiles of the Great Head of the church it promises incalculable good to our western Zion. Amidst pressing difficulties and wants, its progress for several years has been gradual and steady. At-

ready twelve young men who have been nourished in her bosom, have been sent out to preach the everlasting gospel. Many more are in need of similar assistance, but it cannot possibly be afforded unless the bounties of the church are poured upon the institution. We, therefore, "charge them that are rich not to trust in uncertain riches, but in the living—God to do good, to be ready to communicate, and thus lay up a good foundation against the time to come, that they may lay hold on eternal life."

[TO BE CONTINUED.]

PROSPECTUS

OF THE

CALVINISTIC MAGAZINE.

THE DESIGN OF THIS PUBLICATION IS,

I. To illustrate and defend, the doctrines of the Bible, as they are understood and maintained by the Presbyterian and other Calvinistic Churches; the doctrine of the *Trinity*—*God's eternal purposes*—*Man's total depravity*—*The necessity and reality of the Atonement*—*The divinity of Christ*—*Election*—*Effectual calling*—*The imperfection of Christians in this life*—*The final perseverance of the saints*, and other doctrines connected with these; upon all of which, our views have been often grossly misrepresented and consequently, very incorrect impressions have been made on the public mind.

II. To discuss the subject of *Church Government*—Furnish important facts from church history; in which we will lay before our readers, with other particulars, a narrative of the trials and persecutions, which in past ages, followed the labors and the lives of Presbyterians; and as we owe deep gratitude to those virtuous men and women whose sufferings and death, under the management of God, have brought us so many blessings, we have no doubt this department of our paper will be highly interesting to all the members of our church.

III. ESSAYS ON CHRISTIAN DUTY—MISSIONARY—LITERARY AND POLITICAL, intelligence.

THIS appeal to public favor, is addressed, in a high and peculiar sense, to the venerable PRESBYTERIAN CHURCH. We ask your patronage, because, you have ever been forward to defend the doctrines of Christ, religious freedom and civil liberty. It becomes us, at this hour, to preserve that character. It becomes us now, to contend earnestly for the faith, which was once delivered unto the Saints.—The day has been, when Calvinistic views of that faith, brought Presbyterians to die under the exterminating torch and

sword of persecution.—We bless God, that day is gone—Our people and our ministers, are not now to be seen flying from the smoking ashes of their houses, and the temples of their God—groaning in the dungeon's vault—or rendering up a martyr's life upon the scaffold, or at the stake.

We bless God, this weapon of hatred against his people, has been struck from the hand of the enemy of souls—But, although he can no longer lift up his hand, red with the blood of thousands, this has only roused him to put forth all the malignant energies of a ruined angel to excite the powers of the human mind to war against the truth. It is now more than ever a spiritual warfare—a struggle between truth and falsehood.—We are commanded to hold a controversy with the sinfulness of our own hearts, and it is equally obligatory to contend against error wherever we find it. Written discussions, upon religious subjects, are never to be deprecated, for error has never progressed so rapidly, as when the watchmen upon the walls of Zion, remained silent and inactive. It will be said, controversy produces unchristian feelings, and that it brings before the public, the differences of those who worship the same Lord and follow the same Saviour. The first objection is strong, only, against those who attempt to find truth without asking for the holy aid of the Spirit of truth. The second objection is plausible, but deceitful, because, falsehood, in moral opinion, is sin, whether it is seen in the belief of an infidel or a christian. No man can reject the doctrines taught by Christ and his apostles and be guiltless. Christ, himself, has said, “he that believeth shall be saved; and he that believeth not shall be damned.” The character of man is formed by what he believes, and it is impossible for a wrong belief and a right heart, to exist together upon the same subject. If, then, the doctrines of the Presbyterian church are the truths of the word of God, the denial of them *with the heart*, is sin. We admit, that this denial and the *sin attached to it*, is qualified, and savingly overbalanced, in the minds of many excellent men, by the great essential truths of the gospel which they, in common with us, hold in sincerity of heart. But this admission does not affect the former declaration. The denial of the truth is sin; and when we look upon it in the faith of a brother, it is even with deeper sorrow than when we see it erecting itself against God in the taller attitude of infidel defiance; and this is not the end of the evil; for it is with profound regret, we are compelled to know, that thousands, who make no profession of religion, are rendered rancorous against many high and holy truths of the gospel, by the most pains-taking misrepresentation made by those who hate the faith of Presbyterians. This is disastrous to religion, because, *no man was ever made pious by embracing the objections to Calvinism; on the contrary, the heart belief of these very despised doctrines, is religion; since, it necessarily includes every fundamental truth.*

Let it not be said, the tone of this address is too decisive. The

men who have been most blessed in their vindication of truth, have always spoken with decision. JESUS spoke with mildness of manner, but decision of thought and word; PAUL preached with energy; LUTHER and CALVIN and KNOX spoke with energy, when, with strong hand, they lifted the cross of Christ high in the front of that religious freedom and civil liberty we now enjoy; and the bright light in which religious truth is seen, in the eastern section of the United States, is the blessing which has followed the decisive writings of the two EDWARDS', and the many great and good men who thought and acted like them; and the decisive language of those distinguished Calvinists, STEWART, WOODS, MILLER and BEECHER, in the recent Unitarian controversy, will be blessed to our children and our children's children.

WE claim not the ability of these chosen servants of the Lord; but we bless God their faith is ours; and we will trust in the strength of him who "prevailed to open the seals of the Book" of life, and unfold it to his people.

YOUR BRETHREN IN THE GOSPEL,

JAS. GALLAHER,
FR'D. A. ROSS,
DAVID NELSON.

BLASPHEMY.—One of the kings of France, Lewis the IX. made a law that blasphemy should be punished by branding in the forehead with a red hot iron. A man of rank in his kingdom having uttered blasphemy, great intercession was made for his pardon; but in vain. The king's answer was this, "*I would submit to be burnt in the forehead myself, if by enduring that pain, I could purify my kingdom from blasphemy.*"

HAPPY DEATHS.

When Mr. Henry was dying, he said to a friend, "You have been used to take notice of the sayings of dying men; this is mine: That a life spent in the service of God and communion with him is the most comfortable and pleasant life that any can live in this world."

Dr. Evans in his last moments said, "All is well. All is well."

Dr. Gill said, "I have nothing to make me uneasy." And his last words were, "O my Father! my Father!"

Dr. Watts said, "I bless God, I can lie down with comfort at night, unsolicitous whether I wake in this world or another."

THE
CALVINISTIC MAGAZINE.

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

No. 2. **FEBRUARY, 1827.** VOL. I.

IRRESISTIBLE GRACE.

Calvinists believe, that all men before regeneration, are totally and entirely depraved in those affections which they put forth in view of their obligations to God.—They receive the following texts in their plain and obvious meaning—Rom. viii. 7. 8. ‘The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’ ‘So then they that are in the flesh cannot please God.’—Gen. viii. 21. ‘The imagination of man’s heart is evil from his youth.’—The faculties of the soul are not depraved, and at enmity with God—but every moral *exercise* of the soul is unholy. These exercises, or choices constitute what is called the carnal mind, the flesh, &c. This carnal mind is manifested by every man until the SPIRIT applies gospel truths to the soul, and excites holy love in view of them.

That our views may be clearly understood, we will begin at the foundation.

The christian is one who is born again. John iii. 3. ‘Except a man be born again, he cannot see the Kingdom of God.’ To be born again, the new heart, regeneration or conversion, for all these expressions convey the same idea, mean simply—love to God. I. John iv. 7. ‘Beloved let us love one another: for love is of God; and every one that loveth is born of God.’ This holy love is the work of the Divine Spirit. Jesus informs us, John iii. 6. ‘Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.’ John i. 12, 13. ‘Them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ The Spirit performs his work by the instrumentality of Truth. Man is a moral agent. By moral agent we understand a being possessed of reason and conscience, and the power of freely choosing, or manifesting affections, upon all subjects proposed to him.—God teaches us in James i. 18. That ‘of his own will begat he us with the word of Truth.’ And Christ prayed the Father—John xvii. 17. ‘Sanctify them through thy Truth: thy word is Truth.’

Let us pause to collect our facts. We have shown that the

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christian is one who is born again—that being born again means holy love to God—that this holy love is the work of the Spirit, and that he performs his work by the instrumentality of Truth. We can now advance a step farther, and enquire—what is the state of the soul when conversion, regeneration, or the new birth occurs?—Is it passive or active? We answer, God regards with approbation HOLY ACTS of the soul, and nothing else.—He requires his creatures to love him—to submit to Jesus—to repent—to cast away their transgressions—to make them new hearts.—These are ACTS.—*And these acts* really are performed by the subject of regenerating grace, under the influence of the Spirit.

Faith is the gift of God—repentance is the gift of God.—We are told Gal. v. 22. ‘The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance.’ The activity of the soul while it is moved upon by God, is fully declared in Phil. ii. 12, 13. ‘Work out your own salvation with fear and trembling. For it is God which worketh in you both to *will* and to *do* of his good pleasure.’

We are now prepared for the question which shews the dividing line between the Calvinist and the Arminian. Is the influence of the Holy Spirit in regeneration and sanctification *irresistible*?

The Calvinist maintains that it is. He believes that the holy heart is the free gift of God. That God hath mercy on whom he will have mercy. That he chooses as a sovereign such as shall be saved. To the sinner he sends the regenerating Spirit who applies the word of Truth in such a manner as never fails to cause the soul freely to put forth a *holy choice or affection*, in the view of it. This *choice*, by whatever name it may be called, is regeneration, or the new heart.—Sanctification is the continuation of such choices—gradually formed into abiding habits of holy affections.

Calvinists believe they are justified in holding this doctrine by such texts as the following. Phil. ii. 12, 13. ‘Work out your own salvation with fear and trembling. For it is God which worketh in you both to *will* and to *do* of his good pleasure.’ Ez. xxxvi. 26. 27. ‘A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.’

These pointed texts of Scripture ought to decide the question.—But the doctrine of irresistible influence, plain as it appears to Calvinists in the testimony of the Bible, and accordant as it is with the best conceptions we can form of the power of God to *turn the hearts of all men* as the rivers of water *whithersoever he will*—is attacked, ridiculed and condemned by Unitarians and Arminians.

Calvinists are censured as believing that man is a mere machine—that he is acted upon by the Spirit with a physical impulse—that his

motion is as destitute of free agency, as the motion of a clock from its weights, or the turning of a wheel under the influence of steam or water.—This is far from the Calvinistic view. The candid man will admit it is far from the view just given. Calvinists do not believe the Spirit acts with physical impulse upon the soul.—They hold that the Spirit is *irresistible* in the *application of Truth*—that *Truth* is made to destroy *falsehood*—and will it be said the *influence of Truth*, however *powerful*, can interfere with moral liberty? Do we ever believe this, when Truth is brought irresistibly to the heart, in the concerns of every day life?

Let us suppose the following case.—A spectator listens to an argument at the bar in defence of an injured man—He is, at first, strongly prejudiced against the accused. But soon truth after truth is held up to him in clear light; and conclusion after conclusion, is pressed upon his understanding with all the powers of eloquence.—The spectator is at first uneasy—then he doubts his own opinion—then he feels his affections softening—then he acknowledges there is great appearance of truth on the other side. Finally all his affections are brought into harmony with the speaker's, and his whole soul is drawn along in voluntary obedience to the irresistible influence of truth. Has this man lost his moral agency? Has truth made him a machine? No one will say this. Because, truth acts against falsehood, not against moral agency.—Why then are Calvinists censured? They believe that gospel truth is brought irresistibly to the soul of the sinner, in a manner equally in harmony with moral freedom, as when any other truth reaches the heart. Can *the spirit of man* convince the spirit of man, that the heart is wrong, and yet leave the soul in possession of its liberty?—And shall it be said the *Spirit of God* CANNOT do it? We bless God that he can. We are begotten with the word of Truth—and the sinner must feel that truth is stronger than falsehood, when he lets go his love of falsehood. When he abandons his refuge of lies, he must feel that the truths of Christ and him crucified are irresistible—for it is a matter of every day's observation that a man never gives up one belief, until he is made to feel the force of a different object, and he never abandons his old opinion totally, until he is made to feel that the new object is irresistibly true.

The enquiry may here present itself—how does the Spirit act upon the soul, when it applies the truth? The answer is—we cannot tell. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: So is every one that is born of the Spirit.' Christ and his Apostles were not careful to answer those who halted in receiving a plain fact because the HOW OF ITS EXISTENCE WAS MYSTERIOUS. We know that the spirit does act upon the soul from the word of God; and the effect is seen—And we know that his influence does not destroy the free agency of the soul, for while God works in us

to will, the act of willing is ours—God works in us to do the desired thing, but the doing is ours—God works in us to love, to believe, to repent; but we know that the act of *loving, believing and repenting is our act.*—The christian is certain that *he performs all these acts as freely* as any other acts.—Indeed he is not conscious of the touch of the Spirit. He feels the power of truth and nothing else. And he would not have known that it is the Spirit who works in him to will and to do, if the fact had not been revealed to him.

The opposition to this doctrine has arisen from a mistaken view of the operation of the Spirit. It has been taken for granted that his influence can destroy moral agency.—But the Bible says we are begotten and sanctified by the *Truth*. And can *truth* be made so convincing as to destroy moral agency! If it can, what must we next believe? If the most powerful influence of truth, destroys moral freedom, must not every lower influence which God gives to truth in some degree enslave our souls? Therefore we cannot avoid this conclusion, that the less clearly the Spirit shews the truth, the freer the man; and that he who is left to know nothing but lies, is the only perfect moral agent.

The writer once heard a preacher, of some standing in his own church, declare it was wrong to pray for irresistible influence. He said we ought to pray for resistible influence. Let us illustrate the Calvinistic and Arminian belief by the following history.

A son rebelled against his father's authority, and hated him without a cause. Messenger after messenger urged the truth of his case upon him, but his rebellion was only the more confirmed. His elder brother possessed great powers of persuasion. He found the prodigal—he told him his guilt in the language of terrible reproof, and then he told him of his father's love—his willingness to forgive him, and to bestow upon him the blessings of his family. The soul of the rebel melts before the tenderness of the brother's persuasion. He is conquered by the power of truth. He is a Calvinist, and his language to his brother is this: Truth, when urged by you, is irresistible. I now know my duty—I love my father—I loathe and abominate myself for my iniquities and my sins—I would rather be a door keeper in my father's house than to dwell in the tents of wickedness. But I know I will turn again to the vicious habits which you have brought me to abhor, if you leave me.—Then leave me not—be near me at all times and continue that all prevailing influence which has, even now, brought me from darkness to light. Lead me into all truth, and make me willing by that delightful influence which I know you can exert. This would be a prayer for irresistible influence. Surely if the elder brother possessed the heart of Him who has never said to the seed of Jacob, seek ye me in vain, the prayer would be thus answered. His word would be found abiding in the prodigal 'as a fire and as a hammer that breaketh the rock in pieces,' penetrating even to the divi-

ding asunder of Soul and Spirit—discerning all the thoughts and intents of his heart, and leading him in all the ways of new obedience.

Suppose the repenting prodigal to be an Arminian, and consistent in his creed. He would say to his elder brother—I feel that the truth you have advanced has swept away all my refuge of lies—but I am in doubt whether I am entirely indebted to your influence for this effect. I think that I, although totally hating the truth you advanced, did nevertheless previously choose it should have its convincing effect. I think so, because, if you had made truth irresistible to my understanding, conscience and heart, without my *previously choosing* it should have that effect, my free agency would have been destroyed. Under this opinion, I beseech you, remain with me, and give me your counsel and advice. But be careful of my free agency. I know you can make truth omnipotent—you can rouse all my affections; but I regard my free agency too much, to permit you to work in me to will and to do of your good pleasure, without my *previously choosing* to think and to feel in accordance with your plan. Therefore, present truth to my understanding with so little clearness that I *may* mistake it—and touch my heart with so gentle an influence that I shall never feel convinced that evil is not good and good is not evil.—Always leave me with that wrong choice in which you may find me.—This would be a prayer for *resistible* influence. We know not what the elder brother would do in the face of such a petition.—But we know how it would be received by our Father in heaven.

But our Arminian brethren never declare their theology in their prayers. In their prayers they admit the sovereignty of God. They ask God to work in them both to will and to do of his good pleasure. They pray that his Spirit may descend, to *convict* and *convert* sinners—to *take away* the heart of stone and to *give* the heart of flesh. They confess in prayer that the *hearts of Kings*, and all other men are in the hand of God, and *as rivers of water he turneth them whithersoever he will*. Is it right, then, for our brethren, who agree with us so honestly when in the presence of our Master, to censure us because we are consistent, and preach as we pray—because we say the same things to man which we acknowledge to our God?

Ross.

DIVINE SOVEREIGNTY. A SERMON.

BY DAVID NELSON.

PSALM CIII. 19.—“*The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.*”

HAD we a convincing and realizing sense of God's continual and special agency in small, as well as in great matters, we would be better men, and better christians. What a blessing could we feel.

at all times, his immediate and particular providence in the natural, as well as in the moral world; guiding the motion of a planet, and superintending the falling of a leaf; sweeping a nation in his anger; and directing the insect which blade of grass to ascend.—O this would be indeed that which we need. This would bring us to have God continually before our eyes, and in all our thoughts.—So immeasurably important is this doctrine, that so far as we deny, or forget it, in the same proportion we approach the point of Atheism—and so far as we feelingly embrace it, just so far we acknowledge the existence of the invisible Creator. The fool that says in his heart “there is no God,” is by no means exclusively the man who denies the existence of the Great First Cause. Far from it. For, suppose we do believe and affirm that God made the worlds; if we go on to suppose that he then retired from them, leaving them to the guidance of laws implanted there; this is not the conduct or character of the God revealed to us in the Scriptures; but that of an imaginary deity, that exists no where. And our acquaintance with the living and true God, has yet to commence. Some suppose that God does interfere in great affairs, or on striking occasions; but that small matters are beneath his notice. Not so the Bible. ‘He sends the small rain upon the desert,’ as well as the great rain of his strength—watches the falling sparrow—feeds the young ravens when they cry—guides the clouds, and turns them about according to his counsel.

In attempting to give or deepen an impression of the cardinal fruth of God’s minute and universal agency throughout his government, I know not but my course may be tedious or circuitous. But could I succeed in any measure, it would well justify the most laborious process. For, to be deficient in a daily and hourly sense of his presence and directorship, in every thing, is to forget—to undeify him—or at least to deny him attributes over which he is dreadfully jealous; and at the same time deprives us of one of the purest of the christian enjoyments, in a manner peculiarly detrimental to the soul’s health, and growth in grace.

“His kingdom ruleth over all.” His providence extends to the position of every particle of dust on the face of our globe. Indeed, inasmuch as great events are made up of small incidents, without this infinitely minute attention, he could not manage *any one thing* in the natural world. This position stands so naked that few would venture to question it—and an attempt to illustrate it would appear almost like trifling. For let him order a storm to prostrate a certain city—of what is the tempest composed? *Minute particles of air and water.* And the affair cannot be managed, or the end accomplished, unless each particle has its course marked out—its propelling power operating in a given direction, and is under the controlling superintendance of the great mover of the winds. Suppose I attempt to drive a flock of sheep to a given spot, and am asked—Do you attend to the flock as a *whole* mere-

ly, or does your care extend to each individual? I reply—my aim is to lodge the *flock* in that distant field—as for individuals, they are below my particular regard. What is the event? One passes me on the right hand—it is only an individual—another on my left—it is but one—another takes a wrong direction—it is too unimportant for my observance—another strays a different course—and what becomes of the flock? They slip from beneath my regard; and I can no more dispose of them in any *certain* way, than I could, if they were in one quarter of the earth and I in another. My guardianship is a positive nullity. And so let one grain of sand pass from its Maker's orders, so far as to occupy a spot one inch distant from that he designed for it, or let him have no designs respecting it, and where will the principle end? Another may do the same—and so the whole system of nature may glide from beneath his care. Prove that one leaf of the forest falls where he designed it not, or that he has no design respecting it, and you prove, that instant, that our earth is swiftly on the road to misrule and unlooked for destruction. Take for example a piece of machinery no more complicated than a common watch—and the construction of a weed is a thousand times more complex and intricate. The watch is moved by wheels and springs. The wheels have on them small protuberances, called by artists, cogs. Suppose on the side of these he observes a small portion of metal more than on the rest. He says, the cog itself is so small I can scarcely see it, and it requires a glass to remark any difference in size. It is trifling; I will let it alone. But mark the result. When the machine is put in motion, this minute difference causes an irregularity of movement, throwing an unequal pressure on different parts; and that unequal pressure *wears* unequally. The further the evil proceeds, the faster it progresses; and total disorganization is the speedy consequence of this trifling inequality. Now there is a constant interchange and mutual operation of element on element around us; earth becoming vegetables, and vegetables becoming earth—air becoming water, and water becoming air. And if but one particle of any of these were to escape the specific guidance of the Mighty Ruler, its tendency would be to drag others after it—and these, others—and so on, to the ruin of the whole. These things some may be too indolent or too uninformed, to notice—others too proud, or too fearful of the natural inference, to concede. But well for us is it that “his kingdom ruleth over ALL.”

What is the inference? Why, in the same way must he rule over the minutiae of his moral government; otherwise no great end could be conducted to any certain result. Imagine (for the sake of illustration) an ungodly young man walking into a house after a fatiguing morning excursion.—He throws himself into the first chair he sees, near which stands a table, on which a book is laid. For want of other employment he opens the volume, and the word ETERNITY meets his eye. This pushes his thought to

glance at an expected state of existence which never ends. The deeper he thinks, the more he is startled into the necessity to think deeper. And, not to be tedious in tracing the various exercises of his mind and heart, it ends in his hearty submission to the Lord Jesus Christ. Here is a soul saved from utter death. Now few are the christians, I imagine, who could cordially assert, without any misgivings, that *chance* conducted that affair—that *that* immortal soul's salvation depended on the management of a blind nonentity. For, who is *Chance*? Where does he reside? What agents does he employ in bringing about such glorious results? But if chance was not the personage of intelligence and activity who accomplished the happy business, then it was Israel's God who did it. And if he designed, that on that memorable morning, the word ETERNITY, in capital letters, should meet the eye of that favored one, and be instrumental in bringing an immortal soul into the ark of safety—then, *mark you*, what countless myriads of *small* providences must all be managed, so as to converge and center at that important crisis. Before the book could be read it must be printed—this calls for an artist; and he must be provided with strength, and sustenance, and intellect, sufficient to accomplish it. The paper, too, must be made by one who is not to be cut off by an apoplectic stroke before the work is finished. The chair must stand where it did. The book was laid there, and not on the shelf, by a hand that knew not wherefore—but God knew. The table had its fabricator—and a train of providences, from Adam down to him, must be moved on by an unerring hand; or he might not have lived, or might not have lived at the proper time, or might not have possessed the necessary skill, or the necessary implements. It is in vain to say, that if the printer or the joiner had died before the book was made, God could easily have ordered another to be substituted; for the same guardian providences must have been exercised in the production of *that* other book, at the proper time and place. The table once grew in the form of a tree in the forest; but not an insect in the woods must be allowed to destroy it from the time it shot from the acorn. In short, the train is endless. And if any of these apparently *little* things had failed, the whole result would have been changed. But there was not the slightest danger. For, "He hath prepared his throne in the heavens; and his kingdom ruleth over all."

But how is it with regard to the vicious and unprincipled transactions of nations and of men? His wonderful kingdom rules there also. Man's criminality consisting in his evil *intention*, I know of no code of laws in any civilized nation, that will sentence a man for an act he did not intend; which he performed against his will; or which was undertaken from pure motives. We are informed God sent Joseph into Egypt for the purpose of saving life. His brethren, who sold him, intended no such thing. If I, in leaping to save one from drowning, unfortunately push him fur-

ther into the current, I am doing a praiseworthy act. If I pushed him there with the intent he might perish, I am a murderer. God sent Nebuchadnezzar to scourge Jerusalem. Why then did he positively punish the Assyrian king for that very act. — Isaiah x. 5, 6, 7 and 12. “O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”

Let us notice some of the past transactions of the world we inhabit.

Cambyses, son of the famous Cyrus, and second absolute ruler of the great empire of the Persians, proceeded in profligacy, rapaciousness, and every imaginable enormity, as far, perhaps, as unlimited authority, vast wealth, and total depravity, could push a son of Adam.

“But Heaven’s dread justice smites, in crimes o’ergrown,
“The blood-nursed tyrant on his purple throne.”

About this time Egypt—idolatrous, grovelling, contemptible Egypt, had sunk so low in bestial practices, that the pure rays of the sun were no longer allowed to look upon her filthiness. Who is to scourge her? God sent Cambyses to perform that work.—Cambyses’ object, was pride or plunder. He moved his thousands on, poured destruction through the city of the Nile, and “dashed her little ones against the stones.” And now the labour performed, what is to become of the actors? Are they to burthen earth’s surface longer? Very little. A rich temple just across the Lybian desert, tempts their avarice—and thitherward they march. One division is overtaken by famine, and it were tedious to tell the shocking distress that wasted them. The other was buried alive in those sand-winds of Africa which raise the surface of the desert and let it fall again, so as to form mountains in a few hours, where before was perfect plane. Now contemplate them looking with horror at the approaching ruin.

“Moving in air the dreadful sand-spouts whirl.”

Here are fifty thousand wretches that are never again to stab the defenceless for the sake of the ornaments they wear.

“Long ranks in vain the shining blade extend,

To demon gods their knees unhallowed bend,

Pierce the deaf tempest with lamenting cries,

Press their parched lips, and close their bloodshot eyes.

On, and still on, the dreadful column swims,

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Bursts o'ertheir heads, inhumes their struggling limbs.
 Man mounts on man, on camels, camels rush,
 Hosts march o'er hosts, and tho usands crush
 Wheeling in air the fainty islands fall,
 And one vast earthy ocean, covers all.
 Then ceased the storm; night stoop'd her Ethiop brow
 To earth, and listened to the groans below.
 Grim horror shook. Awhile the living hill
 Heaved with convulsive throes—and all was still."

There is a majesty oftentimes in heaven's method to rid the earth of overgrown guilt, which reconciles the mind to the dreadful event. We might commence with the history of the world, and trace it from Nimrod's conquest down to the present day; and see the same chain of providences with regard to every independent nation that has ever existed. When they became vicious to a certain extent, they were scourged or annihilated, as the case required, and the instruments of correction afterwards, when they needed it, were scourged, or deservedly destroyed. But detail is not practicable. Let us approach at once the transactions of modern days. See the sons of Spain, with gold for their object, and religion for their pretext, sail to the west, and slaughter a million of unarmed South Americans. It is true that the depravity, the idolatry, and the disgusting practices of the Peruvians, rendered them the object of heaven's frown, or they would not have suffered such things. But this does not affect the conduct of the invaders. **THEY** would have acted as they did, had the moral character of that people been spotless as the snow robe of their own tall Andes. Spain's cruelties on that occasion were, briefly, such as never were before recorded in history. And is she to escape? No—the vial of wrath speedily commenced, and still continues pouring upon her without mixture or cessation. Napoleon of France, the great demagogue of recent Europe, sent his infidel cohorts there, and the long, long ravage continued until many of her populous towns, were fit abitation for the wild beasts of the desert. But did the self-made European and his plundering divisions know they were performing the work of retribution? Far from it. 'He meant not so,' neither did his heart think so; but his object was, 'to destroy, and to put down nations not a few.' Therefore the magazines of Russian snows were preparing to embrace the stiff limbs of his depraved legions; and his own grave was already marked out in the rocks of St. Helena. Did not Russia need a scourge? She did, although it was not to proceed to entire overthrow. But the time of the invaders was come. Here were three hundred thousand infidels whose race of iniquity was run—who had heard for the last time, in the sacked city, the shriek of innocence and the groan of death, mingle with the rush of the conflagration. Now their own last and horrid imprecations are to mix with the infuriated shout of the vengeful Cossack, and press heavily on their

death rending ears. And what is to become of England for grinding India with unmitigated cruelty, as she has done, and is still doing? The gospel will be advanced thereby, and God is thus 'pouring out his fury upon the heathen.' But woe to the wicked instrument—'tis only the salt of the righteous few who inhabit Britain, which has preserved her so long. But let us not pass, unnoticed the kind Providences of God in the affairs of our own favored country, pending the Revolutionary struggle, when the singular spectacle was presented of an infant colony (in need of every thing) entering the lists of open combat with a nation confessedly the most powerful on the face of the globe—a nation from whose ports when her navies spread the canvass to ocean's breeze, surrounding Kingdoms, 'old in arts and arms, trembled in expectation where the storm would burst. In this struggle, when the invading army, victorious in one great conflict, was about to force to a second general engagement our broken regiments, which would most likely have proved annihilation to them, if not to the cause they supported, what prevented? One day and night's unceasing rain.—When another leader had paved the way for provisional supplies, and consequent active movements, what prevented his destructive march? The torrents of heaven furrowed the roads until transportation was impracticable, and by this delay surrounding troops pressed in and forced to capitulation the whole of his marauding band. At York-town, just before the final blow was struck, when the trench-encircled Britons had devised a plan of escape—what Providence forbade it? A night-storm drove their boats to ruin.

These are but the alphabet of details which the historian gives us. And do you enquire 'what use would you make of them?' Simply this: *If God is the author of our liberties, let us thank him for it.*—And let us thank HIM for it. The worthy men who led our armies, were only rods in the hand of the smiter. And shall we pay homage to the staff or the sword, wielded in our defence, and never see the arm that *sweeps* it. If we do, such stupid idolatry cannot pass unnoticed. When the praise-worthy Frenchman lately visited our shores, when thousands and millions crowded to speak to, to look upon him—beset his way for hundreds of miles with naked heads, and business thrown aside, with triumphal arches, shouts of joy and songs of praise, and with every thing which could testify gratitude, because he had fought in their behalf—how must the leader of the upper army, have looked upon this? He knew that he had *MADE* Lafayette—had given him wealth to use for us—opportunity and intellect to act—had excited him to do all that he did—and was, in short, the whole and sole author of all our blessings, *but never had received, from those shouting millions, during the whole course of their lives, one tenth part of the gratitude, respect, and adoration bestowed on the French stranger in one hour.* He also had lost his blood freely once in our behalf.—But, in the estimation of the multitude, the world's Re-

deemer bears no comparison with the *nation's guest*. May the God of compassion, from whom we have received every thing, have mercy upon the stupidity of our wise men, and the ignorance of our men of greatness.

But again: by one act of his Providence, HE who has prepared his throne in the heavens, accomplishes a great variety of objects.—Suppose a wealthy and wicked man to live under a government where the church is much oppressed by an unrighteous monarch. Suppose him to have an amiable wife—a pious and only son. Now let the despotic king, merely through dislike to the father, throw into prison this youth of piety and promise, where he shortly dies. What may the death of that one individual accomplish in the plan of HIM whose kingdom ruleth over all. God takes him from an evil world, and from the distresses before him, and translates him to perfect joy and boundless glory. A happy exchange! But what does it accomplish with regard to the mother. She who was, before, lukewarm in religion, having her affections divided between earth and heaven, is thus made to grow in grace, and to prepare rapidly for the change of death before her. How with the father, wicked and afflicted? He is brought to reflect on the nothingness of earthly things, in this way, when nothing else could have driven him to reflection, and thus is prepared to have his son's company in eternity, when they must otherwise have been forever divided. With the king, it is a providence of retribution. The indignation of a whole people is roused by the flagrantcy of the act.—They push him from the pedestal of power—and thus is the church liberated—the nation freed—the monarch trodden down—the mother reclaimed—the father saved—the son glorified. Thus are all events coupled together by an invisible chain—

“Each opening leaf and every stroke

Fulfils some deep design.”

And not one only, but countless deep designs.—Let the converted father, we have been speaking of, turn the stream of his wealth, and the arm of his influence, against Satan's kingdom in the world. And let those, converted through his instrumentality, exercise their moral influence on the next widest circle, and these again on a wider, and how many songs from ransomed souls will swell forever in praise to God, that, *that* youth was made to die in jail, and that *that* wicked monarch ever lived and acted forth the feelings of his voluntary depravity.

Oh how much enjoyment does the christian lose, who thinks HIS kingdom ruleth over but a *part*; and who cannot say with full consent of soul ‘let his throne be fixed high in the heavens, and let us rejoice that his kingdom ruleth over all.’

In conclusion: Throughout all the changes that have ever happened among men—the exaltation of kingdoms or the depression of nations, *God's object has been his church*. This sounds singular in the ears of those who do not know why the worlds were made.

But it is not the less true. Did the prosperity of his church require that the Israelites should be slaves? There was a nation ready to hold them in bondage, and thither they were conducted.—Did their deliverance demand the overthrow of that nation's strength? Angels and elements stood ready to perform the work. Did the promised land, all this time, require inhabitants to subdue wild beasts, plant vineyards, and dig for water? The Canaanites performed that labour; and just at the time the country was needed, the cup of *their* iniquity began to run over, and the work of extermination, at once sent them to their long account—and gave the land in a tillable condition into the hands of its long-destined owners. Did the health of the church again require she should be scourged in captivity? Nebuchadnezzar and his Chaldeans were made powerful enough to do it, but paid dearly for being the wicked instruments.—Were their release and another temple necessary? Cyrus the Persian leader, is made strong enough to overturn the many-gated city, and release the Jews—wealthy enough to rebuild Jerusalem—and suddenly willing enough to do both—although he knew not the only true God.

In this way, we might begin with the commencement of history, and end with the present moment; shewing that all the actions of mortals have their prime bearing on the church of Christ, whether they know and wish it, or not.

Irreligious men in office, those who administer government—Kings, Statesmen, Legislators—have rarely been God's children;—have rarely been his friends.—And if so—HE looks upon them as the least of mankind. They often fancy that free institutions or other great national blessings, are designed for the dignity, the comfort or the glory of *such as they are*, or for the happiness of the people at large. But they are not so important in the view of higher beings, as in their own eyes. Little do they dream that they would scarcely be noticed (except for punishment) were it not for the church, that the principal use Omnipotence has for their greatness is this: The Superior Hand has his hook in their nose, and his bridle in their jaws, and is leading them about when and where he pleases, to do the business of these unknown few—the meek and contrite. Little do they dream, that notwithstanding their great exploits—shining talents, and incessant parade about patriotism and virtue, there is more safety to the nation's prosperity, in the circumstance of the "little flock being interspersed through the land," than in all the cannon mounted ramparts on the beach.—For, "His throne is prepared in the heavens," and it is his kingdom that "ruleth over ALL."

FALLING FROM GRACE

My sheep hear my voice, and I know them, and they follow

me: and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand." "True," said an Arminian schismatic, grown grey in the service of error, and who still goes up and down sowing his tares, and seeking whom he may devour, and compassing sea and land to make proselytes—"True, Christ's sheep cannot be plucked forcibly out of his hand by others: but they themselves may *slip* through his hands, and so fall into hell, and be eternally lost." They may *slip* may they? as if the Mediator, in preserving his people, held only a parcel of eels by the tail! Is not this a shameless way of *slipping* through a plain text of Scripture? But I would ask the slippery sophister, how we are to understand that part of the last cited passage, which expressly declares concerning Christ's people, that they shall *never* perish? Since perish they necessarily must, and certainly would, if eventually separated from Christ, whether they were to be plucked out of his hands, or whether they were only to slip through them. I conclude, then, that the promise made to the saints, that they shall never perish, secures them equally against the possibility of being either wrested from Christ's hand, or of their own falling from it: since, could one or the other be the case, perish they must, and Christ's promise would fall to the ground.—TOPLADY.

THE JOURNEY OF LIFE.

As I was lately travelling in a waste howling wilderness, where every step was attended with difficulty and danger, I retired to a shady covert to seek that repose, which the fatigues of my journey had rendered desirable; and no sooner had sleep, with its refreshing influences, closed my eyes, than Fahey, ever on the wing, again conducted me to the scenes, in which I had so lately toiled.

Methought I saw two travellers, both in the full glow of youth and vigour, just entering upon a vast desert, in which three several paths, presented themselves to their choice. For a time, they kept company together, and each of them was busily employed in communicating to the other, the projects he had formed respecting the progress, the success, and final end of the journey. It was not long, however, before their views and desires began considerably to vary; and finding themselves unsuitable companions, they mutually agreed to separate; and severally to follow that path, which appeared to each most likely to lead to the object of their pursuit, viz. happiness.

The first took a winding path, which was every where adorned with the most beautiful flowers; at once charming the eye with the variety of their tints, and regaling the smell, with the richness of their perfume. Here he was at no loss for companions; a prodigious multitude of people being collected, who were all walking in the same path, and engaged in the same pursuits. At one time,

they amused themselves by forming nosegays of the finest flowers to decorate their bosoms, or adorn their brows; at another, they lay reclined in the enchanting arbors, which art had formed; and, in all the indulgence of the most effeminate indolence, listened to the warblings of the birds, who carolled in the surrounding trees. Here you might see a party of nymphs and swains, who danced in concert to the softest music; and there a group, who were pampering their appetites with all the delicacies they could invent. I could not, however, help observing that our traveller and his gay friends, were frequently surprised in the midst of their delights, with an unexpected misfortune. Sometimes while they were encircling their temples with chaplets of the finest roses, the thorns which environed them would pierce their flesh, and occasion the most agonizing smart; at others, dangerous serpents, which lay concealed among the flowery meadows, would fix their envenomed stings in the most vital parts, and cause excruciating tortures, and sometimes, instant death.

These disastrous events at length made our adventurer grow weary of scenes, which exposed him to such painful accidents; and he turned aside, about the middle of the desert, into another path, which, though not so pleasant as that he had forsaken, was nearly as much thronged with passengers as the former; but they appeared in general farther advanced in years, and of a graver cast than his late associates. Here he employed himself, in common with his new friends, in collecting together immense quantities of shining dust, or curious pebbles; and, strange to tell, each seemed to value himself in proportion to the load of these encumbering trifles which he carried with him; though as their strength continually decreased as they advanced towards the end of their journey, they were often ready to sink under the weight of their burdens. I perceived, too, that this path was every where covered with two noxious weeds, called Care, and Suspensions, which spread a pestilential vapour through the air, and soon injured the strongest constitution.

Here I left him for a while, and turned to take a view of the youth, with whom he at first set out. I observed, that he was walking in a very narrow path, which he had entered by a small gate, which, though at intervals it presented a few flowers, was so overrun with briars and thorns, that his progress was rendered extremely difficult and inconvenient. There were likewise several bogs and sloughs, into which he was in great danger of falling. Dark clouds often intercepted the rays of the sun, so as to occasion almost total darkness; and the distress and perplexity occasioned by all these circumstances received no small addition from the scorn, and contemptuous usage of those who were walking in the pleasant paths before described; who, being within sight and hearing would frequently ridicule him in the most cruel and insulting terms, for what they called his folly, and madness in choosing a road so beset with

hazard and inconvenience. It is true, he met with some companions, who endeavoured to encourage him in his arduous undertaking; but these were very few, when opposed to the multitudes, which were travelling the other roads; and, as they were all exposed to the same trials as himself, they could do little more than sympathise, and condole with each other. Notwithstanding, these discouragements, our traveller continued to advance; and though he met with, frequent trips from the roughness and unevenness of the way, he speedily rose again, and pursued his journey. At first, I was astonished at his perseverance; but I soon perceived that a hand, which before I had not seen, was constantly reached from above to support him in all his trials. When he met with an accidental fall, this hand quickly lifted him up; when he slackened his pace, it urged him forward; and when, as was sometimes the case, he was so worn out by the fatigue he had to encounter, as to be ready to turn aside; it instantly caught his arm, and kept him in the right path. I saw, likewise, that he had a map of the country to which he was going, which he often considered with great delight; and, he eagerly embraced every mean in his power, of improving himself in the language spoken by its inhabitants. The desert too was not wholly destitute of enjoyments, and I observed, that these appeared more abundant, the farther he advanced. He frequently met with streams of the purest water, at which he would drink, with a satisfaction that seemed infinitely to exceed that of the travellers in the other paths, even when they were rioting in all the profusion of luxurious indulgence. Sometimes the very briars, contrary to nature, would produce the most exquisite fruits; and I particularly remarked, that when a little group of these scattered pilgrims happened to meet, they conversed together with such affection, and described the land to which they were travelling with such transports, that all their troubles were forgotten: and those very persons who derided them, could not help envying the happiness which was depicted on their countenances.

In this manner our traveller continued to proceed till he came within sight of the farther side of the desert, which was bounded by a river, whose tide was amazingly rapid. When he arrived here, I looked to see whether there was any bridge, but found none; and was quickly informed that every person, when they reached this side of the desert, were under an unavoidable necessity of fording the river. Our traveller accordingly prepared to enter it, but I could plainly see that the courage he had manifested by the way began here to fail, and he hesitated as if irresolute; when instantly a form more lovely than any of the sons of men, appeared on the other side of the river, and, casting on him a look of divine benignity, said, "Fear not, for where I am, there shall you be also." Animated by this sweet promise, he looked upwards with a tranquil smile, and instantly plunging into the water, the same supernatural hand that had guided him in his journey, held him fast till

he had got quite through the river. How great now was my astonishment at the change, which appeared in him, the moment he set his foot on the opposite shore! His countenance shone with angelic lustre, his garments were whiter than snow, and more glorious than the beams of the meridian sun; millions of heavenly forms came to welcome his arrival, and the light which emanated from their refulgent glory was so dazzling, that I was no longer capable of supporting the sight. I therefore, turned my eyes back to the desert, and saw the man who had originally been the companion of the happy spirit I had just been considering, drawing near the banks of the river. He had accumulated such a weighty burden of dust and stones, that he was scarcely able to crawl under it; and instead of advancing willingly towards the river, he tried by every possible means, to get back into the wilderness. While I looked, a meagre and terrific form caught him by the hand, and, in spite of all his resistance, plunged him in the waters. Stunned by the violence of the motion, he fell head-long in; but, alas! no shining form appeared for his assistance, no hand was sent to his support; he shrieked in wild despair, and was immediately borne away by the violence of the stream. His screams still reiterated in my ears, and I awoke. Reader, thou hast followed our adventurers to the end of their journey; hast thou considered the consequences that ensue? The desert is the wilderness of life, the paths are called Pleasure, Riches and Religion. You and I are among the number of the travellers; and the application nearly concerns us. If all our time is spent in either of the former paths, the end will be misery and endless ruin; if the latter is our choice, we shall meet with trials by the way, but it will conduct us to the shores of immortality; from whence, by a gentle ascent, we shall reach the Paradise of God.

Evangelical Magazine.

THE STRANGER AT HOME.

“He was in the world, and the world was made by him, and the world knew him not.” JOHN I. 10.

Who is he, concerning whom such things are spoken? Doubtless it is some illustrious personage, whose residence in the world is announced with so much solemnity. Yes, it is one who existed ‘in the beginning’ of all things, presiding at the birth of time,—‘the Word, who was God:’—‘in whom was light;’—the true light, and ‘the life of men.’ As we behold him, in the beginning, laying the firm foundations of the earth, and hear the heavens with all their brilliant hosts, acknowledge themselves the work of his hands; so we see his throne surrounded by myriads of adoring creatures, who own that, for his pleasure, they are and were created; ‘for whether they be thrones or dominions, or principalities, or pow-

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ers, all things were created by him and for him." It is the eternal Word—the Lord of Hosts—the King of glory—of whom it is said, "*he was in the world.*" Amazing condescension and humility! God-like grace and forbearance!

What astonishing humility did he display when he condescended to enter into the world! We, who have never seen a better, may well admire the beauty of this lower world. He that has not known grandeur and affluence, is insensible of the meanness of poverty. The peasant sees not the dullness of the poor cottage in which he first breathed the vital air, if happily his eyes have not been dazzled by the fascinating glitter of a palace. But he that descends from the pinnacle of glory, is sensibly struck with every indication of wretchedness and want. The native inhabitants of this world cannot conceive how mean a residence this was for him who had filled the brighter regions of eternal day. He whom heaven, even the heaven of heavens, cannot contain, who, looking down from the height of his holiness and glory, beheld "the inhabitants of the earth as grasshoppers, the vast ocean as a drop of a bucket, and the earth, with all its lofty mountains, as the small dust of the balance"—He, amazing condescension! *came into the world.* How must all the glories of this world fade upon the view of him who had surveyed the dazzling magnificence which adorns the palace of the eternal King! The carpet of nature might assume its liveliest green, and the most beautiful flowers unite to form its rich embroidery, but all this was mean and dull for him who had trodden the azure pavement of the skies, embossed with golden stars. *He was in the world.* But how? To reign in it as its sovereign King, or be adored by it as its glorious Creator? No: he was in the world—not as a King, nor as a God, but as an obscure inhabitant. More astonishing humility! He was in the world as though it were a place good enough for him, when the highest heavens are unworthy to receive him.

But what divine grace and forbearance does it discover, that *he was in the world!* The Lord of hosts was in the camp of his enemies. The God of holiness was in the abode of sinners. He, in whose sight the heavens themselves are not pure, was in a world where the very air is polluted by the poisonous breath of blasphemies and obscenity. If a man forsake the abode of neatness and piety, where every object is pleasing to the eye, and every sound grateful to the ear, to enter a loathsome dungeon, where volleys of filthy, senseless oaths are poured forth on every side, this forms no comparison with the entrance of Jesus into the world; for he holds sin in infinite abhorrence. But for what purpose did he enter into the world? Was it to set it on fire with the breath of his lips, that it might be purified with the avenging flame? No: amazing grace! he came as the Friend and Saviour of the world. But *how long* was he in the world? Surely, he could not protract his stay in such a place. "The word was made flesh,

and dwelt among us" more than thirty years. What years of merciful forbearance! Henceforth let not the sons of men hesitate to believe the Lord is 'long suffering and slow to anger.' "*And the world was made by him.*" The divine architect entered into his own building. On every side he saw the product of his own power and skill. When he lifted up his eyes, "he beheld the heavens, the work of his own fingers, the moon and the stars which he had ordained." He hung in the skies the lamp of day, which was now honored with shedding its cheering beams upon its Maker's head. Casting down his eyes upon the earth, on which he trod, he saw the globe which he moulded in the hollow of his hand, which his own arm hurled into motion, and his voice bade to run its diurnal and its annual course. The crowds of men, that gathered around him with the confused stare of astonishment, or, with listless indifference pass by, are all the work of his hands; for he formed, from the dust of the earth, the curious structure of their bodies, and breathing into their nostrils the breath of life, endowed them with immortal souls. Whether they adorn the heavens, glide through the air, tread the earth, or float in the mighty waters, "all things were made by him."

And did he not evidently shew that the world was made by him? Did he not act as one who, with a Creator's authority, held all nature at his beck? We behold him turn the liquid element to a firm pavement beneath his feet; and, treading with solemn state upon the waves of the sea, we recognize him who holds the waters in the hollow of his hand, who gave to the sea its bounds, saying to it: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." When the rude blast of tempestuous winds makes the heart of the mariner to quake, and the loud roaring billows, rising to the height of mountains, toss the shattered bark in cruel sport, he rises in peaceful self-possession, advances in godlike majesty, and speaks to the instruments of his power in this authoritative tone: "Peace—be still." Who does not then, with Peter, fall down and worship? and with David exclaim: "Oh Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them?"

But while inanimate creation knew and acknowledged its Author, with those who are called the rational inhabitants of the earth, it was far otherwise. "*The world knew him not.*" How strange, how unexpected this reception! Had we figured to ourselves the manner in which he, who made the world would have been received by it, would it not have answered the description of the sacred book? "Sing unto the Lord with a harp, with trumpets and sound of cornet, make a joyful noise before the Lord the King. Let the sea roar and the fulness thereof; the world and they that dwell therein; let the hills be joyful together before the Lord, for he coineth." But ah! instead of hearing the heavens and the earth

echo to the loud hosannas wherewith the sons of men welcome the approach of their God, we behold him received with coldness and reserve. "*The world knew him not.*"

But was there nothing in his person, voice, or actions, by which they might have known him? Yes: what characters of divinity were impressed upon his person! What affecting sweetness, blended with venerable majesty! What lofty consciousness of hidden worth, amidst all that meekness and condescension with which he stooped to the meanest! Can we wonder that we are told there were seasons, when "the eyes of all were fixed upon him?" When he speaks, what gracious words drop from his lips! When he reasons, what conviction closes his periods? How little does all human wisdom appear, beside this glorious light of the world!— With one of his words, he crushes the proud swelling philosopher; and his crafty enemies, confounded by unexpected and unanswerable replies, durst ask him no more questions. Surely it was well said, "never man spake like this man!" Ye parasites of royalty, here without flattery or falsehood ye might have exclaimed, "The voice of a God, and not of a man!" So high a character so well supported, so many more than human traits conspiring to form one grand whole till then unknown to man, so clearly evidence something divine, that even an infidel exclaims, "the life and death of Jesus are those of a God." And yet there were but few who, enlightened from above, could say, "the Word was made flesh and dwelt among us, and we beheld his glory." Alas! *the world knew him not.* How great must have been their ignorance of every thing divine! How lost to affection for their maker and their God!

Surely if their hearts had not been sealed up in frozen hardness, as well as their minds enveloped in thickest shades of ignorance, the inhabitants of the world must have known him that made them: for a heart retaining some tenderness and filial affection would have supplied a hint to their dull minds. This is proved, not only by the voice of nature, but may be illustrated by the testimony of history. In all the restless ardor of approaching manhood, impatient of restraint, a son, at the time when his father was in the high noon of life, left the paternal house, and went to seek, in foreign climes, the liberty and happiness which his heated imagination had painted. Tossed from one country to another, he was detained far beyond his intended period. As one of the unforeseen revolutions of this changing world, the father also was driven into foreign parts; and, by an unseen hand, the course of both was so directed, that the parent and his son met together in an obscure village in Italy. They knew not each other. The young man had lost the virgin bloom of youth in which he quitted his father's house; and having ripened into full manhood, discovered the stronger lines of expression, which had been heightened by the influence of the weather, and the vicissitudes of his condi-

tion. The father, having turned the brow of the hill of life, and meeting with unexpected reverses in his declining years, soon began to bear the deep furrows and the hoary hairs of age. Thus mutually altered, and separated for many years, which had been crowded with various scenes, there remained but little that could discover their near relation. Yet when the aged man entered the son's house, he involuntarily rose, and shewed a more than ordinary respect to a person, in whom he saw so much to venerate; whilst the father felt a new and peculiar pleasure in receiving the attention of so agreeable a stranger. They spake, and they readily replied, for the sake of hearing again the sound of each other's voice. The father's bowels yearned, the son's heart spake, and their lips could not keep silence. 'Are you a native of Italy?' said the father. 'No sir,' the son replied: 'I perceive you also are a foreigner.' This led on to further questions, and these produced more interesting information, till, at length, hearing his own name mentioned, the son cried out 'My father!' 'My son! my son!' exclaimed the parent, and fell on his neck and embraced him. How was it then, that man knew not God, his Maker, the Father of his spirit? Ah! melancholy truth! he had not the heart of a child; all filial affections were extinguished; 'he had not the love of God in him.' Well might Jehovah address the heavens and the earth with his complaints, saying, 'Hear Oh heavens, and give ear Oh earth: I have nourished and brought up children, and they have rebelled against me.' Though he dwelt long among them, yet they knew not the parent of their being; for they had iron bowels that knew not to yearn.

Evangelical Magazine.

THE FLIGHT OF TIME.

"Time is dealt out by particles, and these
"Are mingled with the streaming sands of life."

YOUNG.

As the sands in the hour-glass stay not in their passage, but continue in incessant, though almost imperceptible, motion, till the whole are run out; as the bubbles which dance upon the current vanish as soon as they meet our touch, and the next which advances may burst ere it comes within our reach; so fleeting and delusive are the days, the hours, and moments, into which we have divided the rapid stream of time. The instant, which is but now past, has eluded our grasp, and is gone never to return—the one we look forward to may never arrive, or, which is the same to us, may find us cold senseless clay, incapable of embracing the advantages it offers, or profiting by the loss of those which are gone before it. The present moment is all we dare call our own; yet, alas! how often do we trifle with it as if time—I had almost said eternity itself, was subject to our control! How amazing the

infatuation which can induce us to throw away those gifts, which, though momentary in their duration, are of everlasting importance in their consequences! Henceforth, my dear reader, may you, and I, be enabled to resolve, that whatever may be the practice of the inconsiderate multitude, we will regard every moment as a talent put into our hands, which must be either usefully improved, or forever lost; and may it be the burden of our morning meditation—of our daily study—of our evening prayer—so to spend each hour, that if we should be called to exchange worlds before its close, we may be prepared to meet our Judge, and cheerfully surrender to him a faithful account of the sacred deposit he hath committed to our trust. May it be our care to engage in no employment that will not stand the scrutinizing test of his all-seeing eye; to partake of no recreation which will tend to unfit our minds for the enjoyments of the blest above. Let us never be found in the society of those who can wantonly sport with the sacred name of our God, or scoff at the glorious mysteries of our holy religion; but be ever diligent in the paths of duty, and convince the world by our conduct, as well as our profession, that whatever others may do, we fear the Lord. So shall we be enabled through life to possess our souls in patience, and pious resignation to the divine will; neither regretting the hours that are past, nor too confidently depending on those which are to come; but calmly waiting for that joyful period when we shall be admitted, (through the mercies of our God, and the sufferings and intercessions of our dear Redeemer), into those blissful regions, where sorrow and death shall find no entrance—where past and future shall be known no more; but where we shall for ever join in ascribing praises to the triune God in one ETERNAL NOW.

Evangelical Magazine.

CONVERSION OF A DEIST.

[DESCRIBED BY HIMSELF IN A LETTER TO A FRIEND.]

DEAR SIR—When I returned from London to my native place, I openly professed myself an advocate for the religion of nature, in opposition to Revelation, which I, like other Deists, reckoned contradictory and absurd. These opinions, I believe, I had adopted when you knew me, and my residence in London rather confirmed than altered them. On the 7th of last November, as I was taking a ride to Edinburgh, I was accosted by a Deistical acquaintance, who told me he had been, the Saturday before, to our pastor, in order to get his child baptized; that the Doctor said he understood that he was a great friend of mine, that I was a professed Deist, and that he meant once more to converse with me on that subject. To this I replied, that should the Doctor enter on the subject with me, I should, as I had always done, declare my sentiments and argue the point with him: not dissembling the matter like him.

who received the ordinance of Baptism merely to keep quietness with his wife, and avoid singularity. I told him I hoped to see the day when there would not be a priest; I added, that *I would not believe the Christian religion while I had my senses*. An expression which I hope I shall ever remember with horror, as conscious I am, that it has cost me dear.

With this sentence I bade him farewell, proceeded on my way, and, (what was very remarkable) although I was then in a good state of health, I had not parted from my friend above a mile or two, when I found my head strongly affected, my ideas confused and incoherent, and in short, I was posting on fast to a state of insanity. Providentially I took care of myself till I got to my sister's, who lives in Edinburgh. There I grew worse and worse, and an eminent Doctor in the town advised my friends to have me taken to the country, lest I should commit extravagancies in so large a city; to keep me quiet and indulge me; but, above all, to keep a strict eye upon me. In the last particular they happened one day, about a week after I was taken ill, to be negligent; I took the opportunity, and in an instant mounted a ladder that was standing against my father's chimney, two stories high, from whence I threw myself to the ground, with an intention to put an end to my existence.

Though in general deranged, I was at particular times much concerned about my state. The vaunting expression I had made to my friend, often recurred to my mind; and I thought frequently I heard the voice of some invisible being, as it were, compassionating my situation; but at the same time telling me, that there was no salvation for me; that by saying I would not believe till I had *lost my senses*, I had put it out of the power of the Almighty to save me; for if I even should believe, by my own assertion, I should be out of my senses; and that God would never accept of such belief; likewise, that it was determined in the counsel of Heaven, that I should not be saved; but live for many years a sad spectacle to the world, and to Deists in particular.

This you will easily perceive was a most dreadful state of mind. In my horror I attempted several times put an end to my life. A knife happened one day to be left in my way, with which I made a small incision in my throat; but not having much strength at that time, happily it was not deep enough to be effectual. By the fall from the chimney my back was broken in three places, however, by the blessing of God, it is now strait and strong as before. Soon after it mended, I watched an opportunity, and ran to the water to drown myself; but a townsman saw and prevented me. My wish at these times was to be in hell as soon as possible, for the longer I was out, I thought it was heating the more for me. My friends were obliged at last, to confine me in a straight jacket, and being thus kept quiet, I came gradually to my recollection and senses. I was visited occasionally by Christian friends, from

whose conversation I found much comfort. They told me that Jesus Christ came into the world to save the greatest of sinners, and why not me? It pleased God to give me faith to lay hold of this, and rest all my hopes of salvation upon him. This contributed, more than any thing else, to the restoration of my health; from this time I mended daily, though all my physicians (three of whom attended me) had a short time before been of opinion, that I should never regain my senses.

From the perusal of this, you will see what reason I have to bless God for all his mercies to me. I ascribe it to his free grace, that I now believe in the Christian religion in the fullest extent; and expect salvation and eternal happiness, on no other footing, but through the merits of a crucified Saviour; and I now find more comfort in conversing with my God for one hour, than formerly I had in the ways of sin for years. I could delight in dwelling on this subject to you, and recommending it to your serious consideration. It is certainly of the utmost importance. Happy you are in being with my religious friend, Mr. L. Often do I regret having paid so little attention to his religious discourses and advice. Have the goodness to remember me to all friends.

Evangelical Magazine.

RETROSPECTIVE SURVEY.

In the United States, the past year has been emphatically a year of revivals. In Maine, more than 20 towns have been visited with this richest of blessings, many of them in a very powerful manner. In Vermont more than 30 towns; in which 1500 persons have given evidence of a saving change.—In New-Hampshire about the same number of towns, while the fruits have been nearly as great. In the single Presbytery of Oneida, in our own State, the number of hopeful conversions, the past year, is estimated at not less than 2,500. Other portions of the State, particularly some parts of Long Island, have shared largely in the same blessing. The Synod of Tennessee report, that seven congregations in the Union Presbytery, nearly all the congregations in French Broad Presbytery, and 11 in Abingdon Presbytery, have within the past year been visited from on high. To one church 71 have been added, to another 45; to another 94; and in two other congregations jointly, 295 have espoused the cause of the Redeemer. In Georgia, among other revivals, is one at Milledgeville, the seat of government, in which several members of the Legislature have had a share.—At the date of our last accounts, 15 of these gentlemen attended the Inquiry Meetings, and five or six had found peace in believing. There is not, probably, a State in the Union, where the Spirit of God has not been peculiarly present in various towns, convincing of sin, of righteousness, and of judgment to come. The Index to the Recorder and Telegraph for 1826. mentions

two hundred and twenty-three places thus highly favoured, while that for 1825 comprised but *sixty-seven*.

These facts relate principally to revivals in Congregational and Presbyterian churches. But it is not to be understood that other denominations have failed of a similar blessing. Zion's Herald remarks that the number of places from which accounts of revivals have been published in its columns during the year, amounts to hundreds.

Nor have our cities and large towns been wholly passed by. In the different evangelical Congregational churches in Boston, not less than 200 or 300 have given evidence of conversion during the year, and the work is going on with power. In Richmond, Va. nearly 50 individuals were added; a few Sabbaths since, to the First Presbyterian Church, and large accessions have been made to the Baptist and Methodist churches. In a few Societies of different denominations in this city, and also in Charleston and Washington, the Lord has not left himself entirely without witness. Numbers in each of these places have found it the year of salvation to their souls.

It has also been a year of peculiar interest to our Colleges: not less than seven of these Institutions having, within this period or a little longer, been blessed with a revival of religion. In Bowdoin College, ten or twelve have given evidence of conversion; in Dartmouth, fifty or sixty; in Burlington several; in Middlebury, about twenty; in Williams, between twenty and thirty; in Danville College, Ky. more than one third of the whole number; in Athens College, Geo. about thirty. Total, at least 150; most of whom it is probable, will engage in the great work of dispensing the Gospel to others. It is worthy of notice that one of these revivals was first apparent on the day set apart by Christians in New-England, as a season of united prayer for the prosperity of religion in our Colleges.

The benevolent Institutions of our country, so dear to the hearts of God's people, are generally flourishing. One of them the American Home Missionary Society, has been formed within the past year, and in the eight months of its existence, has evinced how great may be its usefulness, if properly sustained by the Christian community.—It has already issued commissions to 87 missionaries; which, with 70 transferred to its charge by the United Domestic Missionary Society, make a total of *one hundred and fifty-seven Missionaries*, who have in this short period received aid from its funds in carrying the Gospel to the destitute.—The present number employed in its service, is 117, and even these are not half sufficient to supply the calls of those who are hungering for the bread of life.—Its receipts, amounting to \$8000 since its formation, might be considered great, except when contrasted with the greatness of the work to be accomplished by its instrumentality.

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The American Tract Society, which at the beginning of the past year had scarcely commenced the publishing of Tracts, has printed since that date, MORE THAN TWO MILLIONS, comprising an aggregate of at least TWENTY MILLION PAGES; a large proportion of which have already been put into circulation. Its receipts during the same period, have amounted to more than 20,000 dolls.; its expenditures have been equally great. Such facts indicate an advance in this department of benevolent operations, which, at so early a period, we presume was never anticipated by the most sanguine. Nearly all the Tract Associations in the land and most denominations of evangelical Christians, have extended to this Society their harmonious co-operation; and the perusal of its publications, has in numerous instances been evidently blessed to the salvation of souls.

The American Sabbath School Union is prevented from accomplishing its full measure of good, only by a lack of funds. For the last three or four months, its daily rate of publication has been equivalent to nearly 200,000 pages in 18mo.; and it is doubtful whether even this will be sufficient to supply the demands upon the Depository. In the month of May last, there were connected with the General Union, 400 Auxiliaries, 2,131 schools, 19,298 teachers, 135,074 scholars. All these numbers have since been essentially increased; but to what extent we are not at present able to state. It was then estimated that 468 teachers, and 532 scholars attached to the Union, had become pious during the preceding year: and the next Report of the Society will reveal yet greater things than these. In the single county of Oneida, it is calculated that as many as 400 scholars, and more than 100 teachers, have within the past year secured an interest in the great salvation.

In the history of the American Education Society, the year 1826 will long be remembered. For, not only has the original system of management, adopted by this Society, been exchanged for one far better—not only has a most efficient Agent been secured to its interests—but, in addition to the usual receipts, a permanent fund of 50,000 dolls. has been established; each 1000 dolls. of which, constitutes a distinct scholarship for the support of a beneficiary. And as only the interest of the foundation is applied to this purpose, and all appropriations are made in the form of *loans* to be refunded when the circumstances of the individual may permit, the 50,000 dolls, may be regarded not merely as a permanent fund, but as a constantly accumulating one. Already can this Society tell of six missionaries to the heathen, whom it has assisted in preparing for the work;—of several others, once its beneficiaries, who are engaged as missionaries to the destitute in our own land; of more than thirty who have been settled as Pastors of churches, and of nearly as many more, who are licensed preachers of the Gospel. A large number are pursuing studies preparatory to the ministry, in our Theological Seminaries; between

100 and 200 are members of Colleges, where their influence is eminently salutary; while others still are in Academies or private schools. The whole number of beneficiaries from the beginning, is 557; and these have resided in nineteen different States or Territories, and have belonged to four or five different denominations. An Institution founded on principles of such enlarged benevolence, may well commend itself to the best feelings of every Christian.

New-York Observer.

SYNOD OF TENNESSEE.

PASTORAL LETTER ADDRESSED BY THE SYNOD OF TENNESSEE
TO THE CHURCHES UNDER THEIR CARE.

[CONCLUDED FROM PAGE 30.]

In review of the foregoing communications, we are forcibly struck with the contrast between the present and the past. To the older ministers of this Synod, the present prospects are great and flattering beyond all former expectation. Those who preached within the circle of the late revival twenty-five years ago, could scarcely have been persuaded to hope that their eyes would ever see what they have lately witnessed. Bless the Lord, O ye his minister, that do his pleasure—sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

But while we rejoice, let us also tremble before the Lord. Christians are not perfect, and the abundance of spiritual blessings is full of danger.—Christians may expect to be tried by the tribulation that cometh of the world. The present is a state of warfare. In this warfare, dear brethren, be active. Live in prayer—live in forgetfulness of the things of this world. When the name of Christ is honourable and full of respect, the abandoned assume it as a cloak for their sins—the weak are deluded by an imaginary change of heart—and the true believer is in great danger of folding his arms in false security. There is now, then, a perilous responsibility upon the ministers and private members of our church, and it becomes them to gird up their loins, and be strong in the Lord and in the power of his might, and while they think they stand, take heed lest they fall.

This is a day in which truth is brightly seen. The doctrines of the gospel are clearly unfolded, and the duties of the followers of Jesus are placed before us in the most commanding attitude.

The standard of christian character must now be elevated to meet the demands of this day of light. Let the heart be guarded with all diligence—let self-examination and prayer be manifested by a life of charity, temperance and holy self-denial. And O! lovers of the mammon of unrighteousness, remember, you are stewards of the Lord. Every dollar, and every acre of ground, belong

to him. And his people must feel the obligation to give their substance to him to whom the gold and silver belong. The days of miracles are past—God will not convert the world by the voice of his power. He commands his people to be fellow-workers with him. He commands them to put forth their hearts, their talents and their wealth, that he may go forth in his gospel-chariot, conquering and to conquer. “Now our Lord Jesus Christ himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.”

ISAAC ANDERSON. *Moderator,*

WM EAGLETON. *Stated Clerk.*

October 16, 1826.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

This society was formed on the 7th of March, 1804. Of all societies this seems to be one of the most necessary and useful. The patronage it has received, the success it has met with, are unparalleled in the annals of religion. How different the scene now to what it was about the beginning of the sixteenth century. The ignorance of the priests at that time was extreme. Numbers could not read; most, only muttered mass in an unknown tongue, and read a legend on festivals; and the very best seldom saw the Bible! It was held by many that the doctrines of religion were so properly expressed by schoolmen, that there was no need to read scripture. One of eminence was asked; What were the ten commandments, and he replied, There was no such book in the library! Many doctors of the Sorbonne declared and confirmed it by an oath, that though they were above 50 years of age, yet they had never known what a New Testament was. Luther never saw a Bible until after he was twenty-one years of age, and had taken a degree of arts. Carolstadt had been a doctor of divinity eight years before he read the Scriptures; and yet, when he stood for a degree in the University of Wirtemberg, he obtained an honor, and it was entered into the University records, that he was *sufficientissimus*. Pellican could not produce one Greek Testament in all Germany; the first he got was from Italy. Bishop Stillingfleet mentions that there was scarcely another copy of the Greek Testament to be found in all Germany, except *that* in the possession of Erasmus; that his utmost diligence to procure a complete copy from which to make his translation was unavailing; and that when his translation appeared, it was seriously accused by many ecclesiastics, as a forgery intended to ruin their order. I thank God, said a bishop who lived before the Reformation, that I have lived well these many years, and never knew the Old or New Testament. Happy for us this darkness is past away, and the word of God

has free course. The world is fast filling with Bibles. The concurrence of circumstances for their translation and dispersion, and the invention of a new and compendious mode of education, applicable to every nation under heaven, together with the number of missionaries and teachers employed by different societies, form a most pleasing appearance. In looking back but a few years, we may well say, What hath God wrought! But these are but the beginning of things. The sun of divine truth is risen: The distant lands catch already its glad beams. With majestic dignity shall it go forth, until all nations shall behold its glory: and the shades of ignorance, superstition, and folly, be dispersed to return no more.

THE RESURRECTION OF CHRIST.

THE preparations for the resurrection of Christ were now fully formed in both worlds, and all things stood in readiness for the moment in which the arm of the Lord should be revealed.

Twice had the sun gone down upon the earth, and all, as yet, was quiet at the sepulchre; death held his sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts; the rays of the midnight moon gleamed on their helmets. The enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depths of the ways of God. At length the morning star arising in the east, announced the approach of light; the third day began to dawn upon the world; when, on a sudden, the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended: the guards shrunk back from the terror of his presence, and fell prostrate on the ground: 'his countenance was like lightning, and his raiment was white as snow.' He rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death? he that is glorious in his appearance, walking in the greatness of his strength? It is thy Prince, O Zion; Christian, it is your Lord. He hath trodden the wine-press alone; he hath stained his raiment with blood: but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious; it was the jubilee of the universe. The morning stars sang together, and all the sons of God shouted aloud for joy. The Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored: he saw his work that it was good. Then did the desert rejoice; the face of nature

was gladdened before him, when the blessings of the Eternal descended as the dew of heaven, for the refreshing of the nations.

Now we know that our souls are independent of death; and in the same scene we may discover the pledge of God, that they shall be again embodied.

They are the thoughtless and profane alone, to whom a rational piety is an object of ridicule; and we betray much weakness of mind, not by respecting religion, but by being afraid to possess it.

Scottish Preacher.

THE PHILOSOPHER.

Sir Isaac Newton set out in life a clamorous infidel; but on a careful examination of the principles of Christianity, he found reason to change his opinion. When the celebrated Dr. Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied and well understand—but you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak what they have never studied, and what in fact they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for no man could be so, after a fair examination of the proofs of Christianity. On the name of Hume, being mentioned to him, "No Sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

STRIKING LIKENESS

BETWEEN MOSES AND JESUS CHRIST.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.—*Deut. xviii. 15.*

MOSES in his infancy was wonderfully preserved from the destruction of all the male children; so was Christ. Moses fled from his country to escape the hands of the king; so did Christ when his parents carried him into Egypt; afterwards, 'the Lord said to Moses in Midian, Go, return into Egypt, for all the men are dead, which sought thy life,' *Exod. iv. 19*: so the angel of the Lord said to Joseph, in almost the same words, 'Arise, and take the young child, and go into the land of Israel; for they are dead which sought the young child's life,' *Matt. ii. 20*; pointing him out, as it were, for that prophet who should arise like unto Moses. Moses refused to be called the son of Pharaoh's daughter, choosing rather

to suffer affliction; Christ refused to be made king, choosing rather to suffer affliction. Moses, says St. Stephen, *was learned in all the wisdom of the Egyptians*, and Josephus (Ant. Jud. ii. 9.) says, that he was a very forward and accomplished youth; and had wisdom and knowledge beyond his years; St. Luke observes of Christ, that *he increased, betimes, in wisdom and stature, and in favor with God and man*, and his discourses in the temple with the doctors, when he was twelve years old, were proof of it. Moses contended with the magicians, who were forced to acknowledge the divine power by which he was assisted; Christ ejected evil spirits, and received the same acknowledgments from them. Moses was not only a lawgiver, a prophet, and a worker of miracles, but a king and a priest: in all these offices the resemblance between Moses and Christ were singular. Moses brought darkness over the land; the sun withdrew its light at Christ's crucifixion: and as the darkness which was spread over Egypt was followed by the destruction of their first born, and of Pharaoh and his host; so the darkness at Christ's death was the forerunner of the destruction of the Jews. Moses foretold the calamities which would befall the nation for their disobedience; so did Christ. The spirit which was in Moses was conferred in some degree upon the seventy elders, and they prophesied; Christ conferred miraculous powers upon his seventy disciples. Moses was victorious over powerful kings and great nations; so was Christ by the effects of his religion, and by the fall of those who persecuted his church. Moses conquered Amalek by holding up both his hands; Christ overcame his and our enemies when his hands were fastened to the cross. Moses interceded for transgressors, and caused an atonement to be made for them, and appeased the wrath of God; so did Christ.—Moses ratified a covenant between God and the people by sprinkling them with blood; Christ with his own blood. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book; Christ did more, he died for sinners.—Moses instituted the passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction; Christ was that paschal lamb. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wound; Christ was that serpent. All Moses' affection towards the people, all his cares and toils on their account, were repaid by them with ingratitude, murmuring and rebellion; the same returns the Jews made to Christ for all his benefits. Moses was ill used by his own family, his brother and sister rebelled against him; there was a time, when Christ's own brethren believed not in him. Moses had a very wicked and perverse generation committed to his care and conduct, and to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavor to make the people obedient to God, and to save them from ruin, but in vain; in the space of forty years

they all fell in the wilderness except two: Christ also was given to a generation not less wicked and perverse, his instructions and miracles were lost upon them, and in about the same space of time, after they had rejected him, they were destroyed. Moses was very meek above all men that were on the face of the earth; so was Christ. The people could not enter into the land of promise till Moses was dead; by the death of Christ the kingdom of heaven was opened to believers. In the death of Moses and Christ there is also a resemblance of some circumstances: Moses died in one sense, for the iniquities of the people; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them and upon him; Moses went up in the sight of the people, to the top of Mount Nebo, and there he died, when he was in perfect vigour, when *his eye was not dim, nor his natural force abated*: Christ suffered for the sins of men, and was led up in the presence of the people, to Mount Calvary, where he died in the flower of his age, and when he was in his full natural strength. Neither Moses nor Christ, as far as we may collect from sacred history, were ever sick, or felt any bodily decay or infirmity, which would have rendered them unfit for the toils they underwent; their sufferings were of another kind. Moses was buried and no man knew where his body lay; nor could the Jews find the body of Christ. Lastly, as Moses a little before death promised *another prophet*; so Christ *another comforter*.

Is this similitude and correspondence in so many things between Moses and Christ the effect of mere chance? Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found him of whom Moses in the law, and the prophets did write—Jesus of Nazareth, the Son of God.

HAPPY DEATHS.

“It will not be long,” said Mr. TOPLADY, “before God takes me; for no mortal man can live, (bursting into tears) after the glories which God has manifested to my soul.”

When Mr. HENRY was dying, he said to a friend: “You have been used to take notice of the sayings of dying men; this is mine: That a life spent in the service of God and communion with him is the most comfortable and pleasant life that any one can live in this world.”

The Rev. MATTHEW WARREN, in his last moments, when under extreme pain, which he endured with true Christian patience and submission, being asked how he was, answered, “I am just going into eternity, but I bless God, I am neither ashamed to live, nor afraid to die.”

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VOL. I.

FIVE PECULIARITIES OF CALVINISM.

FIRST PECULIARITY.—If the system of doctrines, termed Calvinistic, be a false one, it is unlike any other, and pre-eminently deplorable; for those who once heartily embrace it, never again surrender it on this side of the grave. It is an enclosure from whence in this life there appears to be no exit. Many leave the Presbyterian, Baptist, or Congregational churches, and attach themselves to societies that denounce those doctrines; but, enquire into the matter, and it will be found, that they were always Arminian in sentiment. There may be some who imagine they were once Calvinists, and think they have relinquished the system; but on a fair examination, it will be found, that they never UNDERSTOOD that view of truth—and of course did not believe it—that they did not know what *was*, and what *was not* CALVINISM—and could not leave what they never possessed.

SECOND PECULIARITY.—No sect or denomination, *denying the fundamentals of Christianity*, can bear Calvinism. To those, denying the divinity of Christ—the agency of the Holy Spirit in regeneration—and the total depravity of man—it is *perfect wormwood*. To those who deny the atonement of Christ—justification by faith—and the inspiration of the Scriptures—it is *worse than gall*. Atheists, Deists, Universalists, Unitarians, Shakers, and Swedenborgians hate CALVINISM, with a “perfect hatred.” And let it be remembered, that in those points where Arminians and Calvinists differ, all these denominations take sides with Arminians, and join, in full chorus, to swell the outcry against Calvinism.

THIRD PECULIARITY.—The belief and love of those doctrines, is not the condition of the natural heart of man;—that is, irreligious men, almost universally, disbelieve and hate the system.—It may be said, that naming this fact, has a kind of uncharitable bearing towards those christians who oppose Calvinism. There can be nothing really unfriendly to any one, in the truth—and that men are *born Arminians*, is a fact, too important to pass by, and too notorious to be concealed, if all the world wished it—for there

is no worldlying capable of criticising his sensations, and no christian that remembers his conversion, who can stand up and say, in the soberness of truth, that he never was conscious of a repugnance and rising indignation swelling in his bosom, when he heard discussed, or meditated on, the doctrine of God's *eternal purposes*.

FOURTH PECULIARITY.—Conversion, with striking frequency, changes the Arminian into the Calvinist. But, point to the case where it changed the Calvinist to the Arminian.

FIFTH PECULIARITY.—Those doctrines, faithfully taught, we see are made instrumental in awakening and converting sinners. When did a hatred to, or rejection of them—or a belief in their opposites—have that effect? N.

THE PERFECTION OF GOD'S WORK.

A SERMON,

BY STEPHEN FOSTER.

DEUTERONOMY xxxii. 4.—“HE IS THE ROCK; HIS WORK IS PERFECT.”

The chapter, to which this passage belongs, is one of the national songs of the Hebrews. It is a just specimen of them all; furnishes the groundwork or coloring to most which succeed it, and presents a miniature of the nation. It disguises not the dark train of judgments, which thicken on Israel's career of guilt, but intersects and checkers them with returning intervals of mercy and peace. It was spoken before Israel entered Canaan. But it comprises the feelings and fortunes, which spread over many centuries of his subsequent history. Thus it shows us what he was in his ancient glory. That glory is, long since, departed. The land it illumined is covered with desolation. The nation, that enjoyed it, is uprooted and torn from the face of nature; and the genius, that unfolded it, sleeps in silence. But the Hebrew poetry rears its majestic front, like the pyramids of Egypt, amid the rubbish of national ruin that surrounds it. It defies the corrosions of time, and disdains the rivalry of art. It has gathered trophies from nations long extinct. It gathers them from the most erudite of our day; and it will gather them, as long as the imagination can be expanded with grandeur, the fancy pleased with beauty, and the heart ravished with loveliness. Yet the Hebrew poet never lent the efforts of his genius, nor the honors of his inspiration to this object, to swell the imagination and intoxicate the fancy; but to allure the one and command the other into the service of the God whom he adored. He painted scenes of horror to show the turpitude of crime. He painted forms of beauty to show the beau-

ty of holiness. The glories of his poetry were made strictly subservient to the glories of his religion. They were to portray, in the colours of a more distinct and vivid reality, the perfections of his God.

In this poetry God is often compared to a rock, to show the unshaken stability of his throne, the immutable firmness of his purpose, and the impregnable security of his kingdom; but in the passage before us, to show the perfection of his work. It is here introduced as a principle of argument, which admits of no contradiction, that God is a rock, therefore, his work is perfect. This is the logic of the sacred poet. His mind was happily attuned to his subject. The ardor of his inspiration suffered him not to wait, like the poets of our day, to mould and temper the images in which its dictates were embodied. But while his imagination communed with nature, his heart communed with God.

He was about to predict the calamities of his nation, and show, that these were all to come from God; though severe in themselves, that they originated in goodness, and would be inflicted by undeviating justice and wisdom; that this was the manner of all God's proceedings; that he was not a being of caprice or passion, but was possessed of unchangeable and eternal perfections, and might, therefore, be trusted with implicit confidence. He is the rock; his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he. As for God his way is perfect. Shall not the judge of all the earth do right? Ps. xviii. 30. Gen. xviii. 25. Perfection here is attributed to God in his nature and works, and must be understood in a sense infinitely higher than what can possibly apply to man. Perfection is sometimes attributed to the order and beauty of the christian character; II. Tim. iii. 17; and sometimes to the man, who acts from humble and upright intentions; Ps. xxxvii. 37. But in every such instance, whatever perfection may be said to exist, except so far as it belongs to God, stands connected with a woful mixture of sinful impurity; and, when compared with that of God, shrinks back from the test with shame and self-abhorrence.

God's attributes of knowledge, power and greatness are *perfect*, and, therefore, called his natural *perfections*. His moral attributes of mercy, justice and truth are perfect, and, therefore, called his *moral perfections*. All the works of his hand spring from the perfections of his nature, and, therefore, are perfect too.

God's work is perfect.

It is done as he purposed, for his power is infinite. It is done in the wisest manner, for his knowledge is boundless. It is done in the right place, for he is Lord of immensity. It is done as he promised, for his truth is immutable. It is done right, for his justice is inflexible. It is done in goodness, for God is love. It is done in mercy, for he delighteth not even in the death of the sinner; and as the heavens are high above the earth, so great is his mercy to

them that fear him. It is done most happily to secure his glory, for all his works praise him, and his saints bless him.

Thus far we can go, with confidence and safety. Whatever God does is perfect. But, when we attempt to mark out the several parts of that perfection, and show exactly in what they all consist, the subject swells infinitely beyond the grasp of our faculties and the compass of our knowledge. We have seen but a small part of God's work, and of that we have only some faint and distant glimpses. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Far be it from us, to attempt it. We will examine his work, so far as we are able. We will praise him for those marks of perfection we discover, and trust him for the rest. He is not left without witness here. The man who knows only the book of nature, is without excuse, if he does not perceive God's "eternal power and Godhead" from the impress of perfection he has stamped upon it. The chemist sees it, when he separates the elements of the air. The anatomist, when he disjoins the members of the body. The philosopher, when he marks the laws of motion and of gravity. The astronomer when he views the phenomena of the planetary system. That immense fabric, which God has reared in the heavens above us and around us, has ever commanded the wonder of the learned and the admiration of the curious. Those vast bodies, revolving in their spacious orbits, the speed and precision of their movements, the exactness of their continued position; and the richness of their train, invest the doctrines of mechanics with the sublimity of creation; and show a perfection of skill in the great contriver, of which art can but delineate some feeble resemblance, in the orrery and artificial globe. This is physical perfection. But could we go into every particular of design and phenomenon respecting these distant and mysterious bodies; could we see them covered with a population of powerful, intelligent and moral beings, their hearts expanding with gratitude, their bosoms heaving with pious rapture, their intellects stretching with schemes of noble and benevolent enterprize, and all their grand and exalted attainments supremely devoted to the honor of their Creator, it would shed over this scene of physical perfection a moral coloring of inexpressible loveliness, and stamp the whole with a moral perfection of indescribable grandeur. But I leave this conjecture.

God's work is perfect in the system of grace. Man is by nature a child of wrath, an heir of ruin; his noblest powers degraded by sin; his generous susceptibilities contracted and paralyzed by selfishness and pride. Now the grace of the gospel is presented by God, to new-model this deformed creature, and make him an heir of glory. The Father chooses, of his sovereign mercy, to save the lost sheep. The Son, in the overflowing richness of his love, dies to stop the effects of sin. The Spirit rouses the slumbering conscience, subdues the enmity of the heart, starts the

fear of godly sorrow, stimulates the hungering and thirsting after righteousness, kindles the joys and hopes of christianity and makes them ripen in a better world. Feeble, guilty humanity, is exalted to the holiness of heaven, the companionship of angels and the fellowship of God. God's work is perfect. He begins it in the best manner, and carries it on to perfection.

Again, God's work in the gospel is perfect, in regard to its effect on the finally impenitent. To some the gospel is a savour of death. The same truths, which humble others, make them prouder. The terrors of future judgment, at which others tremble, raise in their breasts a fool-hardy defiance. The dying compassion of Jesus, which melts the heart of christian tenderness to sympathy, freezes their's to harder adamant. "These are they that stumble at the word, being disobedient whereunto also they were appointed. They are clouds that are carried with a tempest, to whom the mist of darkness is reserved forever—they shall utterly perish in their own corruption." I. Pet. ii. 8. II. Pet. ii. 17, 12. They shall be kept until the day of final reckoning, and shall come forth amid the glare of its last splendors, to show the contrast of sin to holiness; to present in the heightened horrors of their own depravity, the just judgment of God on the incorrigible despisers of his glorious gospel; to give a spectacle to the world and to angels and men; to give to God's holy universe such an impression of the turpitude of sin and the beauty of holiness, as shall deepen forever in the happy regions of the blessed. God's work is perfect, in regard to the strength of this mighty impression; and in regard to that line of total distinction, that impassable gulf, which his providence fixes between the righteous and the wicked. Not one shall fail of going to his proper place. Not one iota of God's threatened justice, nor one tittle of his promised mercy, shall fail of receiving its fullest manifestation in the last decision of that day of wonders.

God's work is perfect in the sufferings, death and resurrection of Christ. It is natural to advert to these scenes, because here God's work is more deeply interesting, and the perfection of it more conspicuously manifest, than in any other scene with which we are acquainted. A long series of prophecies ended here. The hopes of former ages rested here. Satan was to vent the deepest dregs of his spite here; and here the divine perfections were to beam out in new grandeur and beauty. All the calumny and scorn, the unbelief and blasphemy, that were to be poured on the innocent and persecuted Jesus, were to identify him with the glorious Messiah announced by the prophets; to show the spotless purity of his soul; to give an example to all his followers; to teach beholders the nature of his religion; while they impressed the universe with the awful truth, that "without the shedding of blood, there is no remission."

When our Saviour was led before Pilate, he fulfilled these words

of Isaiah; "He is brought, as a lamb, to the slaughter, and, as a sheep before her shearers is dumb, so he opened not his mouth." When he hung between the thieves, he fulfilled a part of the same chapter; "he was numbered with the transgressors." When "they pierced his hands and his feet;" when he said, "I thirst," and received the vinegar; when he cried, "My God! My God! why hast thou forsaken me?"—he fulfilled the description of the xxii. Psalm. When the soldier pierced his side, it belonged to what Zechariah had predicted; "they shall look on me, whom they have pierced and mourn." When his grave was surrounded by the guard of *hardened* soldiers in the garden of the *rich* Joseph, it was what Isaiah had said; "He made his grave with the wicked and with the *rich* at his death."

Beside the astonishingly accurate fulfilment of these and many other prophecies, in which, "Thus it is written and thus it behoved Christ to suffer," several new *circumstances* of peculiar interest and remarkable sublimity crowded into this scene and around it, to show the perfection of God's work in its accomplishment. Jesus on the cross commended his mother to the care of his best beloved disciple; and taught us by that, that the warmest sympathies of man may accord with supreme devotion to God. He listened like a brother to the penitent thief; and taught us here, that the tender sympathies of his own heart remained the same amid those cruel pangs that rent it. In his sharpest agonies he prayed for his crucifiers; for the tortures they inflicted could not cramp the expansive benevolence of his bosom. But if you take away the touching spectacle, which, these circumstances open up to our view, if you deprive that dying thief of the soothing voice of his Saviour's pardon, if you deprive that weeping mother of the reciprocated pity of her own son, if you deprive those raging enemies of the dying intercession of the Saviour whom they crucified, you mar the perfection of this most beautiful fragment of God's work, and scatter the frost of a cold-blooded scepticism over this most lovely and touching development of our Saviour's character. But, perhaps, some sceptical christian may say, these *circumstances* were unnecessary; they answered no valuable purpose; Christ might as well have died in the garden, in the dead of night.

Shortly after Christ's agony in the garden, he was publicly arraigned in the high priest's palace; and here follows the story of Peter. That intrepid disciple had a firm and ardent attachment to Jesus, resolved to follow him to prison and to death, and never to betray or desert his cause. But he resolved in his own strength. The trial of infamy, was too sharp for his fortitude. He denied his master three times. But Jesus did not suffer him to fall from his favor. Jesus looked upon him, and, with that look, melted his heart to penitence and love. Peter went out and wept bitterly. What christian, that ever read this story, has not trembled at Peter's sin; wept with Peter's tears; kindled with hope and

gratitude at Peter's pardon; and admired the perfection of God's work, in so adapting these sad circumstances of our Saviour's sufferings, to teach every christian, who reads them, a most solemn lesson of faith and repentance? But the sceptical christian would spare this story from the book of God, and say, these *circumstances* were unnecessary; Christ might as well have died in the garden a few hours before.

When the Lord of glory expired on the cross, a thrill of horror penetrated the globe, and nature shrieked out affrighted from the solitude and quiet of her deepest caverns. The rocks burst; the graves opened; the dead wakened; the veil of the temple was rent from the top to the bottom; and the sun was darkened without a natural eclipse.* The Roman centurion, standing at a distance with his veteran warriors, whose hearts melted not at the cry of battle and the shriek of death, gazed on this scene with amazement and terror. He listened to the majestic voice of nature; and, while she trembled, he trembled with her. The brave man felt every shock in that convulsion. It went deep to his heart. It put a solemn interrogatory to his conscience; "what think you of Christ?" and, in the honesty of a momentary misgiving, his heart made the confession to nature, "truly this was the Son of God." The work of God was conspicuous here. Out of the mouth of a heathen warrior "thou hast perfected praise." But the sceptical christian says, these circumstances were unnecessary; Christ might as well have died in the garden, in the dead of night.

The multitudes, that "came together" to witness this scene, were awfully struck with the circumstances of majesty and terror, that encircled it. They "smote on their breasts," and returned in silence. Christ's death was clearly proved in view of those multitudes, that saw him expire; of those soldiers, who felt with their hands the death-chills overspreading and stiffening his body, when they went to break his legs; and of Joseph, who took it down with his own hands and laid it in the grave. But the malice of his foes was not sufficiently glutted, till, with a view of cutting off from his poor, desponding disciples all hope of his resurrection, they guarded his grave with a band of soldiers. Yet, when the time was accomplished for Jesus to lie there and then to arise, the angel of God descended to roll away the stone. The keeners quaked at the dignity of his person, and yielded up the trust they could keep no longer. Recovered shortly from their death-panic, they went into the city, and, with the honesty and frankness of soldiers, told the wonders they had witnessed at the grave. In the frank confession of those heathen soldiers the work

*The Hebrew months were Lunar months. The feast of the Passover, at which Christ was crucified, was kept on the middle of the month; (See Ex. xii. 18. Lev. xxiii. 5.) that is, at full moon; when the moon, being the opposite side of the earth from the sun, could not eclipse him to any part of the earth.

of God is signally manifest. It secured a new and most remarkable attestation to the resurrection of Christ. But, had Jesus died in the garden, nobody had witnessed his death but his disciples; nobody had watched his grave but his disciples; nobody attested his resurrection but his disciples, and no evidence arisen from these circumstances so decisive and impartial, as to put forever to shame the malicious calumny, that his disciples came by night and stole him away, and said, "he is risen from the dead."

The circumstances of our Lord's death and resurrection furnish so decisive and unequivocal proof of his Messiahship, that infidelity is often constrained to shift her ground. Sometimes she stands aghast at the spectacle, as if almost persuaded to be a christian. Then she gathers strength, and attacks the leading doctrines of the bible, without professing or daring to impugn its general authenticity. Then, under the mask of candor and inquiry, she would fain banish some book from the sacred canon; as the book of Revelation, the Epistle to the Hebrews, or the Gospel according to St. Luke. Then she deserts the field for a moment, and hides behind the curtain of ridicule. The work of God is rendered illustrious in securing, by the circumstances of our Saviour's death, that evidence in favor of the inspiration of his book, to which the miserable shifts of infidelity pay an ungrateful, an unwilling homage. But the sceptical christian says, these circumstances were unnecessary; Christ might as well have died in the garden in the dead of night.

When our Saviour rose from the dead, the wounds, pierced in his hands and side, remained as they were when he hung upon the cross. The other disciples needed not this additional evidence to convince them that he was their Lord; but Thomas said, except he saw the very print of the nails, and could thrust his hand into Jesus' side, he would not believe. Jesus again appeared to the disciples; presented his hands and side to Thomas; and called upon him to witness, by seeing and touching them, that they were the very wounds which he had seen inflicted on his crucified master. What matchless love and condescension was here! "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless but believing." These wounds, Thomas, I bore for you. Are not these enough to prove me your own beloved Lord and Master? Thomas could no longer withhold the expression of his confidence, love and gratitude. "My Lord and my God!" exclaimed the wondering disciple. Here the work of God was conspicuous. For Jesus approved this declaration of Thomas, and thus confessed his own Godhead; and thus there sprung, from the very wounds of Jesus, one of those texts in proof of his Deity, which have baffled the sophistry of Unitarian critics to this very day; and one scene of condescension and tenderness, which has hardly a parallel in the whole gospel narrative. Can any christian have the sceptical

hardihood to say, these circumstances were unnecessary; Christ might as well have died some other way?

The circumstances of insult and cruelty which attended our Saviour's last agonies, in which "it pleased (Is. liii. 10) the Lord to bruise him" by the malice and rage of men, (Acts. ii. 23) have been handed down to all subsequent ages by the lapse of time. They have taught many a christian, how to bear the derision and calumny of sinners; to pray for his enemies; to show benevolence and meekness, in the midst of trial, persecution and death; when reviled, to revile not again; to return insult with kindness, and submit to him, who judgeth righteously. They have taught many a martyr, to bear the pang of his last sufferings with composure. And the circumstances of the nails, the cross, the spear, the gall, mingled with vinegar, have gone deep into every christian's experience; have made him see the hatefulness of sin, and feel its bitterness; have strengthened his resolutions against it, his attachment to Christ and his desires of holy living. Where is the christian so sceptical as to say, these circumstances were unnecessary?

Every true christian will, sooner or later, see the necessity of all these particulars, and the perfection of God's work, in so contriving and adjusting them, as to make the greatest glory redound to his name. They were necessary to illustrate, in its brightest colours, God's abhorrence of sin; to expose, in its most hideous blackness, the rage and spite of unrestrained depravity; to heighten the preciousness of Christ's atonement; to add brilliancy to the evidence of his Messiahship; to put the finishing touches of excellence on his character; to draw from his heart its tenderest forms of compassion and love, and to deepen, in every christian's bosom, that "godly sorrow," which "worketh repentance unto salvation." Now, can any christian yield up his heart to so desperate a scepticism, as to say that these great objects were unnecessary?

Here I have taken a cursory glance at a few detached fragments of God's work, and in them have traced out marks of perfection. But how much our admiration would be heightened, could we see the whole or a great part of his system connected, and every part conspiring with the rest to produce one glorious and happy consummation? We should see the least spark of grace in the weakest christian guarded by the hand of an almighty agent, and fanned by the breath of an ever-present comforter. We should see the first hissing of penitent prayer-rising up, as sweet incense, before the throne of God and the Lamb, and angels tuning a new anthem of praise at its reception. Let us not exalt ourselves in the scale of being. We are as insignificant for our littleness, and contemptible for our guilt as we can possibly imagine. The best christian living is the greatest debtor to grace. He can arrogate no honor; he can claim no importance. But such is the condescension of God.

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such the astonishing perfection of his work, that not a spring, however small, not a wheel, however insignificant, in his endless machinery, is left untouched by his all-pervading and omnipotent finger. "Not a sparrow falls without his notice." Your very hairs are numbered. "He worketh all things after the counsel of his own will." He doeth according to his will, not only in the great army of heaven, but among the inhabitants of this little world; and none can stay his hand, or say unto him, what doest thou?

The doctrine of the perfection of God's work affords the greatest consolation and joy to the christian. Here he can see little but mischief and ruin, iniquity abounding, the love of many waxing cold; a world lying in wickedness, dead in trespasses and sins; "the carnal mind enmity against God," not subject to his law, nor capable of being made so by the joint power of men and angels; Satan, like a roaring lion, going about seeking whom he may devour, working in the children of disobedience, besetting every avenue of their thoughts and passions, holding his baits, laying his plots decoying his victims, filling his dominions with the votaries of honor, pleasure and wealth. In view of this desolate moral picture the good man can hardly restrain his impatience, and, in a moment of involuntary agitation, exclaims, is there not a God that judgeth in the earth? Yes, my friend, there is a God that judges, and governs well. He "sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers." He is not disconcerted by the rebellion of sinners. He is neither baffled by the arts, nor awed by the rage of Satan. He is neither surprised at the crimes of men, nor disappointed at their obstinate rejection of his Son. He holds them in his hands with as much ease, as clay is held in the hands of the potter. He can turn them as the rivers of water are turned; or he can let them run in their chosen courses to ruin. He will turn and save them, if he sees fit, or punish them for their sins, if he sees fit; for "he will have mercy on whom he will have mercy." And although it is the dictate of his mere *compassion*, to turn and save them all, yet it is his purpose, to turn and save just so many, and to punish for their sins just so many, as to render his work most glorious and perfect, not only in the view of his manifold wisdom, but in the view of those "principalities (Eph. iii. 10) and powers," before whom he intends, that that wisdom shall shine.

What, then, must the christian do? God asks you not to do what is only his own prerogative. He asks you not to see the end of his work from the beginning, and to point out every thing, which goes to make up its perfection; but to receive the record he has given you of it, and believe it perfect on his own word. He asks you not to make his work, which is inscrutable, the rule of your conduct; but to rejoice that he has taken it in his own hands, and that he will secure its perfection by his own omnipotence.

He asks you to love and obey that law, which is holy, just and good; to be constrained by the love of that Saviour, who died to

free you from its dreadful penalties; to consecrate yourself and your property to him; and to labor, by your prayers and christian conduct, to do good to the sinners, that are perishing around you. If you will do this in the spirit of christian zeal and devotedness, he will graciously accept what little service you can render, and incorporate it, with his own hands, into the edifice of his manifold workmanship, on which he will stamp the seal of everlasting-perfection. Not one pious effort can possibly be lost. Not one sigh of genuine penitence, nor one breathing of grateful affection, nor one struggle of christian self-denial, nor one cry of agonizing intercession for your perishing fellow sinners, shall fail of being applied to the best available purpose in advancing the work of his moral building. He holds you not accountable for the perfection of his work; for that he will accomplish by his own sovereignty. But he holds you accountable for the talents, which he has lent you to use for his glory. Occupy them, therefore, with christian fidelity and zeal till he comes. Do with your might what your hand findeth to do. "Watch and pray, that ye enter not into temptation. Give diligence to make your calling and election sure. Work out (Phil. ii. 12) your own salvation with fear and trembling;" and rejoice with adoring gratitude, that he has not left the stupendous work to your own feeble, unassisted arm; but that he "worketh in you (Phil. ii. 13) to will and to do of his good pleasure." The master you serve is so condescending and kind, that,

"His grace does all the work perform

"And gives the free reward."

But let none presume on the favor of God, without a heart reconciled to love and obey him. The doctrine before us frowns on the stubborn, unyielding sinner. If you choose not to give God your willing obedience, he can do without it. He can make his work perfect without your aid. He can plan it without consulting your wisdom, and complete it without drawing on your resources of strength. If you are hardy enough, to lift the hand or the voice of opposition to his government, or to cherish feelings hostile to his law, or to stand aloof from his work with a proud indifference, how long will he wait for you to come up to his assistance? How long will he stop to listen to the prating of your idle cavils and idler excuses? How much will he heed the resistance of your puny arm? Will the forward march of his army turn aside to humour the gambols of an ape? Will the wheel of his chariot stop for the pebble that grates beneath it, or the dust that flies against it? Will the thunder of his majesty cease at the muttering of an insect? Will the lightning of his presence cringe before the spider's web! Will he suspend the advancement of his work, to court the co-operation of a rebel worm? His work advances onward. The victories of his gospel spread with unexampled rapidity. The trophies of his love cast the dawning beams of the

millennium around us and among us, and teach us to anticipate a future day of glory. If you choose not to be on the Lord's side, if you will take up your fortunes and hopes with his enemies, he will teach you a still more awful lesson of his sovereignty. He will not only prevent you from hindering his work, and keep off your wicked hands from marring its beauty; but he will employ those very hands in a way entirely beyond the ken of your sagacity, to rear its walls and confirm its honors. He can make wicked hands subserve his glory, as easily as holy hands. He can as easily make the wrath of men praise him, as their love. He can as easily govern Satan, as Gabriel; Judas, as Daniel; this revolted world, as paradise; and hell, as heaven; for his work is *perfect* in the government of moral agents.

Will the sinner have the hardihood to say, God cannot govern my sinful actions, as such, without being the author of sin; God cannot use them for his glory without becoming an accessory to my guilt? He may as well say, the potter cannot shape a vessel without shaping himself into its form; the founder cannot melt a piece of brass without melting himself; the artist cannot use the tools of his every day business without transfusing their properties into himself. So idle is the cavil, that God cannot govern all the actions of sinners without sharing in their guilt.

But what will he *say* to the persevering rebel, who spurns at his authority and despises his grace? "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. Because I have called and ye refused, I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; therefore shall they eat of the fruit of their own way and be filled with their own devices. Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory and their multitude, and their pomp, and he, that rejoiceth, shall descend into it. Cast ye the unprofitable servant into outer darkness. Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel. 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." Ps. ii. 4, 5. Prov. i. 24—31. Is. v. 14. Matt. xxv. 30—41. Ps. ii. 9—12.

The subject leads us, for a moment, to contemplate the honor

of the christian cause. If it is honorable to love what is supremely lovely, to adore him, who is worthy of all blessing and praise, to engage, heart and hand, in promoting a work, whose perfection is guarded by the hand of Omnipotence, that honour is the christian's. He is a stranger and pilgrim on the earth. He has seen the emptiness of all its treasures, and resolved to seek a better inheritance. But the joys of his Saviour's presence are enough for him. The light of God's countenance is his exceeding great reward. The hope of consummate holiness in a better life stimulates his watching and praying in this. The view of his Saviour's unspotted moral purity rouses the desires of his heart to shake off every besetting sin; and his matchless condescension in dying for a rebel constrains him to count all things but loss for Christ. He mingles in our devotions, to kindle ours and heighten his own. He prays in secret, to enjoy alone the smiles of his Father in heaven. He prays in his family, to consecrate the dearest sympathies of humanity by the awful realities of the world to come. He meets us at Christ's table, to commemorate a scene, in all its *circumstances*, the most awfully grand, that the world ever saw. And while the world looks on with a vacant stare, his heart is penetrated with the keenest sentiments of Godly sorrow and the liveliest admiration of redeeming love. Witness, ye worldlings, and say, is not this an honorable distinction? Does it not raise the soul above your joys, your honours, and your wealth?

There is an equivocating species of christianity, that deserves to be branded with the deepest infamy. It likes the crown of glory, but shrinks back from the cross. There is a half-way christian, who professes Christ when it confers honour, but denies him when it exposes to shame; who acknowledges Christ when religion is popular, but is ashamed of him when it is despised; who confesses Christ on the Sabbath, at the meeting-house and the sacrament, but casts him out of his family and closet; who owns Christ in the company of christians, but is ashamed of him in the midst of an "adulterous and sinful generation." Christ shall be ashamed of that formal professor, "when he cometh in the glory of his Father with the holy angels." If you shut Christ out of your family on earth, Christ will shut you out of his family in heaven.

May God spare us from such a doom. May he give us the honor of following Christ, in every form of christian duty, through evil report and good report; of adding to the honors of his work on earth, and beholding its perfection forever above.

EXTRACT.

Philosophy is a bully that talks very loud, when the danger is at a distance, but the moment she is hard pressed by the enemy, she is not to be found at her post, but leaves the brunt of the battle to be borne by her humbler, but steadier comrade, Religion.

UNIVERSALISM DISPROVED,

BY A NEW PROCESS OF REASONING.

“Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly *pardon*.” ISAIAH, iv. 7.

It is evident from this passage, and from hundreds of others to be found in the Bible, that *God will bestow pardon upon the truly penitent*. This is the truth (and it is one which I presume no denomination of Christians has ever pretended to call in question) on which I shall chiefly rely, in disproving the doctrine of Universal Salvation.

It is well known to those, who have had much acquaintance with the believers in this doctrine, that there is a great diversity in their religious sentiments. They all agree, to be sure, in the general conclusion, that the whole human race will finally be saved; but in their modes of arriving at this conclusion, they differ variously and widely. It is my intention to *disprove* their several schemes, by comparing them with the universally acknowledged truth, that *God will bestow pardon upon the truly penitent*.

Some have supposed that there is *no sin* in the world, or in the universe. “Every man,” say they, “answers the particular end for which he was made. Every man accomplishes the work, which it was intended he should accomplish. One man performs the will of God as much as another. Whatever is, is right—*morally right*.” The conclusion is, therefore, that *all men will be saved*. But if there is no sin in the world, why does God propose *pardon* to the penitent? Do not pardon and penitence necessarily imply crime and guilt? Who ever was pardoned, that had committed no offence. The fact, that God proposes pardon to the penitent, is proof conclusive that men are *sinners*; that they have violated, not indeed his general purposes, but his *laws*; and that the scheme of universal salvation, which is founded on the supposition that there is no sin in the world, is wholly a delusion.

Some have supposed that all men are sinners; but that every sin brings its own punishment directly along with it. Every one suffers as much as he deserves, in the adversities and ills of the present life; so that when the sufferings of the present life are past, all suffering is ended. There is nothing to be feared beyond the grave.—But God, we have seen, proposes *pardon* to the penitent. Pardon implies, not only crime and guilt, but exposure to punishment. The very act of bestowing pardon, is the act of freeing the person receiving it from his liability to suffer deserved punishment. Such is the nature of this act, both as it occurs among men, and as spoken of in the word of God. What then is the *proper punishment* of sin? What is the punishment to which all sinners are liable previous to pardon, and from which pardon frees those who repent? Is it indeed the *adversities* and *ills* of the

present life? But who are free from these? And, on this ground, who are pardoned? And, as God promises pardon to those who repent, who are the penitent? Where are the favored few, who are to suffer no more sickness, no more disappointments or troubles, so long as they live? If the troubles of this life constitute the proper punishment of sin, manifestly none either are, or ever were, or ever will be, *pardoned*. And unless the promises of God are broken, none ever were, or will be penitent. To such absurdities are we driven, by supposing sin to bring all its deserved punishment with it, in the present life.

Some have considered *temporal death* as the proper punishment of sin. They suppose this was the death threatened to our first parents in Paradise; and that this constitutes the penalty of the divine law. And when it is said in the Scriptures, "The soul that sinneth, it shall *die*," "The wages of sin is *death*," &c. they understand this of *temporal death*. Consequently they infer, that when temporal death is suffered, all is suffered. There is nothing to be endured or feared beyond it. But how will this sentiment compare with the divine promises of *pardon* to the penitent? If temporal death is the proper punishment of sin, who are the pardoned? Who are the penitent? Who are, or ever were, or ever will be, exempt from their liability to suffer temporal death? We are driven, therefore, to the same absurdity as before. We must see and say, either that temporal death is not the proper deserved punishment of sin, or that penitence and pardon are unknown in the religious concerns of men.

It is the opinion of many, that mankind are sinners, and must repent, and that *all will finally be brought to repentance*. Those who do not repent in this life, or in death, will be punished hereafter till they do repent. And that degree of punishment which is necessary in order to bring them to repentance, and thus prepare them for happiness, is the proper punishment of their sins. But God proposes *pardon to the penitent*; or, in other words, he proposes to exempt those who repent, from their liability to suffer the due reward of their deeds. But on the supposition before us, persons suffer the due reward of their deeds, *previous* to repentance. The proper punishment of their sins, is that degree of punishment, which is requisite in order to *bring* them to repentance. They suffer all they deserve, *before* they repent. How then can they be pardoned *after* they repent? For what do they stand in need of pardon? They have nothing more to suffer. They have received already the proper punishment of their sins. These remarks render it plain, that we must either renounce the promises of pardon to the penitent, or we must renounce the idea, that the proper punishment of sin is that degree of punishment which is necessary in order to bring sinners to repentance,

It has been asserted, as a ground of universal salvation, that the *contrary* is not so much as intimated in the Scriptures. "The idea

of future punishment never once entered the minds of the sacred writers; nor have they used a single expression, which is fitted to convey this idea to others. The supposition of future punishment is therefore wholly gratuitous." But the Scriptures, it will not be doubted, contain offers of *pardon* to the penitent. In other words, they promise, on condition of repentance, *exemption* from some deserved punishment. What then is this punishment? If it is not future punishment, it must be present, temporal punishment. But from what present, temporal punishment, are the penitent exempt, more than the impenitent; Both drink alike, here on earth, of the cup of sorrow. Both share alike the disappointments, and troubles, and ills of life. Both fall alike, by one means or another, before the stroke of the "king of terrors." So far as temporal things are concerned, "all things come alike to all—there is one event to the righteous, and to the wicked." If then there is no such thing as future punishment, who are the pardoned? And where, on this ground, is the mighty difference in point of circumstances, between those who repent, and those who remain impenitent?

It will be obvious, I think, without pursuing this train of remark farther, that the principle assumed at the commencement of this discussion, contains within itself a perfect refutation of nearly all the schemes of universal salvation which have ever been devised. Only let a person admit (what I suppose no one who believes the Bible is unwilling to admit) that *God will bestow pardon upon the truly penitent*—let him follow this single truth out, and be consistent—and he cannot be a Universalist. He cannot stop short of believing, that the proper punishment of sin—that to which we are all liable previous to pardon, and from which pardon frees us,—is *eternal punishment*.

It appears from what has been said, that there are *several sorts* of Universalists. Among those thus denominated, there is a great diversity of religious sentiment. They are agreed, to be sure, in the general conclusion, that the human family are all to be saved; but they come to this conclusion by very different, and in some cases, by totally *opposite* routes. Their various modes of arriving at it involve systems of religious belief, the most diverse and irreconcilable. One, for instance, builds his Universalism upon the principle, that there is *no sin* in the world; while another builds his upon the opposite principle, that we are, *great sinners*, but that Christ has paid the whole debt, and set us free. One tells us that there is no such thing as future punishment; while another asserts, that the wicked will be punished in the other world, until they are brought to repentance, and thus prepared to be released. Some think, that all will be saved thro' the merits of Christ; and others, that the interposition of Christ, except as a mere religious teacher, was unnecessary. Yet we hear of no disputing among these different classes of Universalists. They associate together with as much harmony, as though they were perfectly united in one mind and

judgment. Indeed, it is not uncommon for the same individual to slide from one of these schemes to another, in the course of a few days, and even in the course of a single conversation, as though the distance between them was unperceived, and of no account. From facts like these, it is not, I think, uncandid to conclude, that with most Universalists the great object is, not so much to discover truth, as to *support a favorite point*. The general conclusion is established first; and the means of arriving at it are regarded as of minor importance. The point is fixed at once, that *all must be saved*; and he who can gain this desired point by the shortest and best method, is entitled of course to the highest praise.—No wonder Universalists are, for the most part, uneasy in their minds.—The solemn trifling, in which they indulge, is not of a nature to bring rest to the soul. As the sand under their feet is continually giving way, they must continue struggling, or they must sink.—But what will they do, when their sandy foundation is all gone—when the season of trifling is forever past—and when, in the light of another world, despised, dreaded truth is poured in upon their consciences, in one resistless and eternal stream! P——.

Boston Recorder.

LORD BYRON.

TO THE EDITOR OF THE CHRISTIAN SPECTATOR.

In a note to some remarks on the character of Lord Byron in the Christian Observer for February, there is a short correspondence between a Mr. Sheppard and the poet, which I beg leave to transfer to your pages, with a single comment. Almost all infidels, those who have perplexed the world with their subtleties, as well as their more humble disciples, have at one time or other in the course of their lives, given the lie to their professions. There is a certain feeling respecting “the invisible things of God” which is universal in our nature, and which, however it may have been produced there, whether by education, or by the light of God’s works, or by the more immediate agency of him who framed our moral being, lies too deep for any perversity of the intellect to eradicate, or any desparateness of the heart wholly to destroy. And when Christianity comes to be exhibited in its purity, and especially when it is made to “shine before men” in the meek and unambitious lives of its professors, it finds in this feeling, every where existing in the human bosom, something like the evidence of consciousness that its doctrines are true. I do not say that Byron was an infidel; his impiety consisted rather in a profligate indifference to all religious faith, than in any settled results of a false philosophy.

The first letter is from Mr. Sheppard, and is as follows:

Frome, Somerset, Nov. 21, 1821.

“MY LORD—More than two years since, a lovely and beloved wife was taken from me, by lingering disease, after a very short union. She possessed unvarying gentleness and fortitude, and a piety

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so retiring as rarely to disclose itself in words, but so influential, as to produce uniform benevolence of conduct. In the last hour of life, after a farewell look on a lately born and only infant, for whom she had evinced inexpressible affection, her last whispers were, 'God's happiness!—God's happiness!' Since the second anniversary of her decease, I have read some papers which no one had seen during her life, and which contain her most secret thoughts. I am induced to communicate to your lordship a passage from these papers, which there is no doubt, refers to yourself; as I have more than once heard the writer mention your agility on the rocks at Hastings.

"Oh, my God! I take encouragement from the assurance of thy word, to pray to Thee in behalf of one for whom I have lately been much interested. May the person to whom I allude, (and who is now, we fear, as much distinguished for his neglect of Thee, as for the transcendent talents Thou hast bestowed on him,) be awakened to a sense of his own danger, and led to seek that peace of mind in a proper sense of religion, which he has found this world's enjoyments unable to procure! Do Thou grant that his future example may be productive of far more extensive benefit than his past conduct and writings have been of evil; and may the Sun of Righteousness, which, we trust, will, at some future period, arise on him, be bright in proportion to the darkness of those clouds which guilt has raised around him, and the balm, which it bestows, healing and soothing in proportion to the keenness of that agony which the punishment of his vices has inflicted on him!" &c.

"Hastings, July 31, 1814."

"There is nothing, my lord, in this extract which, in a literary sense, can *at all* interest you; but it may perhaps, appear to you worthy of reflection, how deep and expansive a concern for the happiness of others, the Christian faith can awaken in the midst of youth and prosperity. Here is nothing poetical and splendid, as in the expostulatory homage of M. Delamartine; but here is the *sublime*, my lord; for this intercession was offered on your account, to the supreme *Source* of happiness. It sprang from a faith more *confirmed* than that of the French poet; and from a charity, which, in combination with faith, showed its power unimpaired amidst the languors and pains of approaching dissolution. I will hope that a prayer, which, I am sure, was deeply sincere, may not be always unavailing.

"It would add nothing, my lord, to the fame with which your genius has surrounded you, for an unknown and obscure individual to express his admiration of it. I had rather be numbered with those who wish and pray, that 'wisdom from above,' and 'peace,' and 'joy,' may enter such a mind."

LORD BYRON'S ANSWER.

Pisa, Dec. 8, 1821.

"SIR,—I have received your letter. I need not say, that the extract which it contains has affected me, because it would imply a

want of all feeling to have read it with indifference. Though I am not quite *sure* that it was intended by the writer for *me*, yet the date, the place where it was written, with some other circumstances which you mention, render the allusion probable. But, for whomsoever it was meant, I have read it with all the pleasure that can arise from so melancholy a topic. I say *pleasure*, because your brief and simple picture of the life and demeanor of the excellent person whom I trust that you will again meet, cannot be contemplated without the admiration due to her virtues, and her pure and unpretending piety. Her last moments were particularly striking; and I do not know, that in the course of reading the story of mankind, and still less in my observations of the existing portion, I ever met with any thing so unostentatiously beautiful. Indisputably, the firm believers in the gospel have a great advantage over all others,—for this simple reason, that, if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in his eternal sleep, having had the assistance of an exalted hope through life, without subsequent disappointment, since, (at the worst for them) ‘out of nothing, nothing can arise,’ not even sorrow. But a man’s creed does not depend upon *himself*; *who* can say, *I will believe*,—this,—that,—or the other; and least of all that which he least can comprehend? I have however observed, that those who have begun life with an extreme faith, have in the end greatly narrowed it, as Chillingworth, Clarke, (who ended as an Arian,) Bayle, and Gibbon, (once a Catholic,) and some others; while on the other hand, nothing is more common than for the early skeptic to end in a firm belief, like Maupertius and Henry Kirke White.

“But my business is to acknowledge your letter, and not to make a dissertation. I am obliged to you for your good wishes, and more than obliged by the extract from the papers of the beloved object whose qualities you have so well described in a few words. I can assure you, that all the fame which ever cheated humanity into higher notions of its own importance, would never weigh in my mind against the pure and pious interest which a virtuous being may be pleased to take in my welfare. In this point of view, I would not exchange the prayer of the deceased in my behalf for the united glory of Homer, Cæsar, and Napoleon, could such be accumulated upon a living head. Do me at least the justice to suppose that

‘Video meliora probo-que,’

however the ‘Deteriora sequor’ may have been applied to my conduct. I have the honour to be your obliged and obedient servant,

BYRON.

“P. S. I do not know that I am addressing a clergyman; but I presume that you will not be affronted by the mistake (if it is one) on the address of this letter. One who has so well explained, and deeply felt, the doctrines of religion, will excuse the error which led me to believe him its minister.”

In this letter Lord Byron shows the inconsistency which skeptics always show, when they suffer themselves to speak out the honest convictions of their minds. He excuses his irreligion by asserting that "a man's creed does not depend upon *himself*;" "who can say *I will believe, &c.*;" and yet he expresses his belief in the life and immortality, which the gospel brings to light, and in the efficacy of that faith which prompts the Christian's prayer: he speaks of his correspondent's meeting his beloved partner in another world, and declares that he would not exchange his interest in her pious supplications, for the united glory of Homer, Cæsar, and Napoleon.—No, it is not true, as he would have it, that a man's creed does not depend upon himself; and to have spoken consistently with what he felt, his question should have been, Who can say, *I will not believe* in a religion which so adorns the lives of its professors, and so commends itself to the conscience even of its enemies? E. R.
Christian Spectator.

STATISTICAL REPORT OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Prepared by the Rev. Ezra Stiles Ely, D. D. Stated Clerk of the General Assembly.

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June, A. D. 1826, had under its care sixteen Synods, viz.—I. The Synod of Genessee. II. The Synod of Geneva. III. The Synod of Albany. IV. The Synod of New York. V. The Synod of New Jersey. VI. The Synod of Philadelphia. VII. The Synod of Pittsburg. VIII. The Synod of Ohio. IX. The Synod of the Western Reserve. X. The Synod of Virginia. XI. The Synod of Kentucky. XII. The Synod of Tennessee. XIII. The Synod of North Carolina. XIV. The Synod of South Carolina and Georgia. XV. Synod of West Tennessee. And XVI. The Synod of Indiana.

I. The *Synod* of Genessee, contains the Presbyteries of 1. Niagara, 2. Genessee, 3. Rochester, 4. Ontario, and 5. Buffalo.

II. The *Synod* of Geneva contains the Presbyteries of 1. Bath, 2. Geneva, 3. Cayuga, 4. Onondaga, 5. Cortland, and 6. Chenango.

III. The *Synod* of Albany contains the Presbyteries of 1. Londonderry, 2. Troy, 3. Columbia, 4. Albany, 5. Otsego, 6. Oneida, 7. Champlain, 8. St. Lawrence, 9. Ogdensburgh, and 10. Oswego.

IV. The *Synod* of New-York contains the Presbyteries of 1. Long Island, 2. Hudson, 3. North River, 4. New York, and 5. New York Second.

V. The *Synod* of New Jersey contains the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, and 5. Susquehanna.

VI. The *Synod* of Philadelphia contains the Presbyteries of 1. Philadelphia, 2. New Castle, 3. Carlisle, 4. Huntingdon, 5. Northumberland, 6. Baltimore, 7. District of Columbia, and 8. Lewes.

VII. The *Synod* of Pittsburgh contains the Presbyteries of 1. Redstone, 2. Ohio, 3. Hartford, 4. Erie, 5. Washington, 6. Steubenville, 7. Alleghany.

VIII. The *Synod* of Ohio contains the Presbyteries of 1. Chillicothe, 2. Lancaster, 3. Miami, 4. Columbus, 5. Richland, 6. Cincinnati, and 7. Athens.

IX. The *Synod* of the Western Reserve contains the Presbyteries of 1. Grand River, 2. Portage, and 3. Huron.

X. The *Synod* of Virginia contains the Presbyteries of 1. Hanover, 2. Lexington, and 3. Winchester.

XI. The *Synod* of Kentucky contains the Presbyteries of 1. Transylvania, 2. West Lexington, 3. Muhlenburg, 4. Louisville, and 5. Ebenezer.

XII. The *Synod* of Tennessee contains the Presbyteries of 1. Abingdon, 2. Holston, 3. Union, and 4. French Broad.

XIII. The *Synod* of North Carolina contains the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord, 4. Mecklenburg, and 5. Bethel.

XIV. The *Synod* of South Carolina and Georgia contains the Presbyteries of 1. South Carolina, 2. Hopewell, 3. Charleston Union, 4. Harmony, 5. Georgia, and 6. Alabama.

XV. The *Synod* of West Tennessee contains the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. North Alabama, and 4. Mississippi.

XVI. The *Synod* of Indiana contains the Presbyteries of 1. Salem, 2. Missouri, 3. Madison, and 4. Wabash.

A NARRATIVE OF THE STATE OF RELIGION,

WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY

OF THE PRESBYTERIAN CHURCH, IN THE

UNITED STATES OF AMERICA,

FOR THE YEAR 1826.

The General Assembly having received reports on the state of religion from seventy Presbyteries, and from the churches with which it holds correspondence, presents the following condensed abstract of intelligence, to the churches under its care.

Every year brings tidings of the enlargement of our territory, and increase of our ecclesiastical family. God grant that as our cords lengthen, our stakes may be also strengthened, and the bonds of our union be drawn closer and closer. Harmony in doctrine and discipline generally prevails. Differences of a minor sort ex-

ist among us, which may occasionally prevent all that fellowship which exists among the spirits of the just made perfect: but we bless the Great Head of the church, that no department of his kingdom on earth, of so large an extent, appears to live in more harmony and brotherly love. Whatever variety of phraseology on doctrinal subjects, or discrepancy of views in government and discipline, may be found existing between individuals or sections of our church, we have yet reason to rejoice that the doctrines of the Bible, as echoed by our Confession of Faith, are substantially taught, and the letter as well as spirit of our ecclesiastical standards generally maintained.

In less than forty years, through the blessing of the Most High, we have increased from one to sixteen synods, and from six to eighty-six Presbyteries—five having been added to our number during the past year.

To enter into minute details, or even to glance at the intelligence received from every Presbytery, would extend this narrative to an unedifying length. A hasty sketch of the prominent features of the church in the respective synods must suffice.

Beginning at the South, in the Synod of *South Carolina and Georgia*, the state of religion appears on the whole to be favorable. Though a large portion of her territory is yet mournfully destitute of ministers, churches, and even of the Bible—though in 20 counties within the bounds of the Presbytery of Hopewell, only 2 ministers of our denomination can be found—though the Presbytery of South Carolina appeal to the General Assembly for missionary help, and call for 20 active and zealous ministers, to supply as many organized and waiting congregations—yet we rejoice that a special blessing has been poured out on the means already enjoyed. In the Presbytery of Charleston Union, several congregations have received a refreshing from the presence of the Lord. Prayer meetings are multiplying, Sabbath schools are recommended in the Presbytery of Alabama, to *all* her churches; and what is especially interesting, the coloured population are receiving an increase of religious privileges, and the means used for their spiritual edification have been crowned with a visible blessing. Upwards of 30 auxiliary Bible Societies have been formed within the bounds of Hopewell Presbytery, during the last winter. The necessity of educating pious youth for the gospel ministry, is extensively felt; a plan of a Literary and Theological Seminary has been formed, and more than 30,000 dollars already subscribed to its funds.

From the Synod of *North Carolina*, nothing of very special interest has been communicated. We hear of good outward attention to the means of grace, but accompanied with much lukewarmness and conformity to the spirit and fashions of the world. That instruction in Bible classes and Sabbath schools is enjoyed extensively by the rising generation—that the walk of many christians

is uncommonly exemplary—that benevolent societies are receiving more liberal patronage than in former years—and that the standards of our church are stated to be stedfastly maintained, are matters of encouragement and consolation.

From the Synod of *Virginia*, we have heard mingled sounds of joy and lamentation. Three of their congregations have been specially revived, and in several other churches, an unusual attention to divine things has appeared. But on the whole, this part of the vineyard, so often refreshed, seems to languish. Fashionable amusements are seducing professors of religion, and contentions are creeping into some of the churches. No wonder these things should make the friends of Zion mourn! A dearth of spiritual instruction is one ground of their complaint; and measures are in active operation, by the support of the Theological Seminary at Hampden Sydney, to bring forward more laborers into the Lord's vineyard. Twenty-five thousand dollars, in addition to former benefactions, have been lately subscribed for the support of that Seminary; and more is now doing for the education of poor and pious youth than ever before. The Bible Society and Domestic Missionary Society within the bounds of this Synod, are in a very flourishing state. Yet they mourn the absence of the Comforter; and blessed are they that mourn.

Mississippi is the only Presbytery out of 5, within the bounds of the Synod of *Tennessee*, from which the Assembly have been permitted to hear. From this Presbytery no revival of religion is reported. The land is a scene of spiritual desolation. The inhabitants are rapidly increasing, and the ministers of our denomination are to the population as 12 to 230,000! Loud are the calls of our brethren for help. Shall they call in vain? The enemy is overrunning the land and fortifying himself against any future attack; and double the labor will soon be necessary to conquer, and obtain possession, that would now be necessary to take and keep possession of this field. There is no time for delay.—New Orleans favors the reception of the gospel. Large congregations assemble there on the Sabbath, and a church for mariners is in contemplation.

The Synod of *Kentucky*, includes that state, a large part of the state of Indiana, and half the state of Illinois. From this region also the reports are very defective. The cause of Christ, however, appears to be advancing. Truth is prevailing over error, and light is dispersing darkness. The scarcity of faithful preachers is greatly lamented; nearly half the churches being destitute of a stated ministry. Error has still an extensive prevalence, and christians are not yet united as they ought to be, for the support and spread of the gospel. Great efforts, however, have of late been made for the education of their precious youth; and we rejoice to hear, that after many struggles they have at last, at Danville, in Kentucky, a literary seminary of their own. Revivals of

religion have been witnessed in three congregations of Ebenezer Presbytery, in two of which 50 were added to the church.

From the Synod of *Ohio* no very good news have reached our ears. Complaints of coldness in professors, fondness for fashionable amusements, the increase of error, and general declension in religion, form the burden of their narrative. "Give us ministers," is the cry of many congregations, and is in fact the cry of all the western country.

The Synod of the *Western Reserve* reports no general revival of religion. Several congregations, it appears, however, have been specially visited from on high. The congregations in that section of country are generally weak, and though better supplied than many of our western settlements, are yet deplorably destitute of a stated ministry. In 30 townships, within the Presbytery of Portage, there are only 20 churches, and 10 Presbyterian ministers, while there are many propagators of error. Strenuous efforts, however, are making by our brethren for the increase of the ministry and extension of the means of grace. In the midst of this wilderness we are happy to learn that our brethren live in peace and walk in the order of the gospel, that family worship is extensively observed, and Sabbath schools and Bible classes receive increasing attention.

The state of religion in the Synod of *Pittsburg* is reported, as on the whole, improving. Many churches, however, have none to break to them the bread of life, and "there remaineth yet very much land to be possessed." Six churches are stated to have been revived, to one of which were added 60 persons, to another 77.—Other congregations are in a favorable state, but in the majority of their churches, great coldness and forgetfulness of their vows are charged upon the children of God. Vice in some places is on the increase. Good attention, in general, is paid to external means; the standards of our church are stated to be vigilantly maintained, and both ministers and people are active in support of missions, theological seminaries, and in other labors of love.

The loud calls for an increase of ministers in the west, the distance from Princeton, and the inconvenience and expense of an attendance at that institution, have induced the assembly to take measures to establish a Theological Seminary west of the mountains. May the gracious smiles of the Great Head of the church attend these measures, and unite the hearts and the prayers of his people in this great and important enterprise. Soon may it be prosperously founded, long may it flourish, and abundant be the blessings it shall receive and communicate. May this school of the prophets nourish many a young Elijah, Elisha, and Samuel, to oppose wickedness in high places. Every member of the church will grant to this contemplated Seminary an interest in his prayers.

Within the bounds of the Synod of *Philadelphia*, nothing of

special importance has occurred. In a few instances the spirit of the Lord has been poured out, and considerable additions made to the church. In the Presbytery of Lewes, the churches appear to be rousing, after a long slumber, and an unusual blessing accompanies the means of grace; and throughout the other Presbyteries, a good attention to outward ordinances is remarked. But the special influences of the Holy Spirit seem to have been withheld from most of the churches in this Synod, during the past year. The mariner's church in Philadelphia, under the labor of the Rev. Joseph Eastburn, is in a flourishing condition.

In the Synod of *New Jersey*, the Spirit of the Lord, as in former years, has "come down as the rain upon the mown grass, and as showers that water the earth." In the Presbyteries of Elizabethtown, Newark, and Susquehanna, copious effusions of the Spirit have descended on no less than 17 congregations, while unusual ingatherings of souls have given joy to many others. The revival at Elizabethtown, and in some other places, is still going forward with great power. Not less than 450 persons in Elizabethtown alone, are said, by their attendance at the meetings for Inquiry, to manifest an anxious concern for their salvation. In the other Presbyteries connected with this Synod, though no particular excitement on the subject of religion exists, the state of *morals* is generally good.

In the Synod of *New York*, the Lord has been seen by his people, though in less stately and triumphant goings than in some of the synods which are yet to be named. Large additions have been made to some churches, and an unusual awakening exists in a few congregations; but the Synod have to regret that the revivals of former years have not been repeated.

But the brightest manifestation of redeeming power which we are permitted to record, has been made in the Synod of *Albany*. In the Presbyteries of Oswego, Ogdensburg, and particularly in the Presbytery of Oneida, has the glory of the Lord been revealed, to the joy of his friends, and confusion of his foes. In the still small voice, in the whirlwind, and in the earthquake, souls have been arrested, overwhelmed and shaken by this new creation; and the things which might be shaken have been overthrown, that the things which cannot be shaken might remain. In consequence of this display of Divine power, the theatre has been deserted, the tavern sanctified; blasphemy has been silenced, and infidelity confounded. The wise have become fools for Christ's sake, the mighty have been brought low, and the Lord exalted.—Twenty-five congregations are reported as sharing more or less liberally these heavenly influences. Indeed, we are told, that not a town in the county of Oneida has been wholly passed by in this visitation of reviving love. In this heavenly work, slumbering professors have been roused; distracted churches have united in peace; Universalists, so far from hoping the salvation of all, have

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trembled for their own; Deists have forsaken their refuges of lies; Papists have sought absolution from the High Priest above, and little children have filled the temple with Hosannas to the Son of David. The work continues, and long may it continue, till all the dross of error and of sin shall be consumed in the purifying fire of the Holy Ghost.

The Spirit of the Lord has descended also, though in a less copious manner, within the Synod of *Geneva*, 10 of whose congregations have, during the past year, experienced his extraordinary operations on the heart. In the Presbytery of Geneva, 500 were the last year added to the church, and in the Presbytery of Bath, the churches have been increased by the addition of 200 more. This Synod, also, complains of a dearth of ministers in the southern parts of its bounds; but rejoices on the whole, that the chariot of the Lord is rolling forward.

It remains to notice the Synod of *Genessee*.

Such is the feeble state of the churches in the Presbytery of Niagara, that but one in all their bounds is able of itself to support the gospel. In the Presbytery of Genessee, there are appearances of revivals in two or three congregations; and in the Presbytery of Ontario, a special blessing has been poured out on one. In the Presbytery of Rochester, an example has been set of Christian activity, which all the church would do well to imitate. The Bible Society have provided 2700 Bibles and Testaments, and determined that every family in the county of Monroe, (which forms the bounds of that Presbytery) shall possess a copy of the word of God. 6000 tracts, entitled "to every mother in Monroe county," on the duty of praying for her children, have also been distributed. Every town in the county has a minister, either of the Presbyterian or Congregational order. In one of their congregations, a revival has lately added 40 to the church.

From various parts of the country, we have heard, as usual, the lamentations of our brethren, over the ruinous vices of profane swearing, intemperance, and Sabbath breaking. Particularly from the State of New York, have we heard complaints of the breach of the holy Sabbath, by travelling in stages and steam boats, and on the grand canal. And, what was especially grievous, it was stated, that this pernicious example had sometimes been set by ministers of the gospel. Against all these things, the Assembly would lift up its warning voice.

We have thus glanced at the history of the year, from which it evidently appears, that the Lord has not withdrawn from us the tokens of his favor, but is still waiting to be gracious. The whole number of congregations, reported as enjoying a revival of religion, since the last Assembly, is 81; while more than usual blessings appear to have descended upon many more.

Nurseries ever lie near a parent's heart. As such, our *Theological Seminary* lies near the heart of the Assembly. The Insti-

tution at Princeton, still enjoys the smiles of the Great Head of the Church. In her bosom have been nourished, during the past year, 118 of our candidates; about two-thirds of whom, have been, either wholly or in part, supported by the bounties of the church. Two new Scholarships have been endowed, making the whole number of scholarships 16. Still, however, her treasury is comparatively empty, her wants increase faster than her supplies. When will the church, as a body, come up to her help? How long shall we "charge them that are rich, not to trust in uncertain riches, but in the living God; to do good, to be ready to communicate; and thus lay up a good foundation against the time to come, that they may lay hold on eternal life." From the seminaries of Auburn and Hampden Sydney, we rejoice to hear that their funds continue to increase, and their influence is likely to be widely extended. Under the care of our Presbyteries, we have about 200 students, on whom are expended not far from 14,000 dollars. While, however, there is such a call for ministers, the efforts in the cause of education are far too limited.

We lament the apathy of our churches, in regard to *Domestic Missions*, and particularly the want of united and vigorous efforts to supply the waste places of the west and south. Considerable has indeed been done to cultivate and sanctify those regions, but more, much more, must be attempted and accomplished, or millions of our countrymen will sit in darkness, and their children grow up in ignorance and vice. There is a loud call from Heaven, for a union of hearts and of hands in this mighty work.

From the Associations, with which we as a body hold christian correspondence, much has been received to gladden our hearts.

From the General Association of *Connecticut*, we learn, that more than twenty congregations within their bounds, have enjoyed, during the past year, or are enjoying at this time, an outpouring of the Holy Spirit. Their churches are generally well supplied with pastors, and their Domestic Missionary Society still flourishes.

From the General Association of *Massachusetts*, we rejoice to learn, that there probably never was a period in the history of Maine and Massachusetts, in which the presence of God was more signally manifested to his churches. The cause of error is declining. In Williams' College, there is a powerful revival of religion; and in Amherst, according to latest information, there are hopeful appearances of a similar work. In 10 colleges of New-England, among 1400 students, 500 are hopefully pious, and 200 belonging to *Massachusetts*, are in different stages of preparation for the ministry. All their Benevolent Societies are in a prosperous condition, and 23 towns in Massachusetts, and 20 in Maine, are at this time under the influence of revivals, in which are already numbered, according to the report of the delegates, more than 1200 converts. The Seminary at Andover, is in a flourishing condition. Its number of students is 122.

From *New Hampshire* we learn, that there is a revival of religion in Dartmouth College, in which, about 50 of the students have become hopeful subjects of grace; and in 7 or 8 towns in that state, the people are enjoying a refreshing from the presence of the Lord.

In *Vermont*, during the year 1825, we are informed, there were outpourings of the Spirit upon 20 towns, in which about 900, in the estimation of Christian charity, were introduced into the kingdom of Christ. At this time, there is said to be a great work of grace in 30 or 35 townships of that state, which is increasing rapidly. Unusual numbers of the *young* are subjects of this work. And we here remark it as a favorable sign of the times, that the grace of God, in nearly all the revivals which have been reported to the Assembly, has so signally descended on the rising generation. The special blessing of God, has unquestionably rested on the means of instruction, used with the young in Bible classes and Sabbath schools. In more than one instance, when a revival of religion was reported, was it stated, that every member of a Bible class, who had attended regularly, became a hopeful subject of grace. And the unusual number of teachers and pupils in Sabbath schools which has the last year been added to the church, seems to set the seal of heaven to these blessed institutions.

From the Reformed Dutch Church, and from the German Reformed Churches, communications were also received, from which it appeared, that with them, religion is evidently gaining ground. Their Theological Seminaries receive the liberal patronage of their churches.

As in former years, death hath invaded our ranks, and removed some of our dear fathers and brethren from the imperfect service of this lower sanctuary, as we trust, to a higher, holier, and happier service in the heavens. Their names we here record, but we hope they have a better record in the book of life.*

In conclusion; from all these details, dear brethren, let us learn a lesson of *praise* and *gratitude* to the Giver of every good and perfect gift, that our Israel has lived another year before him; that in the midst of merited wrath, he has remembered mercy; and that while Paul has planted and Apollos watered, he has not left us without a goodly increase.

Let us go forward with *cheerfulness* and *courage* in our future work, seeing *God is with us*. His Spirit accompanies our labors,

*Comfort Williams, of the Presbytery of Rochester; James C. Crane, Niagara; Halsey A. Wood, Albany; Joshua Spaulding, North River; Joseph Rue, New Brunswick; Asa Dunham, Northumberland; Francis G. Ballentine, Philadelphia; Samuel Porter, Redstone; John B. Hoge, Hanover; John Lysle, Ebenezer; John Howe, Transylvania; Daniel Smith, Fayetteville; James Gilleland, Mississippi; William F. Watts, Concord.

and difficulties shall vanish before us;—the mountains shall sink, the vallies shall rise, to prepare the way of the Lord—“not by might, nor by power, but by my spirit, saith the Lord of Hosts.”

And, finally, let us learn to be fervent and importunate in prayer, giving the Hearer of prayer no rest, until the sprinklings of grace on some parts of our land, shall become one *universal shower*—until the springs that now rise and water some sections of our Zion, shall swell to rivers, yea, to seas, and the knowledge of the Lord spread over our land, as the waters cover the great deep. Amen.

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EZRA STILES ELY, *Stated Clerk.*

EXTRACT FROM A FAREWELL DISCOURSE*

FROM the point I now occupy, the terminating point of my ministry, the mind is irresistibly turned backward, to take a review of my labours among this people; and though short has been my ministry, yet how momentous the consequences! how solemn the retrospect! How does the sense of unfaithfulness press so heavily upon the soul, as almost to shut out any consolation which the other side of the picture might present! I dare not on this occasion, my hearers, adopt in full, the language of the great apostle, and *take you to record, that I am pure from the blood of all men.* But amid all my fears of past deficiency, of one thing I feel confident. I sincerely believe that the great features, the leading principles of that system of divine truth I have exhibited before you, constitute the essence of the true Gospel. You well know that the system I have defended, embraced the doctrines of the Reformation; and I feel some degree of confidence, with the apostle Paul, *in certifying you, brethren, that the gospel I have preached, was not after man, neither was I taught it of man.* Those truths I have spent my strength in inculcating, I once disbelieved and regarded as foolishness. But it was before I had ever carefully and seriously studied the Bible. I could declaim against the dogmas about the trinity, and regeneration, and depravity, election, and perseverance; as gross absurdities; but my knowledge of their absurdity was derived, not from the scriptures, but from the speculations of my own reason, or rather from my prejudices. In short, whatever be my present condition, while I continued to reject these doctrines, I am sure I was a stranger altogether to practical godliness; and my boasted rational views of religion—those same views that are at this day so assiduously propagated in our land—were not at all inconsistent with a supreme love of the world, and an eager and selfish pursuit after its vanities. But it pleased God at length, to bring a lowering cloud over my prospects of worldly dis-

*The dismissal took place in consequence of ill health.

tion and happiness; and to place me in such a condition, that I could not avoid a serious inquiry into the true state of my soul in relation to God. And then I saw that I had built my house upon the sand. My religious system, (if that can be called a system which consists chiefly of negatives,) so comfortable while in health and prosperity, afforded not one ray of consolation to cheer the darkness of adversity. But consolation I needed, and anxiously sought. The doctrines of grace appeared to my unsubdued heart as absurd and hateful as ever, except that now and then conscience would lift her unwelcome voice in their favor. Experience, too, had shown me that an opposite system was radically deficient. Which way then could I turn? One only course seemed to be left. The Bible was the only infallible standard of truth; and God had promised wisdom to those who sought it. Having lost all confidence in mere human opinions, and endeavoring to cast off the authority of names, I resolved to go to the unadulterated word of God, and search it without note or comment, but not without prayer. Commencing with Genesis, I rested not till I found the *Amen* of Revelation. And in spite of a host of prejudices, and a heart hostile to truth that thwarted its desires, the doctrines I have preached gradually opened upon my mind with an evidence I could not resist; and I became satisfied that I was a sinner, lost and entirely depraved, and if not renewed by the Spirit of God, and forgiven through the blood of Jehovah Jesus, I must perish for ever. From that period to the present, the truth of these doctrines has been more and more clearly developed with every returning year; and now, when my heart and flesh faileth, —when eternal scenes seem near, do they appear doubly precious and important. I often doubt whether I possess a saving faith in those doctrines; but that they are the true and the sole foundation of the sinner's hope, and constitute the very essence and soul of the gospel, I cannot doubt. And it is because I have thus learned their truth and immense importance, that I have so often and so fully urged them upon my fellow men, in spite of their unpopularity, and in spite of all the obloquy and reproach I may have experienced from many, whom, so far as this world is concerned, I esteem and love. And therefore also is it, my dear people, that I feel a deep anxiety that these truths, in their unadulterated purity, should be preached to you from this desk, through every successive generation. Much as I have reason to hope this society will still, as ever, contend earnestly for the faith once delivered to the saints, yet knowing how deceitful is the human heart, and with such views and experience as I have just described, how can I but regard as the severest of evils, the establishment of one, as my successor in the sacred office, who shall deny, either in preaching or practice, those great truths I have inculcated;—or of one who, through timidity or worldly policy, shall neglect faithfully and prominently to urge them upon your belief;—or of one who shall render the

preaching of them a mere nullity, by admitting to his undistinguishing fellowship, and receiving alike, as Christian brethren, those who believe and those who reject them!

The place I now occupy, my hearers, appears to me peculiarly near the judgment-seat of Christ; and how shall I better close my ministerial labours among you, than by pointing you thither? I know not, indeed, what Providence may yet have in store for me in this world; but the impression is strong within me, that my work on earth is nearly ended—that the toils and sufferings of this life, at least, are almost over. Under this apprehension, while every thing earthly sinks in value, every thing relating to another world acquires an indescribable interest. How solemn then the consideration, that the account of my ministry in this place is now sealed up to the judgment of the great day. There I shall soon meet you all; and that account will be opened—opened, I trust, to the everlasting joy of some—opened, I fear, to the everlasting grief of others.

There must those meet me, who have disbelieved and despised the message of the Lord which I have brought. I would hope, indeed, their number will be small; for how terrible is it to be *given up to strong delusions to believe a lie, that they might be damned, because they believed not the truth!* How dreadful to make God a liar, by not receiving the record he has given of his Son! And how fearful a spot, to such, must be the judgment-seat of Christ!

Those who have been awakened under my ministry, but have fallen away, must also meet me at the judgment. And alas, I fear there are many such who now hear me. What other class of my hearers have I so plainly and repeatedly warned? What others have resisted so much? What others will awake to greater agony, if they repent not before the trumpet call them to the judgment?

Those too, who through a careless or a worldly spirit, have neglected the warnings and invitations of the gospel they have heard from my lips, must meet me soon at the final judgment. These usually constitute the majority of every congregation. And must I leave so many in a condition so perilous? Even should I be finally cast away, and sink to perdition with them, how will this aggravate rather than alleviate their doom. Oh, when they see me stretch out these imploring hands for the last time, beseeching them to be reconciled to God, will they not be persuaded, even at this late hour, to turn and live? *How shall I give thee up, Ephraim? How shall I deliver thee, Israel?*

Are there any in this assembly who have been converted under my ministration? My meeting with such at the judgment will be peculiarly solemn and interesting. Oh, what fullness of joy it would be, to present them to the Lamb and say, here am I, and the children which thou hast given me? and to see the immortal crowns glittering on their heads, and to hear them joining in the

everlasting song of redeeming love! But O, ye lambs of the flock, I tremble for you, lest you should be lost in the wide wilderness you are now passing over. My parting exhortation therefore is, *Hold fast that which thou hast, that no man take away thy crown.*

Christian brethren, members of the church of Christ, I need not remind you how soon we shall meet in judgement. And if in that trying hour I shall be found on the left hand, O, let none of your number be found with me. The gospel I have preached will save you if you obey it; and if you are faithful unto death, you are sure of a crown of life. Nor will it disturb or diminish your eternal joys, though your minister be missing there. But should it so happen, through the boundless mercy of God in Christ, that he should enter with you into everlasting rest, how happy that meeting! how blessed that eternity! We shall know no more of the vicissitudes of earth, that now blast our hopes and cloud our prospects. Nor sickness, nor sin, nor death, will more intervene to produce the painful separations we now experience. Oh my dearly beloved brethren, if the hope of that everlasting union be well grounded within us, we may smile at the storms that now thicken around us. If there be a world where the blighting influence of sin can never reach us, and if the space between us and that world be so short, and there we shall soon meet to part no more, then may we, with a cheerful hope, pronounce the mutual, the brief, *farewell.*

A MEDITATION.

I AM surrounded on every side with mercies, and yet feel myself a vile, unthankful wretch. I seem to grow more insensible of them, as they are poured upon me more abundantly from the Lord. Nothing suits my evil nature but a furnace. I am seldom well, except when I am ill. Bitter cups sweeten my heart, strengthen my appetite, and melt my soul. Lord bless me with a broken heart, and lead me weeping all the way to Canaan—weeping at my own vileness, and weeping at the love of Jesus. Oh! the depth of that mercy which can look on such vileness!—Oh! the riches of that love which has purchased this mercy! Seldom do we think of the agonizing woe of Jesus; and when we do think of it, how little are our hearts affected with it! “They shall look on him whom they have pierced and mourn.” But where is this Gospel mourning? We are piercing him daily, but who is mourning daily?—mourning with sweet sorrow, made up of shame and love? Some are mourning for the world—some are mourning for perfection—some are mourning for their own sins, and cause enough they have—yet who is mourning at the feet of a crucified Jesus? Oh! the wonders of that Cross! Here let me lie, and love and weep. Nothing crucifies sin and self like this cross; and nothing kindles humble love like it.

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

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VOL. I.

A SINGULAR EXPERIMENT.

If any thing in the following article wears the semblance of irony, it was not thus intended by the writer. He is not fond of jesting on serious subjects; and moreover is acquainted with some Methodist preachers, whom he loves in the affection of the gospel. But in treating the subject, in this somewhat novel method, he found that he could not exhibit the whole truth without stating facts of almost satirical asperity.

I shall in the first place, notice a fact which is, and has been, manifested every Sabbath in our land, for the last twenty years: viz. That many parts of the Bible are past by—neglected, and disused, by preachers and teachers, in the Methodist Episcopal Church; and in short, are not favorite passages, and do not appear to be equally beloved by those holding Arminian sentiments. We all know and grant that words of the historical parts of the Bible, cannot be profitably quoted and rehearsed in the midst of a warm exhortation, or practical discourse; for half a chapter would have to be cited, in order to arrive at a few leading ideas. But I am now speaking of the words of our Saviour, and of his Apostles—their sermons, doctrinal and preceptive—as being thus *avoided* by our Arminian brethren.

In the second place, I intend to shew that although these christians agree with Baptists and Presbyterians in saying that the truths of the gospel are the powerful instrument in the hands of the Holy Spirit for the conversion and salvation of souls, yet so long as they maintain their present system, they never can use a large portion of the New Testament, of our Saviour's preaching, and of his Apostles' discourses, unless they stop at every step—tell what those words *do not mean*—unless they stop at every step and try to do away any impressions that might be left concerning the doctrines of God's eternal purposes—and in short do away what those words naturally appear to mean. Although in any matter of discussion, or debate between a Calvinist and Arminian, the bulk of those who are in no church take sides with the Armin-

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ian—although it is true, that the unconverted are decidedly against Calvinism—nay *hate* it; yet were any appeal necessary, we might, I think safely appeal to the public at large for the truth of the first fact stated. But I deem no proof necessary—and do not fear its being denied by those Arminian teachers who will not equivocate, even in support of a much loved tenet. Were any one to act otherwise, I might easily say to him, “will you tell me sir, when in an exhortation to a sinner you urged him to repent, reminding him of God’s hardening Pharaoh’s heart—telling him to beware of the same fate—quoting the words of St. Paul, “For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up,” &c. and leaving the passage without comment; you have not done it—for the sinner might understand that if God had a purpose in one case—he might have it in another.” “Will you tell me when in your call to an unconverted world you quoted the alarming words of St. John, and then left them without comment—“And they that dwell upon the earth shall wonder—whose names were not written in the book of life from the foundation of the world.” Rev. xvii. 8. You never did—for those present might take up the idea that some names *were* written in the book of life from the foundation of the world. Now I use these and similar passages for the purpose of driving sinners to Christ. If this even is not their *proper* use, they certainly have *some* use—and of course ought to be used. Now let us try and retort this statement on Baptists and Presbyterians—there are parts of sacred writ which our Methodist brethren think go to shew that predestination is not true; although, I for one have never seen any which appeared to *me* to militate against it—yet the general invitations of the Gospel and God’s reluctance to sentence the sinner, &c. we know they do consider as opposing our belief.—But those passages which they consider most against us, and as *their* main strength—so far from being avoided by Calvinists—are as frequently used as any other—they are as frequently used as texts to preach from—as frequently used in warm exhortations as any others. Who proclaim the full, free invitation of the Gospel with more frequency and zeal than Calvinistic ministers?—not in the least afraid by so doing they will lead any to suppose that Calvinism is not true. Who represent the Lord’s reluctant wrath—his compassion toward the guilty—his taking no pleasure in their death—with more force and frequency than they? And all the time, not the least suspecting that any one might think when they quote those Scriptures—that election is not true. When they take for a text, the verses which Arminians think the strongest *support* of their belief—the Presbyterian or Baptist scarcely ever takes the trouble to tell what those verses *do not mean*; and it is *never* necessary.

Now to test this matter, I am not fond of set challenges in matters of Religious discussion; and hope I shall never be vain enough to make one. But if one were to step forth, and actually call on

an Arminian minister, to bring this matter to the touchstone of downright experiment, the reader shall judge if he could not say with truth, "You sir, say, that parts of the Bible, forbid the belief of election, &c. Now furnish me with ten, twenty or as many such verses as you please. I will give them to ten, twenty or more, Calvinistic preachers; they shall not know the object, and in a vast majority of the cases they will never think of telling what the words do not mean. They will just preach such practical sermons as they usually do—never resort to explanation lest some impressions be left unfavorable to Calvinism." Then for every verse thus given me, I will furnish you with five, and out of each five, you may choose one, and give them to ten, twenty or more ministers of the Methodist persuasion to preach from. And in every instance, if they are not *compelled* to say what they think the text *does not mean*, or to stray off entirely from the words, or to preach Calvinism, I will agree that I am vanquished; if they are not under the necessity of resorting to explanation to prevent the audience from believing that they are preaching decrees, &c. under the *stern* necessity of putting a face upon the passage, or of saying nothing about it; I would not fear to say that Calvinism, is not true. And I think I might as well say one third of the Bible came not from God."

I am not yet done with the subject.—The reader shall have a chance of judging for himself, for I will do a part of this upon paper.

And if the verses I bring forward in behalf of the Arminian, are not the strongest—I am sorry for it, and it is owing to my defective judgment. If he were here I would gladly let him choose. I shall select such as I have most frequently heard in the mouths of Methodist controversialists—such as those with whom I have conversed, most frequently quoted as being opposed to my belief. Ezekiel, xviii. 32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye." Isaiah lv. 1. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Rev. xxii. 17. "And the Spirit and the bride say, come. And let him that hath no money say, come. And let him that is athirst come. And whosoever will let him take of the water of life freely."

These, with other passages, to which I cannot now turn, expressing God's will that ALL men should come unto him—all men.—the reader may hunt out at his leisure.

And now I do not ask the reader, whether a Presbyterian or a Baptist could preach from the plain, simple, obvious meaning of these passages, without being under the necessity of explanation—without being under the necessity of opposing Arminianism; without appearing to dread the consequence of those words going forth to the audience; for if he has attended their assemblies he has often heard

it done. He has seen that such are favorite passages in the mouth of Calvinistic ministers in their addresses to sinners, to christians, from the pulpit, at the Lord's table, in their prayers and on all occasions. And now I will lay a few verses before him, and ask if he hears the same use made of them by Methodist ministers—words spoken by the Saviour—preached by the Apostles, and ask if the ingenuity of man can use them as the theme of a discourse and say nothing about decrees or election—ask if they are ever delivered without comment by Arminians in their sermons, their exhortations, their prayers, or in any of their public exercises.

Acts xiii. 48. "And as many as were ordained to eternal life, believed." Ephesians i. 4. 5. 11. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will: In whom we have also obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Rom. ix. 11—24. "For the children being not yet born, neither having done any good or evil that the purpose of God according to election might stand, not of works but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore, hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doeth he yet find fault! For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What* if God, willing to show *his* wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of his mercy, which he had afore prepared unto Glory. Even us whom he hath called, not of the Jews only, but also of the Gentiles?"

Rom. xi. 4.—11. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee, to *the image of Baal*. Even so then at the present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more.

grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: Let their eyes be darkened that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

Titus, i. 2. "In hope of eternal life, which God that cannot lie, promised before the world began. Pet. i. 2. Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied. Acts, ii. 23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. John, x. 16, 28 and 29. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all: and none is able to pluck *them* out of my Father's hand. John, vi. 39 and 44. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing; but should raise it up again at the last day. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Thus, I have quoted from thirty verses of scripture, all of them doctrinal, spoken by Christ or his Apostles: They are scarcely the introduction to what is taught on this subject in Scripture. And without claiming the gift of prophesy, I may safely predict, that no Methodist preacher *will ever use any one of them as his text without taking measures to guard his audience against supposing that they teach the doctrine of God's eternal designs.* No one of them ever will be used commonly and frequently by them in their public discourses, whilst they continue to wish the success of Methodism.

And now is not this a lamentable condition to be in? To be afraid to use the words the Saviour used to sinners without comment and without explanation. To be afraid to use in calling sinners to repentance in 1827, the very expressions which Paul used in calling sinners to repentance in the first century—afraid to teach the church at large in the very words spoken and written by the Church's God for her instruction.

N.

THE DOCTRINE OF ELECTION.

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.” ACTS XIII. 48.

Q. To what were these Gentiles *ordained*?

A. They were ordained to *eternal life*.

Q. *When* were they ordained to eternal life?

A. *From the foundation of the world*; “Known unto God are all his works from the beginning.” ACTS XV. 18.

Q. How came they to believe?

A. Because they were ordained to eternal life.

Q. Did all who were present believe?

A. No. “Some raised persecution against Paul and Barnabas, and expelled them out of their coast.”

Q. How many believed?

A. “As many as were ordained to eternal life, believed.”

“But we are bound to give thanks unto God alway for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth.” II. THESS. II. 13.

Q. Who had chosen these Thessalonians?

A. God.

Q. To what had he chosen them?

A. To salvation.

Q. Through what means were they to be brought to salvation?

A. “Through sanctification of the Spirit and belief of the truth.”

Q. When had he chosen them?

A. “From the beginning.”

Q. Was this doctrine displeasing to Paul?

A. Far from it; for, he felt “*bound to give thanks to God alway, because*” of it.

“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias: and, when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is the scripture fulfilled in your ears.

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong. LUKE IV. 16—29.

Q. Were these people pleased with the first part of this discourse of our Saviour?

A. They were very highly pleased. 'The eyes of all them that were in the synagogue were fastened on him.' 'And all bare him witness, and wondered at the gracious words that proceeded out of his mouth.'

Q. What was it that pleased them so highly?

A. The news of the favours Christ had to bestow; relief for the broken hearted, deliverance for the captive, sight for the blind, &c. The worst of men are willing to hear of favours to be bestowed on them.

Q. What works had Christ been performing in Capernaum?

A. He had healed the sick, and had caused the lame to walk, the blind to see, and the deaf to hear.

Q. What was implied in the language of these people of Nazareth, when they said to him, 'Whatsoever things we have heard done in Capernaum, do also here in thy country?'

A. Their meaning was this, 'We have as much claim on you for these miraculous favours, as the people of Capernaum had, and unless you do as much for us as you have done for them, your conduct will be partial and unjust.'

Q. Had the people of Capernaum, any claim on Christ for these favours?

A. None; they had no more claim than the people of Nazareth. If Christ wrought miracles at either place, it was of his own self-moving goodness, and not because the inhabitants, had any right to demand them.

Q. How did he reply to their suggestion.

A. He at once held up before them the doctrine of God's unqualified sovereignty, who has a right to do what he will with his

own, and to give or withhold his favors as he chooses.

Q. How did the case which he mentions, of the widows in Israel, illustrate the divine sovereignty?

A. There was great famine throughout the land. Elias was sent by Jehovah to a widow of Sidon, whose whole stock of provision was reduced to a handful of meal in a barrel, and a little oil in a cruise. He was divinely commissioned to assure her that the meal should not waste, nor the oil fail until the day that the Lord should send rain upon the earth. And she went and did according to the word of Elijah, and she, and he, and her house, did eat many days. I. KINGS, XVII. 3—16.

Now observe, that during this same famine, 'there were many widows in Israel,' who needed assistance, doubtless, as much as this widow of Sidon, and who had as strong claims for this miraculous aid as she, for in truth, neither she nor they had any claim on God at all. God had *power* to send assistance to all; and he had a right to send it to one, or to all, or to none, just as he pleased. In his adorable sovereignty, he sent assistance to the widow of Sidon, and to none of the widows of Israel.

Q. How did the case of Naaman illustrate the divine sovereignty?

A. Naaman the Syrian was a leper; he was miraculously healed; but at the same time, there were many lepers in Israel who were not healed. They needed healing as much as Naaman. They had as much claim on the Lord as he had. God had *power* to heal them all. He had a right to heal one, or all, or none, just as he saw best. In his wonderful sovereignty, he healed Naaman, and the lepers of Israel were not healed.

Q. What was the character of these people of Nazareth whom Christ addressed?

A. They were very ungodly people.

Q. Did they like the doctrine of God's absolute sovereignty, which Christ preached to them?

A. Far from it. They hated it most bitterly, and gave decided proofs of their hatred. 'All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong.'

Q. Is the doctrine of God's sovereignty offensive to those whose hearts are holy?

A. Not at all. Jesus Christ, whose heart was perfectly holy, when contemplating the absolute sovereignty of God, rejoiced in the following rapturous strains: "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so Father, for so it seemed good in thy sight." Matt. xi. 25, 26. Here the Lord Jesus thanks the Father for doing that which the opposers of divine sovereignty complain of as partial and unjust.

Q. Is human nature the same now, that it was when Christ preached at Nazareth?

A. Certainly it is. Solomon tells us that "As in water face answereth to face, so the heart of man to man."

Q. Is it strange, that the doctrine of God's sovereignty, which was so violently opposed when Christ preached it, should still be violently opposed in our sinful world?

A. Not at all. Solomon tells us that "The thing that hath been, is that which shall be, and there is no new thing under the sun." G.

For the Calvinistic Magazine.

DISSERTATION.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;—According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love;—Having predestinated us unto the adoption of children, by Jesus Christ, to himself according to the good pleasure of His will,—To the praise of the glory of His grace wherein He hath made us accepted in the beloved.—In whom we have redemption thro' His blood—the forgiveness of sins according to the riches of His grace;—Wherein he hath abounded toward us in all wisdom and prudence;—Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself;—That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him;—In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will;—That we should be to the praise of His glory who first trusted in Christ.—Eph. i. 4—12.

There is, undoubtedly, nothing more entirely beyond the cognizance of the human mind, than the ways of that mysterious Being who "fills immensity with his presence" and "who worketh all things after the council of his own will;" and yet, perhaps, there is no subject upon which reason, more presumptuously, indulges its speculations. Few qualities of the human heart are more inveterate than its pride and self-sufficiency; and it is, indeed, a most broad and glaring proof of this, that notwithstanding the many humiliating evidences which Deity has given us, both within and without us, of our extreme short-sightedness, impotency and dependence, yet puffed up with the the foolish vanity of human reason, we boldly, launch forth into stupid conjectures about the mysteries of the invisible God; and resting upon our own supposed infallibility, we are, almost, unwilling to receive the truths which

He has spoken, unless they agree with our own preconceived opinions. The benevolent author of our being, in compassion to the blindness of human nature, has condescended to give to his creatures a revelation of his sovereign will. To this revelation we are to look for all our information respecting our duties and our doctrines; to its supreme authority we are to sacrifice the bigotry of prejudice—the vagaries of imagination and the pride of reason. We should study the Book of Revelation with all the humility of conscious ignorance; and cast aside our own speculations about the “ways of God to man” as no more efficient than the sallies of childish imbecility. The great business of scripture investigation should be the interpretation of its language; and not the continued effort to twist its meaning into a support of some preconceived notion of our own. Did the professed followers of Christ realize this principle? Did they practically, as well as theoretically, make the word of God and not human reason the standard of their belief? Did they humbly and studiously seek to learn the character and designs of Deity from His own Revelation of them, instead of setting up their own self-existent opinions and then exerting ingenuity and argument to render them consistent with the doctrines of the Bible, it is believed that the differences of religious belief, would be easily accommodated and speedily reconciled.—Let us then, in this spirit, enter upon the consideration of the passage before us, realizing that we have all to learn—nothing to dictate—knowing that God is immutably true, and that human reason is impotent, and the human heart liable to delusion.

The language of scripture is generally plain; and although more beautifully touching and more eloquently sublime than any other writing, it can mostly be comprehended by the humblest capacities. When, therefore, in the first part of the passage we are about to discuss, Paul offers up his praises to “the God and Father of our Lord Jesus Christ,” who he declares “hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love,” it would seem that it were impossible to mistake the meaning he wishes to convey. The plain declaration contained in this passage of scripture, that before our world was made, the Almighty Disposer of human events, in whose Omniscient survey the past—the present—and the future are equally seen, had selected from the common mass of mankind, those persons who should, by their righteousness, inherit eternal life, would seem in its import as decisive—unequivocal and as little liable to misconstruction as the simplest and strongest assertion upon the subject, which the warmest advocate for the doctrine of election might hazard. And strange, indeed, it is, that those who think they see an inconsistency in this doctrine, will not, at once, understand the folly of their logical researches into Heaven’s mysteries, when in His ample revelations upon the subject, God declares that the wisdom of man is “foolishness” with Him; and

that His word is the sovereign standard of truth. — In this verse the doctrine of “free grace” is conspicuously developed; and herein we may see how entirely it is consistent with the doctrine of election—indeed how completely they are one and the same doctrine. The elect are “chosen to be holy and without blame before” their heavenly Father “in love;” showing that in their natural state they are as completely devoid of any merit in themselves or of any claim upon Divine favor as the rest of mankind; and that it is the free, sovereign, unmerited grace of heaven, which, selecting them as subjects for the operations of the Holy Spirit, makes them holy and acceptable in the sight of heaven and prepares them for an inheritance at his right hand. Those who view the doctrine in this light must, certainly, find stronger cause for great and humble gratitude to the giver all good, for the undeserved mercy which has been extended towards them, than those persons who suppose that their own well-doing, affords them some title to the favor of heaven.—In the following verse we are taught the blessed means through which the saints are “predestinated unto the adoption of children;” namely, the atonement of our Lord and Saviour Jesus Christ; “In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace. To the intervention of this compassionate Saviour, the elect are to ascribe all the immeasurably glorious hopes which they are permitted to indulge; and no wonder that in the overflowings of his thankfulness—the Apostle Paul should magnify the riches of that grace which without any merit of his own—nay at the very time when he was “breathing out threatenings and slaughter” against the saints of the Most High, had called him from “darkness into light” and had elected him to eternal blessedness.—In the 9th verse, we read of God, “having made known unto us the mystery of his will according to His good pleasure which He had purposed in Himself;” and again “In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will.” In these passages, the Almighty, most unreservedly, asserts His sovereign authority over all the creatures He has made; and again confirms the truth that the saints obtain their inheritance according to His divine appointment and foreordination. He, not only, superintends the larger concerns of our world and ordains the general laws of nature; but His special controul is over “all things,” even the minutest; and He not only permits them so to be as consequent upon what some call the ‘nature of things’ but He, immediately ordereth and “worketh” them “after the counsel of His own will.” He asks advice of no one in managing the affairs of His boundless empire; and whilst His Omnipotent arm sustains the myriads of systems which swell the vastness of the material universe, He hears with special benevolence, the cry of the hungry young raven and “numbereth the hairs of our heads.”—We

are, farther, informed that the elect are saved to show forth the glory of God, "That we should be to the praise of His glory who first trusted in Christ;" and in other parts of sacred writ, we are informed that He created all things for His own glory and that He is a God who is jealous of His glory. Now we would invite those who advance a doctrine which supposes that many things have happened in our world, in opposition to the the pleasure of Him "who doeth according to His will in the armies of heaven and among the inhabitants of the earth "to learn from this consideration a lesson of humility. God has created us not for ourselves, but for his own glory? He has brought us into being and deals out to us the breath of life, not that we should boast of our independence, but in order that we might become the humble instruments of developing the brightness of his own infinite perfections. As this object is dear to Him, it is evident, if He is all-wise and omnipotent, that he will take the most proper and desirable means to ensure its accomplishment; nor will he permit the existence of any thing which does not, on the whole, tend to the effectuation of this, His sovereign purpose. Hence the conclusion is irresistible—that all things are upon the whole in accordance with His Divine pleasure and choice, and will certainly promote his glory; and hence the presumption and absurdity of the doctrine, which, if consistent with itself, must admit the possibility that Jehovah may be disappointed in His plans, and that a thousand things may happen without His consent, when He has directly declared "My counsel shall stand and I will do all my pleasure."

We might refer to numerous parts of sacred writ, besides the passage we have thus, briefly, considered, which, it is believed either immediately assert, or indirectly inculcate, the doctrine we are discussing. Passages in the 8th and 9th chapters of Romans are examples of this; Christ, directly tells his disciples "Ye have not chosen me, but I have chosen you;" and inspiration declares that "the way of man is not in himself," and that "it is not in man that walketh to direct his steps."—We should transcribe a large portion of scripture were we to adduce *all* the passages which it is believed, assert this doctrine; the texts already quoted may serve as specimens of their general character and import.—But the question will now suggest itself, is this doctrine, indeed, so revolting to *reason* that these many various and unequivocal declarations of scripture must be rejected because we cannot clearly comprehend how it is to be reconciled with other parts of the divine administration? It would indeed be a proper reply to this objection, to ask the proposer of it whether *our earth or the farthest fixed star is nearest the centre of infinite space?* or how it is possible that *all the ages and mighty transactions of endless futurity* can stand in *present prospect to the mind of Deity?* It is presumed that these things would appear as perfectly mysterious to the eye of reason if reason did not deduce them to be facts, as the supposition

that the actions of a free agent may all be predetermined. But it is believed that the truth of this doctrine, reason as satisfactorily sanctions as it does the belief that God is omniscient or that there can be no centre to boundless space. We are then, indeed, making bad use of reason, when we reject the mysteries it declares merely because they are mysteries.—We are all conscious of free-agency; yet it is believed that reason and Revelation declare that all our actions are predestinated. It is therefore concluded that the two doctrines are consistent with each whether we comprehend it or not. The doctrine of predestination has been proved by a train of reasoning of which the following is perhaps, nearly, the substance.—There was a time in past duration when “Jehovah lived alone.” Omniscient, He could survey *all possible things*, and contemplate, perfectly, *whatsoever might be brought to pass*. Infinitely wise, He could propose to himself the best possible end and devise the best possible means for its accomplishment. Omnipotence furnished Him with the necessary materials for the success of His plans and secured Him from failure in their execution; whilst boundless benevolence, justice and goodness afforded the utmost possible security that He would “choose the existence of all those things whose existence was on the whole desirable and of no others.” Under these circumstances, the Universe of which our world is a part, sprang into being at His divine command. If it is not upon the best possible plan, God was either unwilling or not sufficiently benevolent to make it so, neither of which will be pleaded. If all things do not happen, upon the whole, exactly as God wishes they should happen, it is because He either does not foresee the existence of these things, or foreseeing them, *chooses* that they shall exist contrary to His *choice*—which is an absurd contradiction. For it is “the choice of God that things should exist which “is the sole cause of existence.” No man in the exercise of his senses will dispute this with regard to the creation of “beings and existences.” The only question which is, generally, made, in this connexion, respects “events and actions.” But if God chose the existence of beings to whom He imparted certain faculties with the perfect knowledge that these faculties would be exerted to produce certain given actions, it is clearly evident, that He chose the existence of the actions themselves. It is to say the least an extraordinary view of Deity to suppose that He would create an intelligent being not caring what actions he should be the author of, or what end he should answer in the Universe in which He placed him. There is no greater evidence of folly in any being than to act in a way so vague and aimless. If then God had a design in the creation of such a being, and if He gave him certain energies, foreseeing, perfectly, under what circumstances these energies would be exercised and what actions they would produce, we must call in question the perfections of Deity, if we deny that

the actions thus produced result in accordance with His sovereign choice and pleasure.

It is objected to this doctrine, that by God's marking out a particular course of action for every man, and predetermining his final destiny, it places his fate beyond the sphere of his own control, and renders him a passive machine in the hands of his Maker.— To this it may be answered as before; it is believed that the doctrine is satisfactorily proven both by reason and by revelation, and as all parts of the Divine dispensation harmonize, it is therefore consistent with the free-agency of man. This certainly, ought to satisfy any one who is disposed to submit his puny judgment to the declarations of Divine Truth. But, indeed, I cannot see how the denial of the doctrine in any degree relieves the difficulty which is made in this connexion. The foreknowledge of God with respect to the actions of men, assuredly, renders their existence as certain as would His decrees. For to assert that God foreknows all things, contingently, is as much as to say that He does *not* foreknow all things. If the Divine Being contemplates an event to come as a *contingency*, then He must wait until the *contingency eventuates* before His knowledge upon the subject, is complete. But He informs us that *all things*, past and to come, are eternally present to His view; and if this be so, He must know the *result* of every *contingency*, and so, of course, there can be no contingency with him at all. All things, therefore, will happen certainly and determinately, as he foreknows their existence; and by this fixedness, will as much destroy free-agency, as though we were to give the doctrine the equivalent term of predestination. But going even farther than all this, and leaving out of the question, decree, foreknowledge or any thing of the sort which is supposed to clog the free-agency of actions and events, let us concede for a moment that things come to pass in the haphazard way that some would contend for. If the universe is upheld, it is still certain, even in this extreme case, that things will eventuate in some way or other. It is still self-evident, that every action must come to its particular result. Under these circumstances, suppose a traveller to commence a journey to a distant land, no being in the universe foreseeing any thing with regard to the progress or result of his expedition. After travelling a little distance, he begins to argue with himself in this way: "Now, it is very certain that on this day one month, I shall either be at the end of my journey or I shall not. If I am to be there by that time, I will be there, if I am not to be there, I wont be there. It is now most certain, that one of these things will be true when the time arrives, and whichever it is to be it will be, however indolent or industrious I may be on the way. I will not, therefore, trouble myself about it, but go a while in another direction, and if I am to get to the end of my journey by the time appointed, I will be there, at any rate." The folly of such a palliation for in-

dolence, all would condemn. But is this folly any greater than that of the sinner who should excuse his indifference with regard to his soul's salvation by saying, "If I am one of the elect I shall be saved, and if I am not, I shall be lost, let me act as I may." There is no shadow of essential difference between the two cases. The traveller had no reason to expect that he should arrive at his place of destination unless he persevered in pursuing his journey; neither had he any reason to conclude that he would fail in arriving, within the appointed time, if he continued to travel. So also God has promised to the sinner that if he will seek he shall find, and that if he will strive, in the use of the proper means, to enter into the kingdom of heaven, he shall not be denied admittance. If he, therefore, perseveres in seeking, he has as much reason to expect acceptance, as the traveller who journeys day by day has to anticipate an arrival at the place for which he set out. The result, in each case, is alike unknown to the persons concerned; and each has the same reason to expect that this result will eventuate in accordance with that course of conduct which he may pursue. Again, a soldier goes into the field of battle, and whilst awaiting the signal for the commencement of the combat, he enters into soliloquy with himself to the following effect: "When this battle is ended, I will either be among the number of the slain, or I shall escape alive. Now, if I am to be killed, I shall be killed, and if I am to escape, it is very certain that I shall escape, whether I fight valiantly, or fly from the scene of danger. I will, therefore, stand still, and neither expose myself to peril by mixing in the front of the battle, nor defend myself if I am attacked; for as one of two events must happen to me, and as that one which is to be will be, why it is useless for me to endeavor to controul the event which will, inevitably, come to pass." Now, this, as before, all will say is bad reasoning. We can easily perceive, in this case, that although there necessarily is this fixedness of things, yet events are brought about by the instrumentality of means; and that no one has a right to expect a given result, without the use of certain intermediate means which, naturally, effectuate this result. That this is alike the case with him who argues as the soldier does, and with one who believes that his final state is predestinated, is most evident to every candid mind; and the only objection which, with any shadow of reason, can be made in this connexion, is the assertion that, in the one case, the event depends upon the agent's own act, and is, therefore, a contingency which his own choice decides; whereas, in the other instance, the result is, already, decided for him, before any exercise of choice, on his part, has been made. To this, it is answered, that, in the latter case, the result as truly eventuates in agreement with the choice which the agent himself makes, as it does in the former; and that he is, as truly, unconstrained in the exercise of that choice as though when free from the supposed constraint which predestina-

tion imposes, he is, nevertheless, under the inflexible necessity (as he must be at any rate,) of choosing *one* course of action, and not having it in his power to act in two or in a thousand contrary ways, at the same time. Every agent, in whatever system he is supposed to act, must, of necessity, pursue one and but one course of action at one time. And if it is this confinement to one particular course of action (which every human being must submit to) that is supposed to destroy free-agency, then there can be no such thing as a free-agent in existence. For assuredly the fact that an agent's actions exist in accordance with the choice of his Maker, no more destroys the free exercise of his capacity for choosing, than though his choice of action should always contravene the will of Deity. All this may be argued without reference to the foreknowledge of God as admitted in the scheme we are opposing; which (foreknowledge) the doctrine of contingencies must, virtually, deny. And the real acknowledgement of the foreknowledge of God, it is believed, is an assent to the doctrine of predestination.

It is, again, objected to the doctrine of election, that it exhibits God as exercising partiality in His dispensations toward His creatures—granting blessings to some and denying them to others without any apparent reason for making such distinctions. To this it is, most satisfactorily, answered, that we are, wholly, the property of God, and that He, assuredly, has a right to dispose of us as His sovereign pleasure may dictate, that none of us merit His favour, and if any obtain it, there is, certainly, no injustice done to those whose guilt is rewarded with no greater punishment than it deserves. If this however will not satisfy the objector, it may be observed, that this right of Deity to dispose of His own as He pleases, has been exercised by him and acted out, in almost every circumstance and relation of life. To this matter of fact, let us now attend.—One man is born in a land of civil and religious liberty—a land of Bibles and of Gospel privileges. Another spends his “three score years and ten” in a desert corner of the earth where the herald of Gospel peace has never sounded his “glad tidings” to cheer the gloom of “unformed nature.” Will any say that this is the result of accident? or was so ordered because of the merit of one over the other and of his juster claim upon the favor of Heaven? No *Christian*, it is presumed, will pretend to ascribe his distinguished privileges to either of these sources. Will he then, refuse, with humble gratitude, to trace them to the good pleasure and sovereign purpose of Him “who worketh all things after the counsel of His own will!”—One is born of pious parents, who training him up under the influence of good example and placing within his reach the means of literary and religious instruction, thus, afford him distinguished advantages for forming correct principles and pursuing the path of virtue and happiness. Another drawing his first breath in the sink of poverty and profligacy, and

learning, with the earliest dawn of intellect the lessons of vice and depravity from parental precept grows up acquainted, only, with the practice of crime, and is prepared for the blackest iniquities which human passion, let loose, may suggest. One is born in Egypt, the land of the most debasing superstition, and, with his first utterance, learns to lisp an idolatrous worship to the beasts of the field, and the creeping tenants of the Nile. Another is bred to believe that his ablutions in the Ganges will wash away his sins, and prepare him for an inheritance among the blessed beyond the grave. A third is taught that murder and theft and suicide, are acts of virtue and heroism; whilst a fourth born in our own favored country and holding in his hand the Book of eternal truth, learns the true dignity of his nature, and is guided by this Lamp of life in that path of obedience to the will of heaven, which man's unassisted waywardness would never discover. Now what are all these but living monuments of that unconditional sovereignty which the Divine Being does exercise over the destinies of men? He has expressly told us that a "sparrow falleth not to the ground without" His direction; and as He has also, informed us that we "are of more value than many sparrows," we know that his hand orders our destiny, and that there is no such thing as *chance* in all His boundless dominions. Neither will any sober man say, that the peculiar blessings He may enjoy, are granted him upon the ground of his own superior merit. How then shall we account for this inequality in the condition and natural advantages of men? If any one can find another reason why these things are so, than the simple one that God's sovereign pleasure has so ordered it, he will make a discovery, which, in my opinion will do credit to his penetration. Some possibly may think that all this is answered, when they say that these are only temporal matters which are unimportant and fleeting, and not to be regarded in relation to eternal things. But is it not true that eternal consequences hang upon these things? Does not he that is born a savage, die a savage? Does not he who is taught, from infancy, to worship idols die an idolater? And is it not evident, as far as we can see, that he who is bred to vice and villany, has far less chance for travelling "the strait and narrow way which leads to life," than he who is nurtured and brought up to know and love his duties to his Creator? Indeed, where would be the propriety of offering up our praises and thanksgiving to God for our great and distinguished privileges above the heathen, if an inhabitant of a heathen country possess equal advantages, with us, to know and do the will of the Creator? And if, as a last resort, it should be said that the blessings heaven bestows may be misimproved, and so prove but a greater curse to us, it may be, most appropriately, replied that this serves, only, more clearly to evidence the fact that the way of man is not in himself, and that, in every circumstance, the event "is not

of him that willetth nor of him that runneth, but of God that sheweth mercy."

In conclusion, it may be observed, that the old worn-out objection to this doctrine that the believer of it may as well fold his arms in conscious impotency and wait the fate which the decree of God has predetermined for him, meets the most triumphant refutation in the fact, that the doctrine, actually, does not produce this effect upon those who believe it, than whom none are more industrious to "work out their salvation with fear and trembling," or more active to put in operation the means through which all who will, may come to the knowledge of the truth and obtain an interest in that redemption, which our Lord and Saviour has, graciously, and freely, offered to a sinful world.

PHILOSOPHY.

TO THE EDITORS OF THE CALVINISTIC MAGAZINE.

GENTLEMEN—In the part of the country where my lot has been cast of late, prejudices against Calvinism run high. Many of those who preach against it, are much disposed to deal out philosophy in their sermons. The following is a favorite position; and one which I have frequently heard proclaimed from the pulpit with the utmost confidence, viz. "That the effect must always partake of the nature of the cause." Now as I believe this to be "Philosophy, falsely so called," and necessarily involving the most absurd consequences, I would be glad that you, or some of your correspondents, would discuss the subject in the Calvinistic Magazine.

With sentiments of respect, I am,

A SUBSCRIBER.

EXTRACT FROM DOCTOR BEECHER'S SERMON,

ENTITLED, "THE BIBLE A CODE OF LAWS."

I. If the Scriptures are to be regarded as containing the laws of a moral government, revealed to illustrate the glory of God in the salvation of man; then undoubtedly they have, on all subjects on which they speak, a determinate meaning. It is the peculiar property of laws to be precise in their requirements and sanctions.—A law which requires nothing specific, is not a law. If it may mean, and does mean many things, and yet no one thing in particular, it has no being.

If the Bible does not contain, in its precepts and doctrines, a distinct and precise meaning, it contains no meaning; it gives no illustration of the glory of God, no account of his will, of the state of man, of the character of the Saviour, or of the terms of life. A blank book of as many pages might as well have been sent down from heaven, for reason to scrawl its varied conjectures upon, as a

bible whose pages are occupied with unmeaning or equivocal declarations.

II. If the Bible contain the laws of a moral government in the manner explained; then it is possible to *ascertain*, and to *know that we have ascertained*, its real meaning. It not only contains a precise meaning, but one, which being understood, carries with it the evidence of its own correctness. It is often alleged, that there are so many opinions concerning the doctrines of the Bible, that no man can know that his own belief is the true belief; and on the ground of this supposed inevitable uncertainty, is founded the plea of universal charity and liberality:—sweet sounding words for universal indifference or universal skepticism! For who can be ardently attached to uncertainty; or who can believe any revealed truth with confidence, when his cardinal maxim is, that the doctrines of the Bible are obscure and uncertain?

But who is this, that libels his Maker as the author of an obscure and useless system of legislation, which no subject can understand, or; if he does can have competent evidence of the fact?—so obscure, that they who discard it wholly are little incommoded by the loss, and entitled to little less complacency than those who grope in vain after its bewildered dictates;—so obscure, that those who err, are more entitled to pity than to condemnation, and afford as indubitable evidence of *fidelity* in examination, and *sincerity*, in believing *wrong*; as those do, who by mere accident have stumbled on the truth without the possibility of knowing it.

This is indeed a kind hearted system in its aspect upon man; but how tremendous its reaction upon the character of God. Why are his revealed Statutes with their sanctions so obscure? Because he *could not* make them intelligible? You impeach his wisdom. Why then are they so obscure? Because he *would not* make them plain? You impeach his justice; for he commands his truth to be loved and obeyed;—an unjust demand, if its obscurity prevent the possibility of understanding it.

But it is demanded; *How* can you *know* that your opinion, among various conflicting opinions, is exclusively correct? You may believe that you are right, but your neighbour believes that he is right; and you are both equally confident and both appeal to the Bible. If the question were, how can I *cause my neighbour to know* that his opinion is incorrect and mine true; I should admit, that the difficulty, in given cases, may be utterly insurmountable. But to suppose, because I cannot make others perceive evidence which I perceive, that, therefore, my perception brings with it to me, no evidence of truth, implies, that there is no such thing as *moral certainty* derived from evidence; and that the man, who believes a fact upon evidence, has in himself no better ground of certainty than the man, who believes a fact without evidence, or even against evidence; that a reality, actually seen and felt to be such, affords to him who either sees or feels it, no higher evidence of its existence, than a fiction,

supposed to be a reality, affords of its actual existence. That is, a non-existence, without any evidence of being, may possess as high claims to be recognised as a reality, as a real existence, supported by evidence: for error in competition with truth is in fact a non-existence opposed to a reality.

Now the man, who holds an erroneous opinion, may be as confident of its truth, as the man who believes the truth; but is there, in the nature of things, the same foundation for his confidence? Has not the man, who sees the truth and its evidence, *knowledge*, which the deceived man has not? If you deny it, you deny first principles; you annihilate the efficacy of evidence as the basis of knowledge, and introduce universal skepticism. Every vagary of the imagination and every prejudice of the heart are as likely to be true without evidence, as points most clearly proved.

But if the *confidence* in truth and falsehood be the same, how can you be sure that you *do see* what you think you do; and that *your* opinion is not the mental deception? It is the same question repeated, and I return the same answer—I can know, if my opinion *be* correct, that it *is* so; because evidence seen and felt creates a moral certainty; because reality affords evidence above fiction, and existence affords evidence above non-existence. What has fiction to do to annihilate realities; and what has deception to do to cancel the perceived evidence of truth?

If you would witness the folly of the maxim, that truth and evidence afford no certainty amid conflicting opinions, reduce it to practice. The man who dreams is as confident that he is awake, as I who in reality am awake. Is it then doubtful which is awake, and utterly impossible for me to decide whether I dream, or my neighbour? The lunatic feels as confident that he is a king, as the occupant of the throne. The royal personage then must hold his thoughts in equilibrio; for here is belief opposed to belief, and confidence opposed to confidence. Do you say that the man is insane; but he believes all except himself to be insane; and who can tell that any man is in his right mind, so long as there is a lunatic upon earth to question it?

Godwin taught, and many a robber has professed to believe, that private property is an encroachment upon the rights of man. If your purse, then, should be demanded upon the highway, you may not refuse; for the robber believes his opinion about liberty and equality to be true, and you believe yours to be true, and both are equally confident. It is also a *speculative opinion* about which you differ, and one concerning which great men have differed, and perhaps always will differ. You need not reason with him; for, since you cannot be sure that *you* are right, how can you expect to make *him* know what you cannot know *yourself*? and, as to the law of the land, it would be persecution for a mere matter of opinion to appeal to that, even if you could. Besides, how could a court and jury decide what is true amid conflicting opinions on the subject? And

what right have they *authoritatively* to decide, and bind others by their decisions, upon matters of mere speculation?

But how shall a man help himself, who really and confidently believes falsehood to be truth? Just as other men in other cases help themselves, who by folly or crime have brought calamities upon themselves. How shall a man help himself, who has wasted his property?—Perhaps he never will, but will die a beggar. How shall a man help himself, who through negligence or crime has taken poison and fallen into a lethargy? He may never awake. Believing falsehood to be truth may be a calamity irremediable. The man must perish, if the error be a fundamental one, unless he renounce it and embrace the truth; and his case, in many instances may be nearly hopeless. Instead of its being a trivial matter what our opinions are;—it is easy by the belief of error to place ourselves almost beyond the hope of heaven, in the very region of the shadow of death. What a man *may* do and *ought* to do, is one thing; and what he *will* do, may be fatally a different thing. “Their eyes have they closed, lest at any time they should see and be converted, and I should heal them.”

EXTRACT FROM GROSVENOR.

Dr. Grosvenor, in a Sermon entitled, “The Temper of Jesus Christ towards his Enemies, and his Grace to the chief of Sinners, in his commanding the Gospel to begin at Jerusalem,” has the following very lively and striking passage:—“It is very affecting that the first offers of grace should be made to those who, of all people in the world, had done it the most despite! That the heavenly gift should be tendered to those first who least deserved it: not that any can deserve it at all, for then it were not grace; but they of all people had most deserved the contrary! That they, who had abused Christ to a degree beyond the most pitiful description, should yet lie uppermost in his care, and stand foremost in his pity, and find so much mercy from one to whom they showed none at all!

“One would rather have expected the apostles should have received another kind of charge, and that Christ should have said, Let repentance and remission of sins be preached, but carry it not to Jerusalem, that wicked city, that has been the slaughter-house of my prophets, whom I have often sent. After them I sent John the Baptist, a burning and a shining light; him they killed in prison. Last of all, I myself, the son, came also; and me, with wicked hands, they have crucified and slain. They may do the same by you; the disciple is not like to be better (treated) than his Lord: let not the gospel enter those gates, through which they led me, its author, to crucifixion.

“I have been preaching there myself these three years, I have mingled my tears with my sermons, I have supported my pretensions and character from the scriptures of Moses and the prophets, I have

confirmed them by divine miracles, and sealed all with my blood, yet they would not give ear: *O Jerusalem! Jerusalem!* all that I have left for thee now is, what I have before dropt over thee, viz. a compassionate tear and wish, *that thou hadst known in this thy day the things that belonged to thy peace!* but now they are hid from thy eyes; and so let them remain; for I charge you, my apostles, to *preach repentance and remission of sins* to all other nations, but come not near that wicked city.

“But God’s thoughts are not as ours, neither are his ways as our ways; but as far as the heavens are above the earth, so are his thoughts and ways above ours. Our way is, to make the chief offenders examples of justice, to avenge ourselves upon those who have done us personal injury and wrong; but Christ chooses out these to make examples of mercy, and commands the first offer of eternal life to be made to them, and all the world are to wait till they have had the first refusal of the gospel-salvation.

“As if our Lord had said, It is true my sufferings are an universal remedy, and I have given my life a ransom for many, that the Gentiles afar off might be brought nigh, and all the ends of the earth might see the salvation of God, and therefore *go into all nations* and offer this salvation as you go; but, lest the poor house of Israel should think themselves abandoned to despair, the seed of Abraham, mine ancient friend, as cruel and unkind as they have been, go, make them the first offer of grace, let them have the first refusal of gospel mercy; let them that struck the rock, drink first of its refreshing streams; and they that drew my blood, be welcome to its healing virtue.

“Tell them, that as I was sent to the *lost sheep of the house of Israel*, so, if they will be gathered, I will be their Shepherd still.— Though they despised my tears, which I shed over them, and imprecated my blood to be upon them, tell them it was for their sakes I shed both, that by my tears I might soften their hearts towards God, and by my blood I might reconcile God to them.

“Tell them I live; and because I am alive again, my death shall not be their damnation; nor is my murder an unpardonable sin, but that the blood of Jesus cleanseth from all sin, even the sin by which that blood was drawn.

“Tell them, you have seen the prints of the nails upon my hands and feet, and the wound of the spear in my side, and that those marks of their cruelty are so far from giving me vindictive thoughts, that every wound they have given me speaks in their behalf, pleads with the Father for remission of their sins, and enables me to bestow it; and by those sufferings which they may be ready to think have exasperated me against them, by those very wounds, court and persuade them to receive the salvation they have procured.

“Nay, if you meet that poor wretch that thrust the spear into my side, tell him, there is another way, a better way of coming to my heart, even my heart’s love if he will repent, *and look upon him*

whom he has pierced, and will mourn, I will cherish him in that very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him from me, he will put me to more pain and displeasure by refusing this offer of my blood, than when he first drew it forth. In short,

“Though they have gainsayed my doctrine, blasphemed my divinity, and abused and tormented my person, taken away my life, and what is next valuable to every honest man, endeavoured to murder my reputation too; by making me an imposter, and imputing my miracles to a combination with Beelzebub; however, go to Jerusalem, and by beginning there, show them such a miracle of goodness and grace, that they themselves must confess too good for the Devil to have any hand in, too Godlike for him to be assisting to; that may convince them of their sin, and at the same time, that nothing can be greater than their sin, except this mercy and grace of mine, which, where their sin has abounded does thus much more abound, beginning at Jerusalem.”

ANECDOTE OF NEWTON.

Two or three years before the death of this eminent servant of Christ, when his sight was become so dim, that he was no longer able to read, an aged friend and brother in the ministry, now living, called on him to breakfast. Family prayer succeeding, the portion of scripture for the day was read to him, It was taken out of Bogatsky's Golden Treasury: “By the grace of God, I am what I am.” It was the pious man's custom on these occasions, to make a short familiar exposition of the passage read. After the reading of this text, he paused for some moments, and then uttered the following affecting soliloquy:—“I am not what I *ought* to be! Ah! how imperfect and deficient!—I am not what I *wish* to be! ‘I abhor what is evil,’ and I would ‘cleave to what is good!’—I am not what I *hope* to be!—Soon, soon, I shall put off mortality: and with mortality all sin and imperfection! Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once* was—a slave to sin and satan; and I can heartily join with the Apostle, and acknowledge; *By the grace of God, I am what I am!* Let us pray!”

EXTRACT.

True goodness is not without that germ of greatness that can bear with patience the mistakes of the ignorant, and the censures of the malignant. The approbation of God is her “*exceeding great reward,*” and she would not debase a thing so precious, by an association with the contaminating plaudits of man.

THINKING.—The frequency of thought makes thinking become easy; and when attended by a good conscience, it is a source of never failing enjoyment and satisfaction to the mind.

TENTH ANNIVERSARY
OF THE
AMERICAN BIBLE SOCIETY.

On motion of the Rev. JOHN WHEELER, of Windsor, Vermont, seconded by Mr. JOHN C. BRIGHAM, of Massachusetts,

Resolved, That the thanks of the Society be given to their Auxiliaries, for their zeal, activity and co-operation.

MR. BRIGHAM said,

SIR—In rising to second the resolution offered, I hope I shall be indulged a few moments, while I call the attention of the audience to a part of the world which I have recently left; a part, as it seems to me, peculiarly interesting to this society. I refer to the new republics of Spanish America.

But few years have passed, as all know, since those countries were in a state of the most debasing colonial servitude. They had no political or commercial intercourse with foreign nations except the mother country, and this intercourse only to the disadvantage of the colonies. Of the means of information they were in a great measure deprived. Some of the most valuable books, particularly those of mental philosophy and political science were wholly kept from them, the sacred Scriptures were furnished but in small quantities, and these in the Latin tongue, and confined to the clergy. Every means, which could be, was employed by their tyrannical master to continue them in their state of vassalage.

Offices, titles, badges, and various honours were lavished on those who would aid him in keeping possession of those rich dominions, and assist him in drawing from them their treasures.

The priesthood, who were generally most devoted to their monarch were patronised to excess, some receiving fifty, eighty, and an hundred thousand dollars per annum. Convents sprang up in every part of the land, and by their rich endowments were filled to overflowing, and their numerous inmates became subjects of sloth, ignorance and vice. Instead of enlightening and purifying the people, over whom they had great control, they became often their blindest guides, their very worst corrupters.

But these evils at length became too grievous to be borne. A few enlightened individuals began to see and feel that they were subjected to abuses and deprivations which ought to be no longer tolerated. They began to converse with friends, to form *juntas*, to open correspondence with the liberal of other provinces, until, at length, there was a general excitement; the whole mass became electrified, and like the rumbling and bursting of their own volcanoes, the revolution broke out in every quarter, and the rush of arms commenced.

I have only time to say, that after years of alternate defeat and victory, after cruelties and butcheries which have no parallel a-

mong christian nations, and which history has yet to relate—the storm of war has at length passed away, the sun of peace shines out over all their beautiful lands, and the inhabitants are settling down under political systems, which they proudly call the offspring of “our own.”

This revolution, which Providence has brought about contrary to many predictions, has excited a deep interest throughout the civilized world. Ambassadors are now named and sent to capitals where they had always before been excluded, and the banners of all nations are waving in ports which had been hitherto shut, except to the trade of Spain.

But, sir, this revolution, is not only calculated to interest the politician and the merchant; it is interesting, deeply interesting to the benevolent man, to the christian. The veil which has for centuries concealed the religious abuses, the bigotry and the corruption of those countries, has been rent asunder, and their true condition exposed to our view.

And what do we behold? What do we behold calculated to interest this noble society? We behold, sir, 15 millions of human beings, beings too, professedly Christian, believing in revelation, baptized in the name of the Trinity, and yet almost entirely without the Bible. By the efforts of this Society and that of England, they have, it is true, within a few years, received seven or eight thousand copies of this holy book. But what are these among so great a multitude—scarcely a single copy to two thousand souls.

Throughout the long road from Buenos Ayres to Chili, excepting a very few in Mendoza, not a solitary book of God was found; *and I more than once presented copies to aged priests tottering over the grave, who told me they had never before seen it in their native tongue.* North of this road in the great towns of Cordova, Tucuman, Salta, Potosi, La Paz, Santa Cruz, Charcas, Cuzco, Arequipa, and many others, I learned that scarcely a single Bible in their own tongue had yet found its way. And coming down the coast of Chili, Peru, Columbia, and Mexico, a few copies were met in the large towns on the Pacific, and were useful; but the great mass even there are yet destitute, and, generally, in the interior, they never saw, and in some instances told me they never before *knew*, that the Scriptures existed in their own language. Even in the capital of Mexico, a city more populous, and in some respects, more magnificent than this great metropolis, I have reason to believe there is not one Bible to two hundred families, and that the other great cities of that republic, cities containing from thirty to eighty thousand inhabitants, are still more destitute.

But what gives such a peculiar interest to this subject is, sir, that now, under their new liberal system, the way is open to supply this lamentable deficiency of the word of life. The Bible is there no longer excluded by royal mandates and papal bulls. The houses of inquisition have lost their terrors, for they are converted into the

peaceful halls of legislation, and into school houses, where the Bible itself may be daily read. Those new governments are not only willing, but in some cases anxious, that the Scriptures should have a general circulation. Some of their most intelligent statesmen and influential clergy are ready to lend their personal aid towards so desirable an object. In one instance, a dignitary of the church came and purchased of me thirty Testaments for a school of which he was a director, and then requested me to present him as many more for another school of poor children.

In Columbia, as you learned from the Report read, a national Bible Society has been established at the Capital. I would add that another has been formed in Caraccas in the same Republic, and that a third exists at Buenos Ayres among the foreigners.

To all appearance the way is now open in other parts of those countries, not only to distribute the Scriptures, but to organize and build up Bible Societies; and, considering the present rapid march of that people in every thing that is praiseworthy, we may hope, with proper efforts, that before many more anniversaries, we shall see these blessed institutions established in all the great towns from our own borders to the lands of Patagonia and the Araucanians.

But, sir, this great work, if done at all, must be encouraged by our efforts, and those of the nation from which we descended—there is little hope from other sources. The scarcity of presses, the great cost of printing, and many other retarding causes render it probable that these new nations will not print the Scriptures for themselves for many years to come. Here then, sir, permit me to say that God has clearly marked out a work for us. He has reared up this blessed Society at the very moment when he was breaking the rod of their oppressor, and scattering the clouds of superstition which had so long enveloped them. Revelation itself could hardly make it clearer than his Providence has made it, that we are now called upon to aid our brethren at the south, in giving them the holy scriptures; they stand in perishing need of them, they are ready to receive them, not only by hundreds and by thousands, but by millions. I never yet met an individual of any rank, in those countries who would not receive one of these books with gratitude, and often was willing to pay even a *high* price for it.

One more suggestion will close my remarks: It must be remembered that those countries, like our own, are to become the abodes of an immense population. During the few years since emigration there has been practicable, it is thought that fifteen or twenty thousand have already crossed the Atlantic and become residents in those new republics: and as the sources of wealth dry up in the old world, and the evils of an overgrown population press harder and harder, we may expect this emigration will go on with increasing rapidity. Looking at the crowded state of Europe on the one hand, and to these wide, uncultivated tracts of fertile lands to the south, with a climate which has, perhaps, no equal on the globe, and whose

mountains are stored with golden treasures, we are forced to believe that millions, yea, that hundreds of millions of our race are there destined to live, and act, and die, prepared or unprepared for those great scenes of the other world which await us all. How important, then, how deeply important, that the beginners of this immense host be furnished with God's own precepts, and be prepared to hand down the same to the long line of their successors. The imagination cannot conceive, nor the tongue describe the good which may result from sending out the word of God to those new fields which he has just opened for their reception.

It is possible, my friends, that when the heavens and the earth have passed away, and we are all called to our final home, we may there meet with thousands from the banks of the La Plata, the Amazon, the Oronoco, and Magdalena, who will ascribe their happiness, while they sing hallelujahs in heaven, to the labors of this society.

With these remarks, sir, I cordially second the resolution proposed, and would say to all the auxiliaries of this institution, *go on, go on, God is with you.*

On motion of WILLIAM MAXWELL, Esq. of Norfolk, Virginia, seconded by the Rev. SERENO EDWARDS DWIGHT, of New-Haven, Connecticut,

Resolved, That the experience of ten years adds strength to the conviction, which the Members of the Society entertained at its formation, of the great importance of the Institution, the wisdom of the principles on which it was founded, and the necessity of still greater exertions among the friends of the Bible, in every part of the country, for the promotion of its views and the accomplishment of its objects.

MR. MAXWELL said,

MR. PRESIDENT—I rise to move the resolution which I hold in my hand, and which I must beg leave to introduce with a few remarks. Not, sir, that I can promise you that I shall be able to say any thing, at this time of day, that will be worthy of the subject, or of the occasion. But you will allow me, sir, I am sure, (and this kind audience will indulge me) to avail myself of this opportunity, the first that I have had, and the last that I may ever enjoy, to express my sense, however feebly, of the excellence of this our great national, and Christian cause.

Yes, Mr. President, it is a good cause in which we are engaged. For what is it, sir, that we have undertaken to do? Why, sir, we are united and confederated to send and circulate this book of ours, which we commonly call the Bible, or the Book, by way of eminence as it deserves, as far and widely as possible throughout our land, and throughout our world. Sir, I will not fatigue you with a long panegyric of this book. I have not come here to this house to-day armed at all points with the quotations which I could

easily have got together, and from the most eminent authors, in praise of this wonderful volume. And, indeed, I must say that it has sometimes appeared to me as a little presumptuous, as undoubtedly it is in one point of view, even in such men, to offer themselves as vouchers for the excellency of the book of God. For does he stand in need of epistles of commendation from them, from his own creatures, and in his own world, to give his work credit, as it were, with the booksellers, and popularity with the public? No, sir, we do not want them to tell us, we could all have told before-hand, that if ever God should condescend to write and publish a book, after the manner of men, it would easily eclipse all the writings of their pens. Sir, *he that made the eye must see*, and he that made the intellect must know how to address and affect it by all the force, and power, and charm of words. And, accordingly, the book of God, we find, has an empire over the mind, and heart, and soul of man, which is peculiar to itself; and which alone, without all other argument, demonstrates it to be divine. For what other book has ever appeared amongst us, so sublime and so familiar, so strange, and yet so true, accommodating the highest philosophy to the lowest intellect, and infusing, and inspiring, as it were, by a charm, the most mysterious and celestial truths, and truths defying all the efforts of a merely carnal mind to comprehend them, into the humblest and meanest capacities. Sir, it is the book of God! And it is the book for man. It is the book for all ages, and ranks, and classes and conditions of men. It is a book which the old and the young, and the rich and the poor, and the wise and the simple, all the sons and daughters of Adam, without exception, can, and ought to sit down and read together. It has something for them all, and for every one of them—for all of them together, and for every one of them by himself. It has philosophy, above all that of the Academy, or the Lycæum; eloquence, beyond the torrent of Demosthenes, or the conflagration of Tully; poesy above the swan of Homer, or the angel of Milton; and history, and biography, and allegory, and all the lovely varieties of composition, delightfully and divinely blended together by the very mastery of God. It is the tablet of the soul, the chart of heaven. It is the mine of wisdom,—a mine of *hidden treasure*, of the richest and rarest ore, a glorious vein indeed, running through the earth, yet not of it; profuse of precious stones and orient gems, all like those spiritual ones that shone so brightly, and so consciously, on that divinely decorated breast. Or it is, if you please, a galaxy, or rather a whole heaven of stars, more bright, and beautiful, and glorious, as the sacred Psalmist assures us, than the firmament itself. That, sir, magnificent as it is, is but the outer court. The Bible shows us the interior of the sanctuary—the Ark of the Covenant, with the Mercy-Seat, and the Cherubim overshadowing it with their wings, and all that mystery of mysteries into which *the angels desire to look*. But

I will not pursue the theme, which would foil a seraph's tongue to do it justice. I will not attempt to "magnify the sidereal hemisphere with a concave mirror," and that a broken one indeed. The Bible alone, like that light to which it has been compared, and which is, indeed, its best type, though even that is but a shadow of its glory, the Bible alone can speak its own praise.

"The Bible's worth the Bible must disclose.

"For what light is 'tis only light that shows."

Yes, sir, let us only read this volume for ourselves, let us bring, or rather have it brought home to our bosoms, by the Grace of God till we feel its virtue, its spirit breathing, and living, like one newborn, in our hearts, and we shall have a proof, an impression, an experience of its excellence, that will make all other eulogium, however eloquent, absolutely poor and frigid in the comparison.

This same Bible of ours comes directly home to "the business and bosom" of every man, and raises all his mental powers and faculties at once, as by a spell. - It awakes his mind out of the sleep of apathy. It rouses his consciousness as it lay dreaming, and tranced as it were, in the silent cell of his breast. It arrests him there in the name of God. It arraigns him on the most capital charges, and calls upon him for his "how say you," as in open court. It alarms, it agitates, it affects him, it shakes him through his whole frame, and soul, and being. Sir, *it is quick and powerful*; and it is no wonder that it makes men intelligent. But it also makes them moral. It affects the understanding, indeed; as I have said, chiefly through the medium of its home appeals to the conscience, and the heart. And then it gives the most lively and lovely lessons of virtue, and always with an air of authority, and not as do the books of the scribes. And it teaches them in the most pleasing and popular forms, not, indeed, in "cunningly devised fables;" but in familiar facts, and pathetic parables, and touching incidents, in all the purest and sweetest modes, and all accompanied, as we believe, with the most holy and happy influences of the spirit of God that breathe about among its leaves, like the vernal airs of Paradise, to inspire them into the soul.

And here sir, it is impossible for us not to see and feel at once, how directly and essentially our engagement tends to strengthen, and establish the foundations of our national freedom and happiness. Sir, it has been well said by a great politician of another country, by Edmund Burke, that "religion is the basis of civil society"—and especially, he might have added, of a free state. And it has been said by a greater than he, by our Washington, that "of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." Sir, you remember Athens—she was the eye of Greece—the eye of all the earth—and you remember how she rose, and flourished in arts and arms, and diffused herself abroad, till she became the light and beauty of the world. But now, alas! how changed!—she sits

among her fallen columns, and her broken shrines—accusing Fate. And why? Her oracle is dumb; but I will answer for her—it is because she had no Bible. True, she was religious enough, and over much, in her own way and style. For she had always, you know, sir, a large stock of gods and goddesses, (such as they were,) on hand, to suit the taste of every body. And she manufactured them at home, and imported them from abroad. And she commanded her philosophers to extol them, and condemned the books of her atheist scribbler to the flames. And she built temples for them, and raised statues to them, as fine, and fair, and fashionable, (almost excusing her idolatry,) as the genius of sculpture could make them. And she had an altar for every one of them that she knew, or had ever heard of, or dreamed about; and one more—and it was inscribed “TO THE UNKNOWN GOD.” But there it was, sir—with all her wisdom, she knew not God—for she had no Bible. Bringing life and immortality to light, to reveal him to her. In vain, therefore, did she guard that statue of Minerva in her temple. She had no Bible to diffuse the knowledge of God, and intelligence and virtue along with it, among her people—she had no Bible, and she fell. And what now, I ask you, sir, is to save our city, our republic, from the same fate? That Bible which she wanted; but which, I thank God, we have. Yes, sir, the Bible, the Bible is our true palladium, sent down to us from Heaven, to preserve our freedom; and we will guard it with a holy care—for we know that whilst we keep it, our city cannot be taken, our country will be safe. Yes, Mr. President, and I cannot help imagining at this moment, remembering whose words I have been extending, with what joy that great and good man, whom we fondly and truly call the father of our country, would have hailed the day of this society. O! if he could have seen its light rising upon our land, with what zeal would he have come forward from the shade of his retirement, to enrol himself among its members and friends. With what patriotic pride, with what christian ardor, would he have embraced our cause—and, like the good old prophet in the temple, when he held up the young desire of nations in his arms, he would have exclaimed, “Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel!” Alas! sir, he “died without the sight.” But, sir, from heaven where he lives, on this auspicious anniversary of our society with the associated spirits of our venerable Boudinot and Clarkson his old companion in arms, he looks down upon our institution with a smile of complacency, because he sees in all our toils new pledges for the peace, and safety, and freedom of his still beloved country.

But, Mr. President, the Bible is not only “the cheap defence” of republics, it is also the great instrument of all their happiness.

It is not only the "wall of fire about," but "the glory in the midst." Sir, "a commonwealth," says Milton, "ought to be but one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body; for look," says he, "what the grounds and causes are of a single happiness to one man, the same ye shall find them to a whole state." The Bible, then, sir, the Bible which you have felt so dear and soothing to the single breast, shall be the spring and cause of all those moral movements that shall adorn the annals of our nation, through all the periods of our future story. And we know, and see, that he has chosen this book to be the very wand of his power and wisdom, to work all his mightiest and most moving miracles withal. It is by this that he wakes the dead, and brings them back from the gates of the prison-house; and it is by this that he feeds the life which he has given, and cheers, and strengthens, and consoles his saints, and wraps them away, in the spirit, into Paradise again. And thus, sir, by sending the Scriptures abroad, we feel that we are becoming fellow-workers with HIM, in the noblest business that he has in hand. We are, in fact, performing an humble, but not inglorious part, in the ministry of the gospel. And we too are ambassadors—or not exactly ambassadors, perhaps; but rather, if you please, sir, a sort of *charges des affaires* from the court above. And though we may not proclaim our message from the pulpit, we may talk of it in our parlours, or by the way. Or if our tongues happen not to be *like the pens of ready writers*, still we may show the letter of our instructions—and give the book itself, as we do, without note or comment, and trust it to speak for itself; for God, we know, will speak in it, and by it, to the hearts of his own. And here, then, all may do something for the cause of God and man. Here the weak may be strong, and the dumb eloquent. And here those especially, who, though not ineloquent themselves, are yet not suffered to speak in the church, but commanded to be in silence, may do something for that christianity which has done so much for them. Yes, sir, and you will allow me to say, (I speak as a man,) that it is indeed no small recommendation of our cause, that it so happily enlists and engages the services of those amiable auxiliaries, whose more than magic influence is felt so benignly through all the life, and soul, and sensibility of man. But I must not pursue this topic, delightful as it is. And it belongs, indeed, more properly, perhaps, (though not exclusively, I hope,) to the reverend gentlemen, whom I see about me, and whose honor and happiness it is to use this *sword of the Spirit* in the open field. They, no doubt, sir, could furnish you with many striking illustrations of its power, and of the wonderful effects that God hath often wrought by it in their hands. But even they, sir, could not tell you all. No, but eternity, eternity only can unfold all the mighty and magnificent results, that we shall have achieved by disseminating our Bibles through the land. Sir, we shall people the hills, and plains, and

shores of heaven; and add millions and millions of rejoicing spirits to the choirs of glory. And in that day of revelation, we shall see the fruits of our labors, and having *turned many to righteousness, shall shine as the stars, forever and ever.*

[TO BE CONCLUDED.]

WHAT IS TIME?

I ask'd an aged man, a man of cares,
Wrinkled and curv'd and white with hoary hairs;
'Time is the warp of life,' he said, 'O tell
The young, the fair, the gay, to weave it well!'

I ask'd the ancient, venerable dead,
Sages who wrote and warriors who bled;
From the cold grave a hollow murmur flow'd,
'Time sow'd the seeds we reap in this abode!'

I ask'd a dying sinner, ere the stroke
Of ruthless death life's golden bowl had broke,
I ask'd him, What is time? 'Time,' he replied
'I've lost it! Ah! the treasure!' and he died!

I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, 'Time is but a meteor's glare,
And bade me for eternity prepare.

I ask'd the seasons in their annual round,
Which beautify or desolate the ground;
And they replied (no oracle more wise)
'Tis folly's blank, and wisdom's highest prize!

I ask'd a spirit lost; but O the shriek
That pierced my soul! I shudder while I speak!
It cried 'A particle! a speck! a mite,
Of endless years, duration infinite!'

Of things inanimate my dial I
Consulted; and it made me this reply;
'Time is the season fair of living well,
The path to Glory, or the path to Hell.'

I ask'd old father Time himself, at last;
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty angel, who shall stand
One foot on sea, and one on solid land,
By Heaven's great King, I swear the mystery's o'er,
'Time WAS,' he cried, 'but time shall be no more!'

THE
CALVINISTIC MAGAZINE.

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

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VOL. I.

BELIEF OF THE PATRIARCHS AND PROPHETS.

It is a modern notion, that if God has determined every thing, man's prayers, or man's exertions, are futile and unavailing. As our opinions are often influenced by the sentiments of great and good men, I shall give a catalogue of some of the characters of antiquity, who did not believe that God's purposes, concerning any event, or any individual, rendered the exertions of that individual unnecessary.

CATALOGUE

OF SOME WHO WERE NOT ARMINIAN IN THEIR BELIEF.

1. **JACOB.** I might go farther back, but for the sake of brevity, will commence with this good old patriarch, whom God had ordered to return to his country and kindred, declaring that he would be with him for good, &c. Jacob heard that his brother was approaching with four hundred men. The unchanging God had determined to be with him, and make his seed as the sand of the sea for multitude—had declared to Abraham—to Isaac—to himself, again and again, how he would prosper him, and give all the land to his children. How strange, then, that Jacob should be so active in sending presents, dividing his company into bands, and calling on God to deliver him, saying, “lest he come and smite me, and the mother with the children.” Jacob did not believe with those who say, “Well, if God has so purposed, I need do nothing.”

2. **JOSHUA.** God declared that there should not a man be able to stand before him all the days of his life—that within three days they should pass over Jordan, to possess the land which he had sworn to their fathers they should possess. Joshua did not say, “Well, his oath must stand—that which he has not only decreed to do, but sworn to do, will come to pass—he has said that he will fight for us—he is able to destroy the Canaanites—he told Abraham that their cup would be full by this time, and their overthrow has been long decreed. Why should we attempt it?” No, Joshua was very prayerful, and very active, sending spies on before, taking every precaution, and that in a case where *God had sworn to do the work!!!*

R

3. **DAVID.** God's declared purposes, that David should sit upon the throne of Saul, did not prevent his praying, or his escaping to the mountains when pursued; and being just as active as though God had no fixed designs respecting his future fortunes. How widely different were his opinions from those of Fletcher, Clark, and Bangs.

4. **ELIJAH.** When God had said to Elijah, "Go shew thyself to Ahab; and I will send rain upon the earth," where was the wisdom in the prophet's kneeling down on Mount Carmel to pray about it, if man's free agency and God's purposes are at all at variance?

5. **SOLOMON.** To him, and to his father David, more than once had God made known, that Solomon was the man who should build the house of the Lord—that he would fix his home there, &c. &c. Yet Solomon prayed, saying, "Therefore, now Lord God of Israel, keep with thy servant David, my father, that thou promisest him, saying, There shall not fail thee a man to sit on the throne of Israel," &c. "And now, O God, I pray thee let thy word be verified," &c. Did Solomon think there was any danger God would not keep his word?

6. **EZRA.** 7. **NEHEMIAH.** These men knew of God's changeless decree, that Jerusalem should be rebuilt—yet who prayed more fervently, or laboured more assiduously, than they, for the accomplishment of this work? If they had lived in our day, they might have been told, to fold their arms, and move not, in a case where God had declared his resolves.

8. **HEZEKIAH.** 9. **ISAIAH.** When Sennacherib sent his threatenings to Jerusalem, the Lord sent Isaiah to tell the king, to fear him not—for, "Behold I will send a blast upon him." But when Sennacherib came with his army—Isaiah and Hezekiah both began to pray, and cry to heaven for help!!! just as if prayer could have been of any use, when God had already determined to destroy the invaders!!!

10. **DANIEL.** This prophet knew that God had said of Cyrus—"He shall build my city—he shall let go my captives; not for price nor reward, saith the Lord of hosts"—yet Daniel says, that when he understood by the books, the seventy years were out, "I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes." And so accordingly he prayed that the Lord would have the city rebuilt—when God often, and by the mouth of many prophets, had declared he would have it done—and the time—and the manner—and by whom.

11. **PAUL.** (Read the story of the shipwreck, Acts xxvii.) And again, when God ordered him to preach at Corinth, (Acts xviii.) saying—"I have much people in that city," the apostle must have known that it was determined of the Lord to convert them. It will not do to say, that he conjectured or saw that it was probable, that the Corinthians would hear the gospel—for, in the first

place, it was the most depraved city in the whole empire; and again, the expression is too strong for a contingency—"I have much people in this city." Yet Paul did not say—"Well, if my master has much people here, I need not preach or pray—for if they are his already, my exertions are unnecessary—and I do not know how the Redeemer can call them his, unless he intends to convert them—and his intentions fix things with so much certainty, that we need not strive."

It can be shewn that the rest of the patriarchs, prophets, and apostles, held the same sentiments, on this subject, with those I have enumerated. But those who can coolly and bravely determine to differ so very widely from eleven of them, would not surrender their opinion, if the remaining worthies were brought in array.—For verily they are determined to *think for themselves*. N.

LETTER FROM A SCEPTIC.

HAWKINS COUNTY, (TENN.) APRIL 10TH, 1827.

Rev. James Gallaher:

DEAR SIR—Towards you as a man, and a christian minister, I have long had the most friendly feelings. The high opinion I entertain of your liberality of character, as well as of your talents, emboldens me in addressing you on a subject which you never, perhaps, anticipated would come from the vicinity of your congregation.

To the moral precepts contained in the charter of christianity, I most heartily assent, as equal, if not superior, to those of any Philanthropist the world ever knew; and my prayers are for their greater prevalency. But, (perhaps unfortunately for me,) I very early in life became a doubter as to the theoretical authenticity of the Scriptures; and my doubts on the subject, have through many years of the pilgrimage of life, stuck to me up to the present hour. I have proposed them to several learned preachers, in hopes of having from them a defence of their faith, which would be applicable to my case. But the common treatment I have received on such occasions, so far from enlightening, has left me just where I was before, or with such impressions as would naturally have a tendency to cool the warmth of my friendship for the christian name. Cold contempt, or violence of invective and severe threatenings of damnation, are illy calculated to win the faith of the mind that honestly seeks the guidance of reason.

The object of this letter is to request that you, at a time which may best suit your convenience, but as early as circumstances allow, will deliver a discourse in Rogersville, elucidating the evidences in favor of christianity, and meeting the objections to it, in a clear and argumentative manner; and that you give a notice of it sufficiently long aforehand to afford a chance of attendance to all sceptics within reasonable attending distance.

Your holding the station of a christian preacher, must, in the nature of things, in the present state of religious opinion, preclude you from a knowledge of a great deal of the scepticism, deism, and atheism, that now are prevailing in the minds of men in this section of country. You know that such notions are unpopular among us, and the holders of them regarded as dangerous members of society—as a kind of moral “Pandora’s Box.” Hence they forbear uttering them from motives of prudence. And though they may anxiously wish to hear the evidences that can be adduced on the other side, yet the uncomplaisant and harsh vituperations, so often levelled against them and their faith, by those who are incapable of reasoning, deter them. It is, indeed, poor consolation to the honest enquirer after truth, to be told that he must believe, or he will go to hell, without an effort being made to lay the evidence before him on which his faith should be predicated.

It is not deemed necessary here to enter into a detail of the objections to, and the alleged inconsistencies of, the christian faith, as he to whom this is addressed, must have a competent knowledge of them. The reasonings against the existence of a God; the immortality of the soul; the authenticity of the Scriptures; the circumstance of the Chinese chronicle going several thousand years further back than ours; the probability of the Old and New Testament system having been partly made up of the general fabulous accounts of the ancient nations, &c. &c. will of course form some of the propositions to be rebutted.

I have written this anonymous epistle by the request of a number of persons who are circumstanced as I am, and who would regard the person converting them to the faith of christianity, as the greatest of their human benefactors.

Yours,

A SCEPTIC.

If it be true, as the above writer supposes, that there are in our country, a considerable number of persons, who are so imperfectly acquainted with the evidences which prove that the Bible is from God, that their minds are sceptical on the subject; then, a concise discussion of this subject in the Calvinistic Magazine, will not be unacceptable to the public. It will be found in the present and in some of the following numbers. Our Creator has given us sufficient proof for the establishment of every truth He requires us to believe; duty demands that we should examine this proof, and believe the truth on its own proper evidence. Jesus Christ uniformly taught, that the testimony for the divinity of his mission, was abundantly sufficient to satisfy every rational mind. He commanded the Jews to ‘search’ for this testimony, and on its authority to believe in him. And when the disciples of John came with the question, art thou he that should come, or do we look for another; he did not decide the matter by direct assertion, but referred them to evidence so powerful and conclusive, that, if they were *reasonable* men, they could no longer doubt. “Go and shew

John again those things, which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." Mat. xi. 4—6.

The man who assents to the truth of christianity, merely because he was born in a christian land, and his ancestors and his neighbors have professed to believe the christian system, has no right to conclude that his belief is at all acceptable in the view of heaven; for on the same principles, he would have been a Mahometan, had he been born in Arabia—a pagan, had he been born in China. There is no virtue in believing the truth, unless we believe it on its own appropriate evidence. The honest enquirer after truth will be more than compensated for the labor of investigation. The object is of high importance, but certain to be obtained. "He that seeketh shall find." Let no one be discouraged. The wilderness was pathless and wide, but the pillar of cloud and of fire, pointed out to the travellers, all the way from Egypt to Canaan. The wise men were strangers to the country where Bethlehem stood, but "the star they had seen in the east, went before them till it came and stood over the place where the young child was."

G.

For the the Calvinistic Magazine.

A BRIEF SKETCH

OF THE

EVIDENCES OF CHRISTIANITY.

In attempting to examine the credibility of the Gospel, the christian should approach it with proper humility and dependence upon God; and at the same time he should examine it with candor and impartiality. And in the examination of any subject, the investigator should never carry with him his previous conceptions. His object should not be to establish former sentiments, but to form opinions from facts clearly delineated, fully ascertained, and fairly analysed.

So much has been written upon the great question which we are about to canvass, that it is not to be expected that I shall present any thing new. Indeed I am painfully sensible that I am not equal to handling a subject of such vast magnitude, emphatically teeming with life and death. But what in the intellectual labors of man does not imperfection mark, even from the juvenile efforts of the child who learns his A, B, C, to the sublime and elevated speculations of the philosopher, inspecting the heavens with his telescope, and pursuing the movement of worlds beyond the investigations of sense, and to the remotest boundaries of human ken? My observations therefore will partake alike of the imperfections of my own limited powers, and my own imperfect acquaintance with this immense and immortal subject.

With these preliminary observations, I come now to the threshold of our subject; and here I find the *door of life and the hope of salvation* attempting to be closed by the Atheist and Infidel—but it is still held open, and I see written upon its pannel, in letters of ineffable brightness, “I open and no man shutteth—I shut and no man openeth.” But dropping metaphor, Atheism is an idea so little removed from animal instinct, that reason will ever fail to draw the line of discrimination. Indeed, the speaking wonders of heaven, and the industrious, toiling ant of earth, alike proclaim its folly, and declare its utter contemptibleness. I will, however, remark, that he who has discovered any plan or mode of operation by which *something* can be derived from *nothing*—or nonentity exercise creative power, is nearer making a world than the alchemists were of finding the philosopher’s stone. The Atheist indeed should be careful of taking the food to-day which nourished him yesterday, lest chance has changed it, and it has become a poison, for blind in her operations, she may to-day mingle some malignant venom with the healthful growths of yesterday. But I forbear—for at the contemplation of such a doctrine, reason revolts.

That Deism, too, which opposes the necessity of a Revelation, is but another species of Atheism—or strictly speaking, it is a compound of both. It indeed presupposes the existence of a great First Cause, but leaves the intelligent universe to be governed in their duty to God, and to their fellows, by the random laws of their own creation. I put it to every man of good common sense, if it is not as reasonable to suppose the world, et cetera, came by chance, as to believe they were created by an *All-Wise Being*, who had left his created intelligences without a revelation of their duty to Him and to their fellows. In relation to every thing else, animate and inanimate, the Creator has given certain laws by which they are governed; but to man, whom he has endowed with reason, and made a responsible being, He has given no declared rule of conduct. How inconsistent the supposition! But the Deist replies, the light of Nature is sufficient. The light of Nature! Talk not of the sufficiency of the light of Nature. If you would judge fairly of its sufficiency, you must go to Nature’s children. Look, for instance, at the Hottentots. They have been for a long lapse of ages under the care, tuition and nurture of the Light of Nature, and what has been the result? They have never ameliorated nor deteriorated in condition. This is their history. But the Deists of Christendom, arrogantly boast of their having as just and as elevated conceptions of Deity, as any Christian. And pray where did you get them? From the Light of Nature? No sirs, you did not—you got them from the Bible—that Revelation of a Triune God, which you affect to despise—but upon which you are dependant for all that tends to improve the heart—refine the mind, and elevate the character of man. But take this away, and what does man become? A savage—governed more by animal in-

strict, than by reason. And had you not been born and raised under the sunshine of the gospel, you might have been a Hottentot in mind—a Hottentot in manners, and a Hottentot in your conceptions of Deity.

But you say a Revelation is unnecessary: because of the sufficiency of the light nature. The Sages of antiquity thought not so. They assert its inadequacy by their lives and their writings. I refer you to Cicero, first Tusculan disputation, and to the conclusion of the apology of Socrates by Plato—and what do you see? You see there exhibited the doubts of those great men (than whom antiquity boasts none more illustrious) with regard to the immortality of the soul. Read the Books—do they not speak of it with doubt and hesitation? Now sirs, answer me: How many such men as Cicero, Socrates and Plato, lived in antiquity, or have lived in the world? One to a thousand—admit it—and admit it was sufficient for those men.—What is to become of the other nine-hundred and ninety-nine out of every thousand? The light of nature is insufficient for them. And stretching your principles to their utmost elasticity, it is insufficient for men of as well organized, cultivated, disciplined, and elevated minds as Cicero, Socrates, and Plato. And why? You have an answer in their own words. Did they not doubt even of the immortality of the soul? And ignorant of this, they consequently knew not for what they came into the world. To them, Religion, of course was but a mere name, and its duties a farce. They knew not of a judgment to come; nor of a state of woe and misery, or of joy and felicity beyond the grave. In short, they literally groped their way in thick darkness, with regard to matters of religion, notwithstanding their vast expanse of mind. Hence it is manifest the light of nature was insufficient for these three out of three thousand, admitting that ratio, which I esteem a very great concession indeed. But their own admission annuls even this concession; for they evidently considered the light of nature totally inadequate of itself to instruct them in their duty to God, and to their fellow man. But they learned from the light of nature all that it could teach them, and it plainly taught them the necessity of a Revelation. In support of this fact we have the words of Socrates himself. In conversation with Alcibiades on religious duties, he uses this strange—this wonderful language. “To me it seems best to be quiet: for it is *necessary* to wait till we learn how we ought to behave towards the Gods and towards men.” “When,” says Alcibiades, “will that time come: who is he that will instruct us? for most gladly would I see this man who he is.” “He is one,” replies Socrates, “who cares for you.” He also informs him that the coming of this personage must be delayed for a time, and that some preparation was necessary on his part. It is admitted this is a singular and remarkable passage.—But it seals the question—the light of nature is insufficient for the sage, the scholar, and philosopher, and much less so for the unta-

tored—the ignorant and the rude. Then, Deist of Christendom! pluck the plume you have so arrogantly placed in your bonnet, and let the proud assumption of your all-penetrating sagacity, dwindle into its own insignificance, sink into its own native nothingness, and seek no longer to control the ways and prescribe limits to Him, “who rides upon the whirlwind and directs the storm.”

Having settled the question of the insufficiency of the light of nature, it of course follows, a Revelation is necessary. I come then to the investigation of the truth of Christianity, which claims, for itself Divine right and authority—which asserts its Revelation from Deity. Let us then see upon what its claims are founded, let us closely observe its character, and probe its proofs. Correct philosophy instructs us to doubt until we examine; to examine before we come to conclusions; to be candid in our investigations, and to admit the full force of facts fairly proven, however opposed they may be to our own wishes, or previous conceptions.

It is asserted, the history and tradition with regard to the authenticity of the Scriptures is more full, ample, and satisfactory, than any other history. But in what way do you establish the authenticity of any History? Take an example. There are certain works ascribed by the age in which we live, to Cicero, Tacitus, and Pliny. I look back into the age which has just passed away; I find they have made the same ascription. I pursue the inquiry century after century, and find the tradition uniform and continuous. I examine the documents and literature of the different ages as I pass; they bear the same testimony. I go on until I arrive at the age in which lived the authors themselves; I examine the character of the people; the monuments of the times; the customs and transactions of the day; I find no incongruity. The people of this age know Cicero; they were eye witnesses of his labors; they had heard him in the forum, and hung upon his lips in the senate house. Another age was acquainted with Tacitus; They knew him as a powerful orator and accurate historian. I descend from these times, generation after generation; I mark the annals of the country, the features of the times; this generation inform me they lived in the reign of Tacitus, a Roman emperor, who held the works of the historian in such high estimation that he directed them to be copied ten times yearly and placed in every library; I continue retracing my steps accompanied by all these facts uniform and continuous; distinct and consistent, until I again stand in the age from which I started; I hold the book of Tacitus in my hand—I open it, and what do I see? He tells me Christ was executed under the Pro-Curatorship of Pilate; the temporary check this gave to his religion; its subsequent revival and advancement not only in Judea, but even to the Roman capital itself. Pliny too, (I mean the younger,) who was governor of Pontius and Bythinia under Trajan, the Roman Emperor, and who had been directed by this

great potentate to inquire into the conduct of the Christians. Speaking of them in a letter to this Prince, he says, "All the fault of this society, consists in these points; that on a certain day, they assemble before sunrise, and alternately sing verses in praise of Christ, as though he had been a God; that they engaged by oath not to commit any crime, but to abstain from theft and adultery; to adhere strictly to their promises, and not to deny money deposited in their hands: that afterwards it was their custom to separate themselves, and then meet again to eat their frugal repast together." Here we see the character of the primitive christians drawn, but not by the hand of a friend: and these are some of the witnesses who bear testimony to the authenticity of the sacred writings. Is it not then fair to conclude, that their evidence is more forcible and weighty than that of other men? For they engaged by oath not to commit any crime; but falsehood is a crime of the deepest hue, and of the blackest dye, and awfully denounced by Christ, whose professed disciples and followers these men declared themselves to be. Yes, the inference is fair, and approved by the soundest philosophy. Then we have a right to claim this pre-eminence in favor of their testimony. But the christian waves the advantage and is willing to pursue the investigation on the infidel's own grounds.

It is granted the histories above quoted, are satisfactorily established. But there are other histories, better attested and more fully authenticated. I allude to the four gospels, and the history of the Acts of the Apostles, by the evangelist St. Luke. But let us try the question of the superior evidence in favor of their authenticity. The age in which we live, unite in ascribing the above works to the authors whose names they bear, and agree in receiving them as authentic. We pursue the chain of examination from generation to generation—from age to age, upward, until we arrive at the days in which those mighty deeds were transacted, as recorded by the evangelists. We find the evidence, clear, plain, unequivocal, decided, and overwhelming, and established by testimony wonderfully harmonious, and of unparalleled brightness.—Behold how striking! You see a poor, a persecuted, a despised, a degraded, and afflicted society, in the estimation of the men of those times, "the off-scourings of all things," with no comfort to support them in all their appalling scenes and trying vicissitudes; but the truth and authenticity of the books which professed to describe the character and sufferings, and teach the religion of "the meek and lowly Jesus," whose disciples and followers they were, and for whose sake some of them were daily rendering up their lives on the altar of persecution and cruelty. Is it then at all probable that this society would have been slow to ascertain the truth and authenticity of those books in which were contained their only comfort? Yes, I say their truth and authenticity—for the bare knowledge of who wrote them, would be of no value, unless the

doctrines which they taught were, in truth and in fact, the doctrines of life—of immortality—of peace and salvation. But follow this society a little further. You perceive they are divided almost in the very infancy of their existence, upon several points of doctrine. You, however, see in their discussions, they all appeal to the same books, acknowledging their truth and authenticity. But observe, not even the adversaries of the christians in those days, while they yet pursued them with fire and sword, with torture and death, ever pretended or doubted for a moment but that the books ascribed to Matthew, Mark, Luke and John, were written by them.

But follow this society down, generation after generation; and you see council after council called, and sitting to decide the propriety of accepting—receiving or rejecting different narratives relating the mighty events transacted in Judea. None were received but those written by the Evangelists above quoted—and wisely, lest by the admission of unofficial histories into the sacred canon, error might creep in—in the form of interpolation or unguarded expression. How cautious! how watchful! Yet how natural.—The gospels contain their all—their only comfort—their refuge and their strength. Now, I ask, is it reasonable to suppose that amidst the constant—the zealous, and untiring vigilance of a whole society from generation to generation, that the least error, could possibly find its way into such a history? But down to the time of Origen, who lived in the third century, those books “had not been for a moment disputed, by all the church of God that is under heaven.” These are his own words when speaking, particularly in relation to the gospels of Matthew, Mark, Luke and John.—It is to be remarked that the gospels when compared with cotemporaneous histories (which are acknowledged as authentic) in relation to the times—manners—customs and political changes, coincide with great exactness. This fact then tends in no small degree to confirm and establish their authenticity.

We see from what has been urged, that the authenticity of the above writings is better and more satisfactorily proven, than that of any other history. And that the superiority of the evidence in their favor consists in their having been constantly guarded by the unceasing vigilance of a *whole society* from generation to generation, and thereby kept pure, and unaltered, until their universal notoriety, and the subsequent art of printing, by multiplying their copies, placed it beyond the possibility of man or of Devil, either to destroy the proofs of their truth, or genuineness; or injure their original reading by interpolations. We cannot possibly imagine how it could happen that the Christian Religion was ever admitted into the world, and acknowledged as being from God, opposed as it evidently was, to the strongest prejudices of both Jew and Gentile, and striking as it did, at the very root of their customs—their passions, and their vices, unless it was attested by facts, and circumstances, too powerful—too stubborn and unbending—too in-

contestible and convincing to be denied. We must either suppose this, or suppose mankind, in that age to have been actuated by motives different, to what they have ever been in any other age of the world. We could not on principles of sound philosophy, assume the latter supposition. It would be meager and far-fetched, and in truth a random speculation, not having even the probability of a plausible conjecture, to sustain it. Hence then, we are obliged to recur to the first proposition.

In the promulgation of the gospel we find that Jesus Christ attested His Message with miracles, wrought in the face of open day before a cloud of witnesses, whom, in relation to matters of this sort, it was impossible to deceive. They were not problematical in their nature, or bearing the character of fine spun theories, presented for mental speculation; but they were naked and undeniable facts, brought home to the senses—to be seen—to be touched—to be smelt—to be heard, and to be tasted.—Go to the tomb of Lazarus and contemplate that scene of kindness—of awe and of omnipotence.—Behold Jesus, attended by the mourning multitude, approach the silent depository of the dead.—Hear him, with dignified but confident accent, say—“Take ye away the stone.” Hear Martha reply, “Lord, by this time he stinketh; for he hath been four days dead. Jesus saith unto her, said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God.”—The stone is removed, and Jesus, lifting up His eyes, said—“Father I thank thee that Thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that Thou hast sent me.” And when he had thus spoken, He cried with a loud voice, Lazarus, come forth. “And he that was dead came forth.” Amazing scene! Wondrous deed! Whose voice is this, that Nature thus obeys? Whose mandate this that calls the sleeping dead to wake? ’Tis thy king, oh Zion—christian, ’tis your friend! What greater credentials still, is yet demanded? Will water, turned to wine, suffice? Will lepers cleansed and to health restored, remove thy stubborn unbelief? Shall famished thousands, fed by power Divine, their ample attestations give? Shall the blind, restored to sight, proclaim Immanuel’s message true? Shall wind and wave, at His rebuke in silence hushed, assert Him God? Or will you ask the fiends of hell, from the possessed cast out, to declare who he is, and from whence He came? Or will radiant day, sudden clothed in three long hours of midnight gloom, remove your sceptic doubts? Or do you demand opening graves—revived saints—rending rocks, and quaking earth—to proclaim Jesus is the Christ—the Saviour of men—the Son of God—the Prince of Peace—the Lord of life—the sinner’s friend. You have it all—read the sacred page—and behold, in language majestically plain, simple and sublime, the minute details of these mighty deeds. These things were not done in a corner. The time when—the place where, and

the circumstances under which these Godlike works were wrought, are fully and fairly displayed. They challenge the closest investigation—they court the utmost scrutiny.

Will it be contended, for a moment, they were never performed? This is an assertion which the furious persecutors of the peaceful Jesus never dared to make—which the unbelieving Jews with all their inveterate malignancy, dare not hazard. Where then will you find the testimony to prove the assertion? On the Journals of the Sanhedrim? It is not there.—In the pages of cotemporary historians? None have ever recorded it. You search in vain for contradictory evidence of these wonderful facts. But you see in the spirit of the times, a gall and a venom, a hatred and a treachery—a persecution and a cruelty, that would have crushed them in the bud, and driven them from the face of the earth, had they not been established beyond the possibility of contradiction—clear as light; manifest as the heavens.

But it is asked, had Jesus failed to do any one thing He promised to do, would it not be sufficient to destroy his claims to Divinity? I answer, it would. You reply then, He promised to rise again from the dead on the third day; but it is asserted by the Jews He did not; that His disciples came by night and stole Him away, while the watch were asleep, and this is the testimony of the Roman soldiers themselves. I will answer you fully and fairly. The Jews' assertion rests upon the testimony of the Roman soldiers, and they are made evidence in a matter about which they could manifestly know nothing, being asleep. Besides, the strict discipline of the Roman army made it death for a Roman soldier to be found sleeping on his post. Hence it is unreasonable to suppose that the Roman guard would, voluntarily and unbought, have made a proclamation of a defalcation of duty, not only disgraceful in itself, but which they well knew their strict discipline would punish with death. Nor was the then character of the disciples of Jesus such as to give the least semblance or plausibility to the supposition of their engaging in a transaction so daring and adventurous.—Struck with dismay, when the Jews laid hold on their master, they fled, abandoning him to his fate. But what possible benefit could they expect to derive by stealing the dead body of Jesus and palming an imposture upon the Jews? None; no, not the least possible benefit; but on the contrary, every thing concurred to deter them from so daring an adventure. For they well knew they would thereby incur the heavy vengeance of an exasperated magistracy and an infuriated populace. But the truth of the matter is, when the watch saw the wonderful things which were transacted at the sepulchre, and saw that Jesus was gone, some of them came into the city and informed the chief Priests; and, in the language of the historian, “when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole Him away while we slept. And

if this come to the governor's ears we will persuade him, and secure you. So they took the money, and did as they were taught, and this saying is commonly reported among the Jews until this day." But Jesus arose from the dead on the third day; was seen of many witnesses at various times; and at one time, forty days together. And finally, before a gazing multitude He ascended up into heaven, a cloud receiving Him out of their sight!! But the denial of the resurrection of Jesus by the Jews, furnishes a very powerful corroborative evidence of the truth of the performance of his miracles, and even of his resurrection. Mark their conduct. Here was Jesus, accompanied by His disciples and followers, month after month and year after year, teaching His doctrines and confirming their truth by the most undeniable miracles, in the face of a whole nation and contesting every inch of ground against their most consummate deep-rooted and unyielding prejudices; and these heightened and aggravated by the declaration that Jesus was the Messiah, long foretold by their Prophets, who was to make an end of sin, deliver His people, and bring in an everlasting righteousness. But the meek and lowly Jesus, was so unlike the Messiah of their conceptions, who was to be a great temporal Prince, free them from a foreign yoke, restore their ancient grandeur and confirm their former lustre, that they were hardened, steeled and deaf to every impression and conviction of the truth of our Saviour's message, though confirmed by the sign-manual of Deity Himself. That miracles were wrought, they could not; they dare not deny. They were too plain and palpable to the senses of a wondering tho' unconverted multitude. Reduced to this dilemma, they were willing to admit He was a great Prophet; but others more violent and desperate, said He hath a devil. But Jesus, patiently enduring their scorn, and mildly rebuking their calumny, appealing to His works, repeatedly asserted "I am the Christ—I am the bread of life—I am the light of the world—I am the Son of God." Then came the Jews round about him, saying—"How long dost thou make us to doubt. If thou be the Christ, tell us plainly." Jesus answered them, "I told you and ye believed not. The works that I do in my Father's name, they bear witness of me." Again, He saith in another place, "If I do not the works of my Father, believe me not; but if I do, tho' ye believe me not, believe the works, that ye may know and believe the Father is in me, and I in Him." Amidst all these reiterated and positive declarations, and appeals to His works, it never came into their minds to reply, Thou doest no works, Thou hast wrought no miracles. Now is it at all reasonable to suppose that a people, so determined in their opposition, so bent on persecution, would not have seized with avidity upon the least possible opportunity that might present, of darkening the character, and destroying the influence of the wonderful works daily wrought in their view, and to which they were so confidently referred by Jesus, as most satisfactory, undeniable and overwhelming proofs of His Divine

mission. But the denial was never made. Hence we have a right to claim the silence of the whole Jewish nation, the immediate contemnors and rejectors of Christ, on this subject, as strong, as powerful additional testimony, of the truth of the performance of those miraculous works.

But mark the sequel, and observe how the argument drawn from the denial of the resurrection of Jesus grows in weight—in force, and in power. The weeks of Daniel expire; the Messiah is cut off, but not for himself; He is entombed; He had foretold his death, and declared that on the third day He would rise again; His enemies, ever vigilant, and sedulous to catch the least opportunity to impeach His character and His truth, seal the sepulchre, and surround it with a guard of Roman soldiers, a guard of that soldiery inured to the strictest discipline, and familiar with every toil and every danger, who had carried victory and conquest into every land, and the very sound of whose name brought terror in its utterance, and flight at its echo. Hence, the bare idea of their being upon the watch would have been a sufficient protection from mortal interference. But what interference from mortal arm had they to dread. The friends of Jesus were not many. A few simple, timid, illiterate fishermen, who had deserted him at the first approach of danger; and a smaller number of helpless females now sunk in despondency and in sorrow. What a mighty band to force a Roman guard! But peace—be still; the third day dawns; the rising sun, full orb'd in all his glory, asserts the Jubilee of the Universe. “The morning stars sang together, and righteousness and peace kissed each other.” Jesus trod the wine press of the wrath of Almighty God alone; and the ascended Saviour pleads before His Father’s Throne. “It is finished;” the mighty deed is done; man’s Redemption is bought; “Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world”!!! And now all the Heavenly throng circle the throne of God, and strike their golden harps and sing redeeming love. The paeans of immortal, matchless grace, employ their glorious strains, and with their triumphal notes the Heavenly arches ring.

It pains the heart to turn from the contemplation of such a scene of grandeur, of majesty and amazing love, to view its horrid counterpart transacting on earth. All hell is now at work—her last mighty effort must be made to snatch from man his only hope of peace, of joy and bliss beyond the grave. Satan furious urges on his demon ranks—they rush eager at his call, and commence the hellish strife. Here, dissimulation and treachery work—there, fraud and wicked unbelief persuade—here, sceptic doubts blind the heart, and against all truth lock up the mind—and there, black prejudice, with furious arm, crushes young faith just struggling into life. Satan looks on with demon glee, and with fresh venom feeds his imp—sees their work well done, and claps his hands in

hellish joy; that man is still deceived. But how short his guilty hopes—how futile his vain attempts. Again the Lord of hosts stretches his arm across the land, and thousands own their Saviour and their God. The disciples of Jesus again look up—their hearts now glow with heavenly fire. They stand prepared to do their master's work. Encouraged by the day of Pentecost, their hopes beat high—and in Immanuel's might they preach the glad tidings of amazing grace, throughout the world. But let us pause—we are enquirers after truth. Then we must for a moment merge the feelings of the christian in those of the philosopher.

This object then immediately presents itself with great and convincing force: That the only opportunity which the Jews had of denying any thing asserted by Christ, and preventing the belief of any miraculous circumstances attending him, was eagerly seized upon for that purpose. The fraud and dissimulation which they attempted to practise with regard to the resurrection of Christ, has been already exposed. Then is it not fair from their conduct in this case, to infer, that had the least opportunity presented, they would have greedily embraced it, to deny the reality, and destroy the force and influence of those miracles, by which the Redeemer of mankind daily attested his mission? And does not the manner of the denial of the resurrection, viewed in all its bearings, go very far in proving the resurrection itself? Thus "out of thine own mouth will I condemn thee."

We come now to the examination of some of the evidences of the truth of christianity, furnished in the Old Testament. The fulfilment of the prophecies of this book, confirm alike the truth of their own inspiration, and the divine mission of Jesus. Some of the prophets call him the Messiah, and all speak of him as the Saviour of mankind. We find in them the character, office, and sufferings of Christ, so fully and amply portrayed—so accurately illustrated and strikingly described, that we are almost led to believe they are parts of the same books written by the evangelists. On this head let a few quotations suffice.

"He is despised and rejected of men—a man of sorrows and acquainted with griefs—and we hid as it were our faces from him. He was despised and we esteemed him not.—Surely he hath borne our griefs and carried our sorrows. But he was wounded for our transgressions—he was bruised for our iniquities—the chastisement of our peace was upon him; and with his stripes we are healed.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and bring in an everlasting righteousness, and to seal up the vision and the prophesy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah, the prince, shall be seven weeks and

three score and two weeks, and after three score and two weeks shall Messiah be cut off—but not for himself.”

Now the weeks here spoken of are weeks of years—in the whole containing 490 years. Now history informs us, from the time of the issuing of the edict granted to Esdras, until the death of Christ, is precisely, month by month, 490 years.

It is objected, however, as a last shift, that the prophesies were written after the events had transpired. But we have the undivided testimony of the whole Jewish nation to the contrary. Besides, we are informed by history, that a Greek version of these identical prophesies was made in Alexandria, in the reign of Ptolemy Philadelphus, a king of Egypt, nearly three centuries before the birth of Christ. Therefore the assertion is vain and futile, and without the shadow of proof—and the hardest scepticism must yield to the overwhelming testimony of a whole nation, and the disinterested record of authentic history.

The Jews themselves at this very hour, present a wonderful living monument, in their dispersion, state and condition, throughout the world, of the fulfilment of a prophesy, which of itself forms in favor of the truth of christianity, an impregnable rampart, against which the shafts of infidelity may beat in vain forever.

I have thus, as concisely as it was possible for me to do, sketched the principal external evidences in favor of the truth of Revelation. The internal evidences are no less positive and decided in their influence, weight, force and character. They are drawn and exhibited from their purity and holiness, their sublimity and piety, their harmony and wonderful preservation. Each of these points furnishes of itself a wide field for discussion, which I cannot attempt at this time, without detaining you to a most unreasonable length.

But in addition to what I have already said, a great moral argument may be drawn in favor of the truth of christianity, from its efficacy—by which I mean to be understood, its influence and success in subduing the passions and changing the principles of men—purifying their hearts; and inducing them to lives of holiness and piety. This is an evidence of the truth of christianity, which every true follower of Jesus carries in his own heart—and indeed is a great moral evidence which cannot be resisted on principles of sound philosophy. Nor do I think I go too far when I say, that such weighty testimony in relation to any other subject, would not be rejected by infidels themselves.

We have now traced christianity from its origin to its present wide-spreading influence. And although we have seen, that in other times and in other countries, and even in the present day, it has been compelled to undergo the fiery ordeal of calumny, of persecution and reproach; yet, with a majestic sweetness of countenance, illuminated with the rays of Godlike love, and brightened by the beams of heavenly benevolence, it looked on these with

mingled indignation, pity and compassion, while it pursued its un-deviating course, and like the adamantine rock, amidst the convulsions of the tempest, stood serene—composed—unmoved, whilst the violence of the blast, and the dashing of the billows, passed away innocuous—and still stands, holding out the sceptre of peace, of pardon, and reconciliation, to a guilty, rebel, and apostate world. And thanks be unto God; who giveth us the victory; its foundation is sure, for it is fixed upon the rock of ages, and cannot be moved.

T. A. ANDERSON.

A DIALOGUE

BETWEEN A METHODIST AND A CALVINIST.

METHODIST. Good morning, brother Calvinist; I am quite happy to meet with you. I have just been looking over the first four Numbers of the Calvinistic Magazine, and must confess that I am quite disappointed in the work.

CALVINIST. Ah, indeed, what has disappointed you?

M. Why, sir, I had understood that the conductors of the Magazine would not venture openly to avow and defend the doctrines of their church, and that if they did, the religious community would revolt. I had calculated they would endeavor to smoothe over and conceal the distinguishing features of Calvinism, lest their readers should take offence.

C. Well, you have seen some of the numbers; what do you say now, about 'concealing' and 'smoothing over'?

M. Why, in justice, it must be admitted that the avowal of their sentiments is much plainer than some of us had expected.

C. And what say you of the defence?

M. The defence is——is——somewhat stubborn. But do you really think, friend Calvinist, that the religious public will patronize such a work?

C. It looks very like it at present; it is not yet three months since the first number was sent abroad, and in that time the number of subscribers is almost doubled; every week brings in fresh recruits; fifty in a week—yes, more than seventy in a week have been received. I spent an hour at the Magazine office this morning, and while I was there, the names of twenty new subscribers came in—in fact, whoever will read the communications that have been sent to the editors from almost all parts of the state of Tennessee, also from Kentucky, Ohio, Indiana, Virginia, North and South Carolina, Alabama, Mississippi, &c. will have an opportunity of judging whether the work is acceptable to its patrons, not only of the Presbyterian church, but also of the Baptist church and other Calvinistic denominations. Not only so, religious publications of the first standing in the United States have re-published and circulated far and wide among their subscribers, articles written by the

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editors of this paper, in defence of the 'faith once delivered unto the saints.' This is calculated to afford poor consolation to those who were prophesying that public sentiment would revolt, and that the Calvinistic Magazine would languish and die, for want of patronage.

M. Be this as it may. There is another matter about which I wish to question you. What is the reason that Calvinistic ministers so often *preach Methodist doctrines*? It has always appeared strange to me that you, who believe Calvinistic doctrines, should so often when you go to preach, borrow our Methodist doctrines and preach them.

C. Mention some of the Methodist doctrines which you think we borrow when we preach.

M. They are these: That it is the duty of *all men* to cease to do evil and learn to do well; that the atonement of Christ is infinitely meritorious; that the Redeemer will cast out none that come to him; that the Lord has no pleasure in the death of sinners, &c. &c.

C. Do you call these Methodist doctrines? and do you think there is any propriety in saying that when we preach them, we borrow them from you?

M. Certainly. What else could I think?

C. This reminds me of a conversation I once held with a friendly Methodist preacher who had just read our Confession of Faith. He observed to me, 'I have been reading your Confession of Faith, and I find there is a great deal of Methodist doctrine in it.' Ah, said I, why that is very strange, for that book was written many a long year before there was a Methodist on earth. And how the framers of that book can, with propriety, be charged with borrowing Methodist doctrines, is hard to see, since, when the book was written, there were no Methodists to borrow doctrines from.

M. What did he say in reply?

C. Nothing to the purpose, you may be sure. What could he say with facts like these before him? But your charge, that Calvinists preach Methodist doctrines, is just as groundless; there is not a single gospel doctrine which our preachers advance now, that they did not preach ages before the world ever saw or heard tell of a Methodist. It is only about 98 years since Morgan and Wesley first founded the Methodist church, and you cannot point out one sentiment preached by Calvinists now, which they did not preach long before Morgan and Wesley were born.

M. Do you say so? You are surely mistaken, for I myself have often heard Calvinists preaching the very doctrines that the Methodists hold.

C. What! contingent foreknowledge, conditional election, sinless perfection, falling from grace, &c.? When and where did you hear a Calvinistic preacher advancing these sentiments?

M. O never, never; these are not the sentiments to which I alluded, but the all-sufficiency of the merits of Christ, and the

sentiments I mentioned a few minutes ago; these I have often heard Calvinists preach—and I call them Methodist doctrines.

C. I see your idea; when we preach on any of those points in which you do not differ from us, you think we are preaching Methodist doctrine.

M. Exactly; you have my idea.

C. If a sentiment be scriptural and true, it matters little by what name it is called—but I see plainly where the mistake lies. There are many sentiments in which Methodists and Calvinists and all christians agree. The Lord grant that on every subject they may soon all see eye to eye. But I must say, I have often been disgusted by efforts I have seen used to work upon the prejudices of the ignorant. If we preach on those points in which you differ from us, then the cry is raised that we are persecuting the Methodists. If we avoid controverted subjects, and preach those truths in which the Methodists agree with us, then the cry is raised, that we are ashamed of our own doctrines, and afraid to preach them, and have taken up the *Methodist doctrines*, and are preaching *them*. As to borrowing, I am willing to believe that so far as any denomination have the truth, they received it from the Word of God, and not from another denomination. But, if there be any borrowing in the case, the Methodists have borrowed from us, those sentiments in which we are agreed, and not we from them. Who preached the doctrines of the infinite worth of the Saviour's merits, God's having no pleasure in the death of sinners, &c. one hundred years ago? The Presbyterians and Baptists did. Did the Methodists preach these doctrines at that time? No. For at that time there were *no Methodists to be found*, "from the rising of the sun to the going down of the same." After some years, the Methodists sprung up. In some points, they differed widely from us; in others, they adopted the same sentiments we had always maintained; but of late, some who are ignorant of the origin of their own denomination, have attempted (like the boy who contended that his father's foot *took after* his) to send abroad the impression, that in those points where they agree with us, we have taken up Methodist doctrine. Whereas our church maintained these truths, ages before there was a Methodist on earth, even from the days of Moses and the prophets.

M. From the days of Moses and the prophets! Why that is going a great way back. You surely will not pretend there were any Presbyterians in the days of inspiration, will you?

C. Do you know why we are called Presbyterians?

M. I have always thought that the name was derived from *Presbytery*, the church court in which most of your church business is transacted. To transact church business your ministers and elders meet in *Presbytery*; being thus connected with *Presbytery*, you are *Presbyterians*.

C. If you will examine the New Testament, you will find that

the primitive christians transacted their church business in Presbytery. How was Timothy ordained? "By the laying on of the hands of the Presbytery." 1. Tim. iv. 14. And we find, II. Tim. i. 6, that the apostle Paul was one of the Presbytery that ordained Timothy by the laying on of hands. Thus, it appears that if the name Presbyterian denotes one connected with a Presbytery, Paul and Timothy, and the christians of that age were Presbyterians.

M. Well, well, enough of this. But there surely is an absurdity in maintaining such sentiments as you do, for they contradict each other.

C. We take our sentiments from the Bible. We know there is nothing contradictory or inconsistent taught in the Word of God. But let me hear some of the sentiments which you think are contradictory in our system.

M. Why, you maintain the doctrine of God's immutable decrees, and yet you address men as moral agents, and exhort them to act as if they possessed moral liberty. Is not this a plain contradiction?

C. Not at all. The best judge in the universe sees no contradiction here. The Lord of boundless wisdom teaches both these truths in his word.

1st. He teaches the doctrine of his *immutable* purposes. Isa. xiv. 24, 26, 27. "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: this is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. xlvi. 9, 10. "I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Yet, 2dly, He addresses men as moral agents. Isaiah, lv. 1, 6, 7. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord," &c. Thus you see that both of these truths are plainly taught by the Great Teacher of Israel, although you are ready to pronounce them contradictory and absurd. Let us beware of striving against our Maker. Let us not 'reply against God.'

M. I am aware that all the words of the Lord are right, and that as the 'heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts;' but there are other sentiments you maintain that appear to me contradictory.

C. Mention them if you please.

M. You teach the doctrine of "Effectual Calling," and yet you exhort all sinners, every where, to repent and turn to God; is there no inconsistency in this?

C. None at all; the God of consistency teaches both these truths in his Holy Book. In I. Cor. i. 26, he declares "that not many wise men after the flesh, not many mighty, not many noble, are called." Yet in Acts xvii. 30, he 'commandeth all men every where to repent.'

M. Well, I will only mention one other inconsistency at present; you teach that all christians will certainly persevere and be saved, and yet you exhort christians to watch and pray, and strive against their spiritual enemies; is there nothing absurd or unreasonable in this?

C. There cannot be, for the Bible is full of it, and there is nothing absurd or unreasonable in the Bible. The Lord declares that his people 'shall never perish,' that none shall pluck them out of his hand, that he will raise them up at the last day. And yet, he warns them to "resist the devil; to watch and pray; and prove faithful unto death." I trust, my friend, you are now satisfied that you were mistaken in supposing these doctrines to be inconsistent and contradictory, for nothing inconsistent is taught in the Word of God.

M. I will trouble you with no more objections at present; perhaps at another time, I may have leisure for further friendly, and I trust not unprofitable investigation of gospel doctrine.

C. In the mean time, let us look to the Fountain of wisdom, that He would enlighten our eyes, purify our hearts, and fill our world with his glory. G.

From the Christian Advocate.

MR. EDITOR—Having been interested myself in the following simple, candid narrative of Luther, I have taken the pains to turn it into English. If you can make any use of it, or of any part of it, to subserve the important ends at which you aim in your useful miscellany, it is entirely at your service. And if this should be well received, I may take occasion, in an hour of leisure, to send you something more from the pen of this extraordinary man, to whom the church of Christ is so much indebted. I know, indeed, that all may have access to the *history* of this reformer; but, for myself, I would rather read a page of his own writing, than the most elegant history which can be given of him. In fact, I learn in this way, more of the man, and of the spirit by which he was actuated. When we read his own writings, we come into a sort of contact with his person. We soon learn what judgment we ought to form of him.

I am, very respectfully, Yours, &c.

Q. S.

Windsor, Dec. 23, 1826.

**MARTIN LUTHER'S MODEST ACCOUNT
OF HIMSELF,**

PREFIXED TO THE EDITION OF HIS LATIN WORKS, PUBLISHED
BY ORDER OF THE ELECTOR OF SAXONY.

(*Translated from the Latin.*)

For a long time, and with much resolution, I resisted the solicitations of those who wished me to publish my books, or rather, my confused lucubrations; as well, because I was unwilling that the works of the ancients should be superceded by my novelties, and the reader be thereby hindered from reading them; as because, there is now extant, abundance of books methodically composed, among which, *the Common Places* of Philip [Melancthon] excel: by which, the theologian and bishop may be formed, both as it relates to copiousness and elegance, so that he has the opportunity of becoming powerful in preaching the doctrines of piety: especially, since the Holy Bible may now be had in almost every language. But my books were produced in no regular order, but as the occasion prompted, or rather compelled; and form so rude and undigested a chaos, that they could not easily be reduced to order, even by myself.

Influenced by these reasons, it was my desire that all my books should be buried in perpetual oblivion, that there might be room for better works. But the importunate pertinacity of certain persons, who daily beset me, and represented that if I did not consent to publish them, it was most certain that after my departure others would do it; who would probably be ignorant of the occasions and circumstances which gave them birth, and thus the confusion would be greatly increased—I say the importunate perseverance of these persons so prevailed, that I at length consented to permit them to be published. To which there was added the wish, nay the command of our illustrious prince, Frederick, the elector, who not only ordered the printers to prepare an edition, but compelled them to hasten the work.

And now, in the first place, I beseech the pious reader, for the sake of our Lord Jesus Christ himself, that he would peruse these writings with candour, and with much tenderness. Let him know, that I was once a monk, and a most insane papist; and when I first engaged in this cause, I was so intoxicated with error, yea, so immersed in the doctrines of the pope, that I was fully prepared as far as I was able, to put to death, or to consent to the death of all who should detract one syllable from the obedience of the pope. Such a Saul was I, that even now, there are not many of them, whose zeal is equal to mine. I was far from being so cold and icy a defender of the pope as Eckrus, and such like men; who appear to me, to engage in his cause more for the sake of their appetite, than as being influenced by any real concern for its success: indeed, unto this day, they

appear to me, as epicureans, to hold the pope in derision. But I entered into this business conscientiously, for I laboured under awful apprehensions of the last day, and from my inmost soul, desired to obtain salvation.

The reader will find, in my first writings, what great concessions I made to the pope, in the most humble manner, which in my later years, I hold to be little better than blasphemies; and which I now execrate as abominable. Pious reader, you will pardon this error, and consider, that at that time I was inexperienced; and that I stood alone, and was, in every respect, most unfit and unprepared to handle such matters; and I call God to witness, that not intentionally, but by accident, I was at first involved in these controversies.

In the year of our Lord 1517, INDULGENCES made their appearance; or I ought rather to say, were promulged, in these regions, for the sake of base gain. I was then a preacher, a young man, and a doctor of theology, as it was called; and I began to dissuade the people, and earnestly charge them not to give the least heed to declamations of the preachers of indulgences; and in doing this, I was confident that I should have the pope for my patron; in the confidence of which, I boldly made resistance to this traffic; for in his decretals, he had most explicitly condemned the want of modesty in the preachers of the indulgences.

Soon after this I wrote two epistles; the one to Albert, archbishop of Mentz, who was to receive one half of the money arising from the sale of indulgences; the other half went into the coffers of the pope—a circumstance with which I was then entirely unacquainted: The other letter was addressed to our ordinary, Hieronymus, bishop of Brandenburg. In these I requested, that these reverend persons would repress the audacity and blasphemy of the preachers of indulgences. But the poor inconsiderable brother was condemned. Finding that I was held in contempt, I published a disputation and two Sermons on the subject of indulgences, and soon afterwards, those resolutions in which, out of respect for the pope, I said that indulgences ought not to be condemned, but that the good works flowing from charity ought to be preferred to them. But this was to disturb the heavens, and to set the world on fire. I was accused to the pope. A citation to appear at Rome was sent to me, and the whole papacy rose up against me, a solitary person. These things occurred, A. D. 1518, about the time when Maximillian the emperor, held the diet, at which cardinal Cajetan attended, as legate of the pope. To him, Frederick, our illustrious prince, the elector of Saxony, went, and obtained from him, that I should not be forced to go to Rome, but that immediately after the dissolution of the diet, he would call me before him, and take cognizance of the cause himself.

In the mean time, all the Germans, weary of bearing the peelings, extortions, and innumerable impositions of the Romish buffoons:

anxiously waited the event of this affair; for it was a thing which no theologian or bishop had ever before dared to touch. The popular voice was in my favor, because the acts of Rome, which had filled and harrassed the world, were generally detested. I went, therefore, to Augusta, on foot, and poor; but supported by the elector Frederick, who gave me recommendatory letters to the senate, and to some good men of the place. I remained there three days, before I went near the cardinal, for those excellent persons to whom I was recommended, would not suffer me to go to him, until I could procure the safe conduct of Cæsar. The cardinal, however, sent for me every day to come to him, by a certain orator, and this was very unpleasant to me, as I was not permitted to comply. But on the third day, he came again, expostulating with me for not having come to the cardinal, who was ready to receive me in the most gracious manner. I replied, that I felt bound to follow the advice of those excellent persons to whom I had been recommended by the elector Frederick, and it was their counsel that I should by no means go to the cardinal, until I had a safe-conduct from the emperor; but this being obtained, I assured him that I would come without delay. He appeared to be excited, and said, "What! do you think that prince Frederick will take up arms on your account?" I answered, that I had no such wish. "Where then," said he, "will you remain?" "Under heaven," I replied. "If you had the pope and cardinals in your power," said he, "what would you do to them?" "I would treat them," said I, "with all reverence and respect."—Upon which he moved his finger, after the Italian fashion, and said, "*Hem*;" and went off, and never came back again. On the same day, it was announced to the cardinal by the senate, that the safe-conduct of the emperor was given to me, and he was admonished not to determine any thing severe against me. To which, it is said, that he answered, "Very well; however, I must do what my duty requires." This was the beginning of that disturbance; what followed may be learned from the acts which are published in the following volumes.

In this same year, Philip Melancthon was invited by prince Frederick, to teach the Greek language; without doubt, that I might have a helper in my theological labours; and what God wrought by this instrument, not in literature only, but in theology, his works sufficiently testify, however Satan and all his adherents may rage.

The following year, A. D. 1519, in the month of February, Maximilian deceased, and Frederick became by right the viceroy of the empire. The tempest, now for a while, ceased to rage and by degrees a contempt for excommunication, or the papal thunder crept upon me; for when Eckius and Caracciolus brought the pope's bull from Rome, by which Luther was condemned, the elector was at that time at Cologne, where he had gone to receive the newly elected emperor Charles, together with the other

princes of the empire. He was much displeased with these emissaries of Rome, and with great constancy and boldness reproached them for daring to excite disturbances within his government, and that of his brother John; and treated them so roughly, that they departed from him with confusion and disgrace.

This prince, endued with an extraordinary sagacity, understood well the arts of Rome, and well knew how to treat them, for he possessed an exquisite discernment, and penetrated into the designs of Rome far beyond all that they feared or hoped. Therefore, after this they made no farther attempts on the elector, and were rather now disposed to flatter and cajole him; for in this very year the *golden rose*, as they call it, was sent to him by Leo X.; but the prince despised the honor intended for him, and even turned it into ridicule; so that the Romanists were obliged to desist also from attempts of this sort to deceive so wise a prince. Under his protection the gospel made a happy progress, and was widely propagated. His example also powerfully influenced many others, who, knowing that he was a most wise and discerning prince, were persuaded that he would never consent to cherish and defend heresy or heretical men: which thing brought great detriment to the papacy.

[TO BE CONCLUDED.]

A NARRATIVE OF THE STATE OF RELIGION,

WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY

OF THE PRESBYTERIAN CHURCH, IN THE

UNITED STATES OF AMERICA,

FOR THE YEAR 1827.

THE General Assembly would meet the expectations of their fellow Christians, by presenting them with a record of the afflictions, and the triumphs of the church within their bounds, during the past year. The whole cannot be told; but enough *can* be told to awaken the tenderest sensibilities of the christian's heart, and to excite mingled emotions of sorrow, gratitude, and joy.

In the picture which has been presented to the Assembly from the different sections of the church, there is a mixture of light and shade—good and evil alternately obtain: although they have reason to thank God that the indications of the progressive triumphs of Divine truth and grace, are strong and palpable, calculated to call into action the yet dormant energies of the church, and fill her mouth with songs of praise.

We shall first speak of the evils which exist. From many places, we hear complaints of the extensive prevalence of immorality, under its different forms. *Sabbath-breaking* is particularly noticed as prevailing in almost every region of our country. We

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hear with pain of the contempt which is poured upon this holy day, by the driving of waggons and stages, the running of canal and steam boats, the opening of mails, the travelling of men of business and pleasure; by hunting, fishing, horse-racing, visiting, distilling, driving of cattle to market, and other practices equally incompatible with the sanctity of the day, and the good order of society. We record, however, with pleasure, the fact, that among the members of the mercantile community in some of our large cities, a reformation has taken place, and they refrain from travelling in pursuit of their worldly business on this sacred day. It would rejoice the hearts of the Assembly, if their good example were universally followed by that extensive and influential class of our fellow-citizens.

The report of abounding *intemperance* is still heard from many sections of the church. From the north, the west, and the south, we hear the loudest complaints of the ravages of this destructive vice. And although in many places its progress has been partially arrested by the influence of moral, religious, and physical causes, we have to lament that it still exerts a desolating power over vast numbers in our land. When, O when shall man, "the glory of creation," cease to merge his high character and destinies in this sink of brutish defilement!

Profaneness still partially prevails, to dishonor its subjects, and insult the majesty of heaven, and *gambling*, that insatiable and destructive vice, is still maintaining its accursed sway over thousands of its hapless victims. By this remark we intend to condemn the practice of *gambling by lottery*, which, under the sanction of Legislative patronage, is, in several places within our bounds, encouraging a wild spirit of speculation, paralysing industry, and carrying disappointment, poverty, and sorrow, into many habitations.

Within the bounds of some of our Presbyteries, we hear of the industrious efforts of heretical teachers to propagate their pernicious tenets. The progress of evangelical truth is awakening the enmity and putting in array the forces of the Prince of Darkness. The church needs only be told of these signs of the times, to perceive the obligations which they impose, and the demands which they make upon her intellectual and moral resources. The day of spiritual conflict is approaching, and it becomes the church to stand ready to sustain her acquired glory, and to hold fast and defend the standard of the cross.

But we are called to notice evils of another kind. In some of the northern and southern, and in the greater part of the middle and western sections of our church, we hear complaints of the prevalence of lukewarmness, and a great want of evangelical zeal among the professed disciples of the Lord Jesus. The "spirit of slumber" seems to have deadened all their energies, and they are resting contented with the forms of religion, without feeling its

vivifying power. As an effect of this, they are found conforming to the world, in its *fashionable amusements*, frequenting the *theatre* and the *ball-room*, and yielding to the *spirit of strife*, whose deadly influence resists the impulses of the Holy Ghost, and is calculated to banish him forever from their hearts. Over such we mourn, and our prayer is, that the Spirit of the Lord would breathe upon them, and cause them again to live—“*Awake O north wind, and come thou south, and blow upon these parts of the garden, that the spices thereof may flow out.*”

In surveying the destitute settlements which are without the regular ministration of the Gospel, the remote northern parts of the State of New-York, the State of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste without laborers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have painful evidence in the fact, that within the limits of a single Presbytery in the Synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the laborers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest “their cries enter into the ears of the Lord of Sabaoth,” and he come and smite us with a curse.

But from these scenes of moral darkness, on which the heart of the Christian dwells with pain, we turn your attention to more enlivening details. From “the lion’s den and the mountains of the leopards,” we would invite you to come along with us to the peaceful habitation of the Saviour, and enjoy the holy pleasure which springs from the contemplation of his presence, and the wonderful works of his grace.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. *Bible, Tract, Missionary and Education Societies* are multiplying in almost every section of our church, and increasing in efficiency and usefulness. The *American Home Missionary Society* has been conducting its operations during the past year with augmented success. The *Pennsylvania Home Missionary Society* has also been laboring in the same good cause. Christians seem to be rising to the fulfilment of their master’s command, and engaging with an active zeal in the work of preaching the Gospel to every creature. A noble liberality in furnishing means for the sup-

port and extension of benevolent institutions prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible Classes are to be found throughout a large portion of our churches, and have been greatly blessed as a means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of *Sabbath School* instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage. The *American Sunday School Union*, concentrated in the city of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and the church of God. To recommend it to the prayers, and the vigorous cooperation of all our churches, it needs only be stated, that in their last annual report, the managers inform their patrons, that from correct sources, they are able to number upwards of *fourteen hundred* souls, including teachers and pupils, who have been hopefully converted by the instrumentality of Schools in their connexion, since the origin of their institution in 1818. Men of rank and influence are lending a helping hand to this benevolent enterprize. Let this work of pious charity proceed—Heaven shall recompense its deeds of mercy.

As associated with these religious and benevolent institutions, and contributing to their spiritual effects, is the *Monthly Concert for Prayer*, which appears to be extensively observed. Other meetings for prayer and conference are multiplying, and giving expansion to the labors of Christian benevolence. Indeed, the spirit of prayer is the very spirit of Christian effort, and breathes its hallowed influence over every institution which has for its object the glory of God and the salvation of men. The Assembly would look forward to the day when the voice of prayer shall be heard from every dwelling, and when our Concerts for Prayer shall be crowded with the sons and daughters of the Almighty, invoking the effusions of the Holy Ghost on all the inhabitants of our guilty world.

The cause of *seamen* continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia and New-York, the friends of piety continue to labor with unabated zeal, for the salvation of this long neglected portion of our race.—The *American Seaman's Friend Society* is noticed as an important engine in contributing to their spiritual welfare. They ask, and the Assembly would ask for them, the prayers of all the churches.

But while the Assembly would rejoice, and bless God, for sustaining, and multiplying, and giving increased action to the benevolent institutions within our church, and throughout our land, they have still higher grounds of joy and gratitude to the Head of the church,

for the showers of divine grace, with which their Zion has been favored during the past year. The Holy Ghost, like a mighty rushing wind, has descended and rested on many assemblies, and by his all-conquering energy has subdued many stout hearts which were fraught with enmity against God, and the Gospel of his grace. The past year has been emphatically a year of *revivals*: To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of *twenty Presbyteries* have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church. Within the bounds of the *Synod of Genessee*, we may mention the Presbyteries of Rochester and Buffalo. In the *Synod of Geneva*, the Presbyteries of Bath, Geneva, Onondaga and Cayuga. In Onondaga, from 4 to 500 have been added to the church, and in Cayuga, about 900. In the *Synod of Albany*, the presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited. In Oneida, 1300 are reported to have joined the church, and in the Presbyteries of Oneida and Ogdensburg, *some thousands* are enumerated as the hopeful subjects of converting grace. In the *Synod of New-York*, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New-York. In the *Synod of New-Jersey*, on the Presbyteries of New-Brunswick and Elizabethtown. In the *Synod of Philadelphia*, on a few of the churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the city of Baltimore, a good work is now in progress in the first and second churches. In the *Synod of Kentucky*, the Presbytery of Transylvania has been signally blest. In the midst of other trophies of converting grace, they have to record the hopeful conversion of *the Teacher and several of the pupils in the Institution for the Deaf and Dumb* within their limits. In the *Synod of South Carolina and Georgia*, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favoured. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer, that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him, may be richly endued with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our Colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens, in Georgia, and Dickinson.

in Pennsylvania, have all participated, more or less, in the spiritual bounty of heaven's converting grace.

Our *Theological Seminaries* continue to receive the liberal support of the friends of sound learning and vital godliness. From these fountains, streams are issued to water our parched land, and make glad the city of our God. The number of efficient ministers is increasing, and our prayer is that they may increase an hundred fold, until every destitute region of our world shall be supplied, and every ear be greeted with the voice of the messengers of salvation.

To the memory of our brethren,* who have rested from their labors since the last meeting, we would here pause to consecrate a monument of fraternal affection. By the Master's order, they have been taken from our ranks, and their departure admonishes us to increased exertions before the night of death cometh when no man can work.

From some of our sister churches in correspondence with us, reports have been received. The *General Association of Connecticut*, although laboring under many discouragements, are still cheered by the manifestations of the divine favor in the prosperity of their benevolent institutions, and in the progress of revivals throughout many of their churches.

From the *General Association of Massachusetts*, the reports are highly animating. There have been, in many places, powerful revivals during the past year. In the *city of Boston* and Berkshire county particularly, the Lord has been marching through the midst of his churches, and nearly 800 souls are numbered among the fruits of his reviving grace. We should rejoice with our eastern brethren in this testimony of God's grace to the cause of evangelical truth.

The reports from the *Reformed Dutch Church* are encouraging. Revivals exist in a few of their congregations. The cause of Domestic Missions is receiving additional support, and their Theological Seminary is well sustained, and promises to be a lasting blessing to their church.

From the other ecclesiastical bodies in connexion with us, no reports have been received.

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread be-

* Rev. Abner Towne, of the Presbytery of Oneida; James Southworth, do. do.; Cyrus Downs, Otsego Presbytery; Samuel P. Williams, Newburyport, do.; William Arthur, Lancaster, do.; Matthew Lyle, Hanover, do.; Angus Diarmed, Fayetteville, do.; Amzi Armstrong, D. D. Newark, do.; Lyman Whitney, West Lexington, do.; Samuel Davies Hoge, Athens, do.; James Adams, Richland, do.; David Phillips, Muhlenburg, do.; Samuel C. Caldwell, Mecklenburg do.; James Hall, D. D. Concord, do.; Wm. F. Watt, Wm. Wilson, Harmony, do.

fore their eyes, and while they have been excited to mourn for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them and the churches under their care, the General Assembly appropriated an entire day during their session, to the solemn duties of *thanksgiving, humiliation and prayer*. As the representatives of the Presbyterian church in the United States, they endeavored to bring the whole interests of that church before the throne of grace, and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era in the history of their ecclesiastical proceedings, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust, will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our united cry be, "Even so come Lord Jesus, come quickly. *Amen.*"

By order of the Assembly.

E. S. ELY, *Stated Clerk.*

From the Boston Recorder and Telegraph.

DOCTRINAL TRACTS.

MESSRS. EDITORS,—I have for several years wished that a doctrinal Tract Society might be formed, which would publish and circulate without restraint, Tracts in vindication of those sentiments which we deem important, and which are by other denominations opposed. The doctrines of the gospel are the foundation of all experimental and practical religion, and were viewed all-important by the reformers, our puritan forefathers, and other great lights in the church, who were ever ready to "contend earnestly" for them, and to make every sacrifice in their defence. The eminently pious and great Mr. Edwards, speaking of the prevalence of Arminian sentiments in this country in his day, says they are "threatening the utter ruin of the credit of those doctrines, which are the peculiar glory of the gospel, and of the interests of vital piety." The celebrated Whitfield calls the doctrine of election a precious doctrine, and urges a strenuous defence of it.

But in this day of charity and catholicism, many seem disposed to give up the great doctrines of the gospel, or at least not to defend them, or to bring them much into view, lest it should interrupt that

harmony and union between different denominations of Christians, which they appear to consider the most desirable. They do not indeed as yet include Unitarians and Universalists, or view them as evangelical Christians. But then they view those as evangelical who reject some of the peculiar doctrines of Calvinism, and are cultivating a union with them. And to prevent an interruption of this union, these doctrines must be kept out of sight, or mentioned only incidentally. Some years since, several denominations, in a western state formed a union, one article of which was, that they should not, at their meetings, bring into view any doctrine wherein they differed. A very respectable clergyman, being called to preach before a society, composed of different denominations, observed that he "supposed the ground, on which they met was in some respects neutral ground. He therefore considered himself as precluded by the occasion from bringing into view some doctrines, which he believed to be of vital importance, and which, in other circumstances, he should have regarded it as a sacred duty to exhibit."

And the Am. Education and National Tract societies seem to be acting in some measure upon the same principles, and wish to unite in them as many denominations as possible, and not to discuss or bring prominently to view those points, on which they differ.—Hence there seems to be great need of a Doctrinal Tract Society. For other denominations will not take this neutral ground. The Methodists have their Tract Society, designed to propagate their sentiments and to oppose Calvinism. And let any one read No. 35 of their Tracts, and he will see with what warmth Calvinistic doctrines are opposed. And shall we be silent, or blame others for vindicating their sentiments, if they think them agreeable to scripture, or accuse them of sectarianism for doing it? So long as any esteem their own denomination the most pure in doctrine and practice, they must desire that it should prevail; and have a right, in all proper ways, to disseminate its doctrines. And while we allow them this liberty, shall we not vindicate our own sentiments and practice, which we deem scriptural and highly important? If we do not, what may we expect will be the consequence? The human heart is naturally opposed to the soul-humbling doctrines of the gospel, and is disposed to reject them. But if they are clearly taught, and the understanding is enlightened and convinced, the understanding and conscience will be on the side of truth, and oppose the corrupt bias of the heart. But if the mind is left uninformed upon these doctrines, what will prevent the prevalence of error? Let therefore candid, but convincing doctrinal tracts be printed and generally circulated.

PETER.

The conclusion of Mr. Maxwell's Speech, before the American Bible Society, is omitted for want of room. It will appear in the next Number.

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

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VOL. I.

EFFICACY OF PRAYER.

PRAYER has an influence upon the mind of Jehovah, as well as upon the mind of him who prays. Here, philosophers, “falsely so called,” would put in their queries, about the consistency of the desires and petitions of fallible, pitiable, impotent man, influencing the counsels of Heaven, and controuling the events of Providence. They exhibit a most wakeful, and tender solicitude, for what, perhaps, they don’t believe—God’s immutability and purposes. We are anxious to deny neither; for he saith, “He knows the end from the beginning,” and “that with Him there is no variableness, neither the shadow of turning.” Yet we believe that these truths do not subvert the use of means, but should nerve us for more ardent and energetic exertion. For divine prescience is not fate, neither is the unchangeableness of God destructive to human liberty. If our opponents would come to the Word of Inspiration, our argument would be easy. But passing these sacred pages, let us open their prized volume, the Book of Nature; and there we are triumphant, for it never speaks contradictory of the Bible. Look to yonder picture in the opened volume. Mark the beautifully variegated and brilliant colouring, the diversified, inimitable forms and attitudes, in the pleasing scene. It is a garden. Read its history:—“It has been selected with care, enclosed with skill, and cultivated with diligence. The individual to whose fostering care it owes its charms, has planted and manured every seed, and moistened them with the sweat of his brow. He helps the expanding flower to unfold its leaves, plucks the deadening weed, and removes the withered branch. This you behold and read in your Bible, my sceptical friend. But you say, it is written there also, in characters so large that the dimmest vision may read—“that God’s purposes change not.”—“He sits a sovereign on his throne”—“His fingers paint the smallest flower, and give impulse to the mightiest planet.” Now, dear sir, reconcile his particular providence and immutability, with the care, diligence, and success, of him who plants, and prunes, and forms that elegant parterre. You cannot—*these things contradict not, but transcend finite rea-*

sonings. Yet would you deny the absurdity of expecting such order, beauty, and usefulness, without exertion? Certainly not.—There could be no such fertility, nor blossoms, nor fruit, without the most assiduous and unremitting labour. Then only suppose, that in yonder clustering bower, morning and evening prayers ascend, for dews, and rains, and softly breathing zephyrs. Can you pronounce prayers as a part of the system of means, at variance with God's unchanging plan, while all the rest is not? You cannot, and maintain the credit of consistency. Then come with me and pray; you then will learn that—

“Prayer ardent, opens heaven, and pours
A flood of light upon the consecrated hour
Of man in audience with the Deity.”

Z. BUTLER.

THE CHRISTIAN WARFARE.

A SERMON.

BY FREDERICK A. ROSS.

DEUTERONOMY xx. 3, 4.—Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them: For the LORD your God *is* HE that goeth with you, to fight for you against your enemies, to save you.

The armies of Israel were foot soldiers. Neither cavalry nor chariots of war were arrayed in their ranks. The armies of the Canaanites, the Syrians, and other nations with whom the children of Israel were sent to battle, always came against them, in immense numbers, with the might of armed horsemen and chariots of iron.—When, therefore, the warriors of Joshua stood nigh unto the battle, with these odds against them, how the hearts of the men must have been filled with valour, when the priest, arrayed in all the solemnities of the tabernacle of God, stood before them, and spoke this grand military address;—“Hear, O Israel: Ye approach this day unto battle against your enemies; let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them; for the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.”

An earthly commander would have reminded his soldiers of their past victories, and called upon them to depend upon their valour and the strength of their right arms to achieve the victory before them. But the leader of Israel commands his army to rest upon him for victory. He had forbidden them to fight with chariots

and with horsemen, that they might know that Jehovah fought for them. And He could thrill their souls with the remembrance of his triumphs for them. He could fill their ears with the groans of Pharaoh's drowning host.—He could make them listen to the tumbling walls of Jericho—He could point them to the sun standing still upon Gibeon, and the moon in the valley of Ajalon,—lengthening the day of their victory when the Lord fought for Israel—He could tell them “how one could chase a thousand, and two put ten thousand to flight,” when filled with his strength.

And this noble address is spoken by the great captain of salvation to the soldiers of the cross.—The Christian army is fighting for its home in the Canaan of everlasting rest. Few in numbers—feeble in strength—and surrounded on every side by an innumerable host of enemies armed in proof with the tremendous weapons of eternal death. But every christian warrior sees with the eye of faith the banner of salvation high-waving in the front of the war. He beholds the blessed Jesus with dyed garments from Bosrah travelling in the greatness of his strength. He hears his promises of victory over death and hell—He remembers the triumphs of Gethsemane and Calvary—He believes the promises; he knows he shall conquer in the strength of Him who is over all God blessed forever.

The Doctrine of the text is briefly this—

IT IS GOD WHO MAKES HIS PEOPLE VICTORIOUS OVER THEIR ENEMIES.

We shall attempt to illustrate this position by shewing,

I. THAT THE LIFE OF THE CHRISTIAN IS A WARFARE.

II. THAT GOD SAVES THE CHRISTIAN IN THAT WARFARE.

I. THE LIFE OF THE CHRISTIAN IS A WARFARE.

We know this to be true from the scriptures and from experience. Every christian is conscious of a fearful strife within him, every day, between his holy and his unholy exercises—between his desires to serve God, and his love for the world. The new man in Christ Jesus puts forth holy exercises—loves God supremely—submits to Jesus—repents for sin—and this new man in Christ Jesus is continually at war with the old man of sin, which is the soul putting forth unholy exercises, in the lust of the flesh, the lust of the eye, and the pride of life. Paul frequently represents the christian life as a warfare. He exhorts Timothy to “fight the good fight of faith;” I. Tim. vi. 12, “to war a good warfare.” I. Tim. i. 18.—And the same Apostle is extremely plain in his descriptions of the hostile exercises in the soul. In his epistle to the Ephesians, he says; “Put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which, after God, is created in righteousness and true holiness.”

The christian warfare is a civil war. The soul is at war with itself, and it exhibits that dreadful struggle which always rages

when the oppressed rises up against the oppressor.—Who is the oppressor? Sin is the oppressor. Sin has usurped dominion over the soul of the unregenerate man. He has blinded the eyes of his reason. He has silenced the voice of his conscience. He has made him the slave of Satan, and brought him into the bondage of hell. “I am,” says Paul, speaking of the influence of sin upon his soul, “carnal sold under sin.” Rom. vii. 14. And he describes all unconverted men as being in “the snare of the devil”—“taken captive by him at his will.” II. Tim. ii. 26.

This is the wretched slavery of the soul, when the Holy Ghost, commissioned by God, awakes the slumbering conscience, changes the heart, and enlightens the understanding. It is this Divine Grace which breaks the yoke of bondage. The man is then a new creature. He gives his heart to God. His will is in harmony with the will of God. And he has a claim to the liberty of the children of heaven. But this glorious emancipation, in its full possession, is not enjoyed on this side of the grave. It rests upon the strength of the promise of God. Jesus says; “Verily, verily, I say unto you, he that believeth on me hath everlasting life.” That is, the soul which believes on Jesus, is in the possession of that holiness to which God has given eternal happiness in his intention. But man, altho’ thus entitled, by the promise of God, to the glory of the upper world, is not freed from sickness and sorrow and death; and the soul, although certain of the liberty of the saints in light, is not placed beyond the reach of sin. Her old master is still arrayed against her with all his chains of bondage; and the struggle lasts until the end of life. Jesus could bestow upon every regenerated man uninterrupted holiness, and perfect happiness. But he does not do this: Because, the christian character is formed in the soul by the conflicts of this life.—Humility, long-suffering, truth, justice, charity, are holy exercises, which are created by the warfare of faith. This earth is just the place to form the christian character; but it is not the place for the existence of uninterrupted holiness. Uninterrupted holiness and perfect happiness are the rewards which belong, in heaven, to the victory of the christian in his warfare upon the earth.

And, my brethren, this warfare is as certain as it is necessary. Children, we presume, do not undergo the christian conflict; and God sometimes, removes regenerated men to the glory of eternity almost in the moment of conversion. But the promise of Jesus to the converted thief is heard by very few, in the first hours of their faith. “To-day shalt thou be with me in Paradise,” is the heart cheering promise which the great captain of salvation holds back to rejoice his people after the hard struggles of life are over. And this warfare is a stern and stubborn conflict. There is no peace in this warfare. There is not a moment’s armistice. The christian soldier must repose upon his arms—his hand ever upon his sword. Our enemies are as numerous as our passions. Their attacks

are as rapid as the succession of thought. They are terrible as the energies of the soul, and the wrath of hell. They are as wide spreading as the conditions of men, and as lasting as the years of life.

The lust of the flesh, the lust of the eye, and the pride of life, are the great antagonists of the renewed soul. The lust of the flesh seeks after animal enjoyments. Gluttony, drunkenness, lasciviousness, and all the range of abominations, swarm after this beastly adversary. The lust of the eye finds its enjoyment in dress, in equipage, in the splendid establishment of houses and furniture, and all the pomp, and circumstance of fashion—in personal beauty, whether it be the admiration of ourselves, of our friends, or of our children. It is that insidious foe who assails us in the many thousand shapes in which vanity flutters, and pride struts across the stage of this world. The pride of life is that tall and splendid wickedness which glitters upon the high places of society. The poet's laurels—the statesman's glory, and the warrior's renown—all that makes the distinction of family name all that kindles the burnings of unhallowed ambition—all that scorches and withers the soul in the glittering nothingness of this world's applause.

These lusts are the grand divisions of the enemy. Each of them finds a lodgement in the soul by lies. Each of them is established there upon avarice, theft, envy, murder. These were once the lords of the immortal soul. Thank God, they are now discomfited. But they are not destroyed. Like the nations of Canaan, they live in the land. They still hold their entrenchments upon the very soil of the soul—furious from defeat—terrible in their vengeance—and shaking around us every hour the chains of our former bondage. And O, how often do they re-fasten them, and exult over us.

Who can number the conflicts of the christian? Our thoughts are as swift as the light. Our affections are equally rapid. In the unregenerate man they are all sinful, totally sinful. In the christian, some of them are holy and some of them are sinful. Now, the love of God, and now, the love of the world, holds dominion over him. Now he is victorious, and now he is vanquished. Now he exults in "the liberty wherewith Christ has made him free, and now he is entangled again in the yoke of bondage." Gal. v. 1. In the language of Paul, he exclaims: "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 21—24.

The terrors of this warfare are greatly augmented when we consider the energies of the human soul. We are pent up in this

house of clay which may be hid from the eye by a spade-ful of dust. And yet our souls can converse with the things upon the earth, and the things in heaven. Man has measured the earth, weighed her in a balance, and followed every step of her wonderful motion upon her own axis, and around the Sun. He has discovered the vein of the silver, and the place of the dust of the gold. He has drawn water out of the rock, and oil out of the flinty rock. He has spoken of trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall.—He has spoken also of beasts and of fowls and creeping things and fishes.

Man has tamed the wild horse to eat from his hand, and the lion to crouch at his feet. He has drawn out leviathan with an hook, and humbled behemoth to play with his children. He has entered into the treasures of the snow, seen the treasures of the hail, and walked in search of the depths of the sea. He has drawn the lightning from the clouds, and can hold it in his hand. He has levelled the forest—constructed the splendid ship—filled her with the treasures of the earth, and then ploughed the shoreless sea without asking light from sun, or moon, or stars. Man has spread the wings of his knowledge beyond this earth. He has stretched the measuring line upon the sun, and balanced him in the hollow of his hand. He has reckoned the velocity of his rays of light. He has divided them by the wondrous prism, and counted out to us their beautiful colours. Some giant Newton has numbered the years when each burning comet will roll back to us. He has tried to tell every star, and when his mightiest telescopes could not count them, he has returned to the earth, and proclaimed, with the tongue of science, the same truth, which David sung in wonder and love: “O Lord our Lord,” “when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?”

Man has examined, with the dissecting knife, every part of his own wonderful body. He has counted every bone. He has calculated the strength of every muscle. He knows the influence of every nerve. He has followed the blood from its fountain in the heart to every extremity—travelled back with the wonderful current to the heart again—and noticed as he went along how the river of life gave out health, and vigour, and beauty, to every part of the animal frame. Having done this, he looked abroad upon the earth—he looked in the sea—he looked in the air—he found medicines for all diseases; and thus armed for his life, he returned and attacked his thousand maladies; and he baffles them all, until God forbids him to strive any longer.

And lastly: Man has looked into his own soul. He has examined the association of his thoughts, and the movements of his affections and his will.—He has discovered that his thoughts can stretch on and on forever, in knowledge, and that every affection of his heart

is a bottomless sea which can never be filled.—How dreadful then the warfare in the soul when these mighty energies are roused into action and kindled into fury by the fire of sin, and the wrath of hell. Yes, the wrath of hell; for the christian stands against the wiles of the Devil. He wrestles not only against flesh and blood, but “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. vi. 12.) Yes, it is he, the mighty prince of the power of the air, who heads and leads on all our enemies. ’Tis he drives the wrathful man into blood. ’Tis he withers the soul with avarice. ’Tis he blasts with the all evil eye of envy. ’Tis he bloats the visage and every limb with sensuality. ’Tis he puts a lying tongue into every human pleasure—cries peace when there is no peace—and says ye shall not surely die, even when the death of hell is already in the soul.

From this war no condition can be exempted. The young man must buckle on the harness the first hour he joins the standard. Woman too must fight. The king is as sorely hit by the archers as the beggar. And the old christian, covered with the holy scars of a thousand victories, cannot rest. He too must fight on until death. The young Daniel must encounter the terrors of the lions’ den. The exalted David was conquered again and again, and humbled into the dust. Peter’s tears inform us how dreadful was his fall. And the shaking hand, and the agonizing face of the venerable Abraham, tell us the sore conflict of that matchless faith, which was imputed to him for righteousness, when he offered up his Isaac.—O my brethren, can we bear up under this overwhelming warfare? Yes, we can. “If God be for us, who can be against us.” Rom. viii. 31. “Fear not, O Israel, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.” This brings us to our second position,

II. THAT GOD SAVES THE CHRISTIAN IN THIS WARFARE.

But why does he save him? We answer, the highest and the most glorious end of God in all his actions, is the perpetuation of his own infinite happiness. This he does by the display of his nature and his character to the intelligent universe. The happiness of God cannot be increased or diminished. But it can be perpetuated. This happiness can neither be increased, diminished nor perpetuated by any thing which creatures can do for God. But it is perpetuated by what God does for his creatures. It is the very nature of goodness to do good. God is infinitely good; therefore he delights in the bestowment of the highest possible good upon the universe. All the happiness which God ever has bestowed, and all which he ever will bestow, to perpetuate his own infinite glory, was *present in his purpose* from eternity. And therefore God always *has been*, and always *will be*, infinitely happy.

God is glorious in creation and in providence. But this excel-

lence is but the morning streak of his brightness. The splendor of his character is seen in the redemption of man. If God perpetuates his happiness by the display of his nature and character to the universe, and if the redemption of man is a display of both, then the fall of man was no accidental thing. It was no unforeseen thing. It was no undetermined link in the great chain of providential events. No. In the glorious covenant of Redemption—when the Holy Three—the adorable Father, Son, and Holy Ghost, met together in high and mysterious consultation—all the events which have happened, or which ever will happen upon our earth, were arranged in the most magnificent and perfect order. It was then the Son promised to make atonement for sin. It was then the Father promised him that he should see of the travail of his soul and be satisfied. It was then the Holy Ghost promised to regenerate, and keep through faith unto salvation, the souls given to Jesus. Hence Jesus says, “All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” John vi. 37, 38, 40. How magnificent to behold God arranging all the movements of angels, and men, and devils, “to the intent that now unto the principalities and powers in heavenly places, might be known, by the church; the manifold wisdom of God.” Eph. iii. 10. Truly, my brethren, when Jesus was offered to the guilty author of original sin—it was no *patch-work* business. It was no *fig leaf protection* from the shame of God’s defeat. No! He worketh all things after the counsel of his own will. Eph. i. 11 The fall of man was the purpose of God. The tree stood in the appointed place. The tempter came at the appointed time. The apostacy thrilled angels with sorrow, and devils with joy, at the intended hour. And Adam stood condemned for voluntary guilt in the appointed day. And since that time all has gone on in the same harmony. The quivering of every leaf has been as necessary, in its place, as the overthrow of an empire. The death of an insect, as the falling of a king. The shining of every particle of dust in the sunbeam, as the march of the prince of the power of the air. The blasphemy of hell, as the hosannahs in heaven. The death of the incorrigible sinner as the glory of the saint. We believe this because God is infinitely wise, and he *can* choose the best. He is infinitely good and he *will* choose the best. He is all powerful, and the touch of his hand can, with perfect ease, place every creature in the *best circumstances* to enable him to unfold the deep designs of eternity. It is the knowledge they have of God, which gives happiness to holy beings. They know God only by the display he is pleased to make of his nature and character. The fall of man has made known the existence of God in a Trinity of Persons

It has revealed the glorious attribute of mercy. And hence the happiness of the universe is immeasurably enlarged by this higher knowledge of God. The mystery of God manifest in the flesh—the mystery which, from the beginning of the world, hath been hid in God, will be unfolded more and more by the great Prophet of the Redeemed. The whole family in heaven, in ever enduring glory, will enjoy this love of Christ which passeth knowledge. But, O miracle of grace, the happiness of the christian will rise the highest. The angels are but ministering spirits to the heirs of salvation. And in the upward track of brightness, the feeblest servant of Jesus must soar above the cherubim. The glory of Gabriel must fade before the glory of Paul. For the saints must be with Jesus to behold his glory, and

Nearest the throne and first in song,
Man shall his hallelujahs raise,
While wondering angels round him throng,
And swell the triumphs of his praise."

God, then, my brethren, will save you because it is for his own infinite glory, that the blessed Jesus shall see of the travail of his soul, and be satisfied. This is the promise he has given to Jesus. And O listen to the promise he has given to you.

"I will, saith the Lord, make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40. And Paul says, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 33, 39.

But how will God save the Christian? We have described the Christian as contending against spiritual enemies—against sin. A man cannot overcome sin and remain in the same moral attitude. To overcome sin is just another word for an advance in holiness. Therefore God saves the christian from his enemies by giving him holiness, and by maintaining him in habitual holiness until death is swallowed up of victory. God the Father, as a mighty potter, looks over the clay of the same lump—and, from this mass of total depravity, he chooses, as a sovereign, "such as shall be saved." God the Holy Ghost convicts, and he regenerates the heart by the irresistible application of Gospel truths. And God the Son, the blessed Jesus, receives the heir of glory into an everlasting union with himself, as a member "of his body, of his flesh, and of his bones." Eph. v. 30. The babe in Christ is nourished by the tenderness of guardian angels—and he is placed in those circumstances in life, under whose heaven-directed influence he forms the character God intends he shall possess.

Riches and poverty, the rapid changes in the fortunes of men, sickness, sorrow, and the scenes of death, are, all of them, moulds for forming the soul into the resemblance of Jesus. God

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sometimes gives the christian riches and rank. He is stimulated by these circumstances to actions of usefulness and benevolence. He goes to the houses of poverty and sickness. He makes himself the father to the orphan, and the friend to the widow—the strength to the feeble knees, and the hands that hang down. He feels that his silver and his gold belong to the Lord, and he opens the store which the Lord has given, to the service of his master. He educates the poor. He sends forth the Bible, the preacher, the sabbath, and the sacraments, to give to the earth the knowledge of the glory of the Lord. All these actions, under the management of God, are so many exercises of the heart, in holy love to God, in self denial, and in an expanded love for the souls of men. And while the christian is thus triumphing over the besetting temptations of wealth, the light of his path causes men to glorify God, and to follow after righteousness. God sometimes suffers such a man to fall into sin and be humbled in the dust. He suffers David to follow the lusts of his carnal heart. David sins. He adds murder to adultery. He is smitten by the enemies of his soul down to the ground Ps. cxliii. 3. He is beset behind, and before, and the Lord lays his hand upon him. Ps. cxxxix. 5. But David, altho' cast down, was not destroyed. II. Cor. iv. 9. His soul came forth from the anguish and tribulation of sore repentance, like gold seven times tried in the fire. Holy humility, and meekness, were strengthened by his debasement, and brought him to a closer walk with God. The sin of David has been, and will continue to be, a blessing to many generations. It may prove a savour of death unto death to some of the wicked. But they do pervert this scripture, as they do the other scriptures, to their own destruction; for the plainest gospel truth is to the wicked an occasion "to go and fall backward, and be broken, and snared and taken." Isa. xxviii. 13. But, how many professors of religion have been persuaded by the remembrance of David's sackcloth and ashes, "to make straight paths for their feet, looking diligently lest they fall from the grace of God." Heb. xii. 13. And how many who have fallen—and, who has not fallen? how many, when the light of God's countenance was clean gone, and they found themselves in "blackness, and darkness, and tempest," standing before that mount of the law that may not be touched, and that burns with fire—O! how many have been saved from despair, from self-murder, and hell, by the remembrance of the mercy of Jesus to the weeping Peter, and the repenting David.

Christians, generally are poor. And, until the out-pouring of the millennial spirit, they will continue to be most numerous among the poor. "Not many wise men after the flesh, not many mighty, not many noble, are called." I. Cor. i. 26. God often permits the rich man to enjoy his purple and his fine linen; to fare sumptuously every day—to die and weep in hell. But the gospel is preached to the poor. They sustain the burthen of this world's calamities

ties. Their whole life is a succession of trials. Hard labor belongs to them. Oppression and insult most often be encountered, and hunger and nakedness give the last bitterness to their cup of sorrow. These evils are grievous temptations to the poor. They are enticements to theft—to habits of intoxication—to envy—evil speaking—and to all the crimes which belong to ignorance. O what glad tidings must the gospel be to them. All the precepts, all the doctrines, and all the promises of the Bible, are adapted in the most perfect manner to the trials of the poor. And the trials of the poor are no less suited to bring out the finest features of the christian character. Are they suffering from the oppressor? God makes them listen to the language of Paul: "We are troubled on every side, yet not distressed, we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed"—"always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body." Are their sorrows grievous to be borne? God makes them hear the encouragement of the same persecuted apostle. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and an eternal weight of glory." Are they abandoned by the smiles of friends? God comforts them himself. "I the Lord thy God, will hold thy right hand, saying unto thee, fear not, I will help thee." Isa. xli. 13. Are they suffering for food, and raiment, and shelter? Jesus, the man of sorrows, tells them he was fed by charity, and had not where to lay his head. And, will not this soothe the wretched? O then let them listen. Jesus, the Eternal God, says to them, "Be content with such things as ye have, for I will never leave thee, nor forsake thee; thy bread shall be given thee, and thy water shall be sure."

The chastenings of the Lord, "for the present are not joyous but grievous; nevertheless afterward they yield the peaceable fruit of righteousness unto them which are exercised thereby." Job, when stripped of all worldly substance, and rendered childless—covered with disease from the crown of his head to the soles of his feet—abandoned by the smiling friends of his prosperity—tormented by the temptations of an irreligious wife—and goaded to madness by three miserable comforters—stood tall and unbent before the wrath of Satan and the violence of the law in his flesh. "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." This was the strength of Job's righteousness when he knew God only "by the hearing of the ear." But when God spoke to him out of the whirlwind and shewed him all his goodness, Job answered and said—"Now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." O how bright was the holiness of his character. How glorious was his triumph in the warfare of faith.

"The last enemy that shall be destroyed is death." His approach is terrible to the soul of man; whether we look upon his

ghastly strides to take the life of our friends, or feel his icy fingers grappling at our own hearts. And when he has taken away from us, the supports, the comforts, the joys of this life—the partners of our blood, our fathers, our dear children—how hard to submit—how hard to surrender them—how hard to bless God for bruising our spirits. But the christian does submit. He does surrender them. O he does say, “Thy will be done,” even when his eyes are swollen with tears, and his heart is bursting with the fulness of human sorrow.

And when the christian himself is laid upon his last pillow—when all the bustle of life is hushed forever—its joys all gone—and its last agony just before him—when his best friend has told him he cannot live—and when the curtain of eternity still hangs dark and impenetrable before his struggling soul. What an hour for doubt—despondency—dismay! What an hour to try the strength of sin and the malice of hell! But how often does God make it the hour of glorious assurance! How often does the soldier of Jesus exclaim—“I am now ready to die—I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day—yea, Lord, for thou hast gone with me—thou hast fought for me, against mine enemies—thou hast saved me. This is the christian’s farewell to his weeping family. O what a consolation to the widow—what a legacy to the orphan. What a setting sun—what a flash of glory to kindle the ardor of the Zion-bound warrior.

O Thou who art the captain of our salvation, grant to us thy strength in the warfare we must fight, that we may die the death of the righteous, and that our last end may be like his.

To the Editors of the Calvinistic Magazine,

GENTLEMEN:—The following extract from Hunter’s Sacred Biography, is a beautiful commentary on a part of the early history of Moses—and it forcibly illustrates the consistency of the eternal and immutable purposes of God with the free agency of man—and the necessity of the use of means to bring about those events which it has been decreed from all eternity, in the counsels of Heaven, shall infallibly take place—points long in dispute between Calvinists and Arminians.—The honest enquirer after truth, he who acknowledges the authenticity of the Scriptures, dare not deny a single truth which he finds revealed in the Bible, and cannot resist the force of arguments, when he is satisfied they are fairly predicated upon the Word of God, and necessarily grow out of facts there recorded. Others may turn a deaf ear to the voice of inspiration, and be bewildered and misled by the wild speculations and vague conjectures of human reason—but he views the Bible as the unerring standard of truth—he follows wherever it leads him—he assents to the truth of all its declarations, although he

may be unable to reconcile some revealed truths, with others, also clearly revealed. He attributes all the apparent difficulties and contradictions he may meet with in the Bible to his own limited and short-sighted capacity, and to the mysterious and incomprehensible nature of that Being who declares, in his Holy Word, that "his ways are past finding out."—Before such men there is great encouragement to hold up Bible truths; and by such the following extract will be read with interest; and certainly not without profit.

Calvinists maintain, that it was the eternal purpose of God to deliver his people from the yoke of Egyptian bondage—that Moses was chosen from eternity to be their leader—that he was preserved and raised up, for that special purpose—that every circumstance connected with his wonderful preservation, took place precisely as was intended—and that every person, whose agency contributed to his preservation, acted with perfect moral liberty, while all, and every act they thus freely performed, was at the same time, in exact accordance with the infinitely wise and holy plan of the Eternal First Cause. Thus, all the glory, all the praise is ascribed to our Creator, for bringing about those events which form such an important era in the history of the Church.—On the other hand, in view of the facts revealed in the sacred scriptures, Methodists, and other denominations opposed to Calvinism, *must admit*, that the deliverance of his people, and the preservation of Moses, was the eternal purpose of God—and that every thing took place *precisely* as it was intended it should take place:—otherwise, they rob God of all praise and glory for those events.—They must further admit, that God *can* and does govern and control and direct the actions of men, without destroying their free agency:—otherwise they must be prepared to maintain—that the mother of Moses was not a free agent, but a mere machine, in concealing her child—a mere machine when she took the "ark of bulrushes, and daubed it with slime and with pitch, and put the child therein"; that she was a mere machine, when she carried it to "the river's brink," and "laid it in the flags;"—that the sister of Moses, was not a free agent, but a mere machine, when she went and "stood afar off," to watch the event:—that the daughter of Pharaoh was not a free agent, but a mere machine, when she "came down to wash herself at the river;"—that it was by *mere accident* she *happened to go at that very time to that particular spot* on the river bank—by mere accident the crocodiles and other monsters of the Nile, *happened not to go to that spot*, during all the time the child was there—and by mere accident the child was found among the flags;—that Pharaoh's daughter was not a free agent, but a mere machine, when she opened the ark, and "saw the child," and "had compassion on him"—and that it was by mere accident, that the mother of Moses was called, and engaged as his nurse.—Here is a bundle of accidents and contingencies, which hardly any reasonable man would be disposed to swallow.—But such are the miserable dilemmas

and absurdities, into which every person is liable to fall, who, for a single moment, loses sight of the Bible, in his researches after truth.

A CALVINIST.

COMMENTARY

ON THE EARLY HISTORY OF MOSES.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and, when she saw him that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river's side: and, when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, this is one of the Hebrews children. Then said his sister to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, Go. And the maid went, and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, because I drew him out of the water.

EXODUS II. 1—10.

The time at length came that she should be delivered; and she brought forth a son, according to *Josephus*, without the usual pains and consequent weakness of child-bearing; by which means no foreign aid being required, concealment was rendered more easy, and the exertions of the mother in behalf of her child, were scarcely, if at all, interrupted. "A goodly child" is the modest language which Moses employs in describing himself: "exceeding fair," or fair to God, that is, divinely fair, is the stronger expression of St. Stephen, in his recapitulation of this period of the Jewish history. From which, without the fond encomiums of profane authors, we may conclude, that Providence had distinguished this illustrious person from his birth, by uncommon strength, size and beauty. Every child is lovely in the partial eye of maternal affection: what then must Moses, the wonder of the world, have been to his enraptured parents! But the dearer the comfort, the greater the care, and that care increasing every hour. Not only the child, and such a child, was continually in jeopardy, but certain and cruel death was hanging every instant, by a single hair, over the heads of all who were concerned in the concealment; nay, the salvation of a great nation was at stake; nay, the promise and covenant of God was in question.

In the conduct of these good Israelites, the parents of Moses, we have a most instructive example respecting many important particulars of our duty. They teach us, that no circumstances of inconvenience, difficulty or danger, should deter us from following the *honest* impulses of our nature, or from complying with manifest dictates of religion; and, at the same time, reprove that would-be-wise generation of men among us, who, from I know not what reasons of prudence, or others which they dare not avow, defraud their country, the world, and the church of God, of their due and commanded increase. Their faith in God, employing in its service secrecy, vigilance and circumspection, admonishes us ever to connect the diligent use of all lawful and appointed means, with trust in and dependance upon Heaven, as we wish to arrive safely and certainly at the end proposed. In them, as in a glass, we see confidence without presumption, diligence, zeal and attention free from incredulity; we see Providence firmly, undauntedly resorted to, with the consciousness of having done their utmost to help themselves. Without this trust and this consciousness, yielding their joint support, what must the situation of the wretched mother have been, compelled at length, by dire necessity, to expose the son of her womb on the face of the Nile, in a basket of rushes?

I love to see a perseverance of exertion that leaves nothing undone which is possible to be done; and a faith that holds out as long as hope exists. Why not cast the whole burden on Providence? Is not he who preserved the child floating in an ark of bulrushes, able to save him naked in the stream, or even in the jaws of the hungry crocodile? If an ark must be prepared, is it also necessary to employ all this curious attention in daubing it with slime and with pitch, to prevent the admission of the water? What! leave nothing to him who has marked the infant for his own, and solemnly charged himself with his safety? Yes; after we have done our all, much, every thing, depends on the goodness of Heaven. But the careful mother did well when she pitched every seam and chink of the frail vehicle as attentively as if its precious deposit had been to owe its preservation solely to that care and diligence. "Cast all your care upon him; for he careth for you." I. Pet. v. 7. Mark it well, it is our *care*, not our work, which we are encouraged to cast upon that God who careth for us, and who hath said, "I will never leave thee nor forsake thee."

Mark yet again the diligent use of means, and the interpositions of Providence; how they tally with, unite, strengthen and support each other. The anxious mother does not yet think she has done enough. Miriam her daughter must go, and, at a distance, watch the event. And here ends the province of human sagacity, foresight and industry; and here begins the interposition of providential care. The mother has done her part. "The rushes, the slime, and the pitch," were her prudent and necessary preparation. And the great God has at the same time been preparing his mate-

rials, and arranging his instruments: the heart of a king's daughter, the power of Egypt, the flux of the current; the concurrence of circumstances too fine for the human eye to discern, too complex for human understanding to unravel, and too mighty for created power to control.

We pointed to the interposition of Heaven; but, we beseech you to observe, it interposed not by working a miracle, but by the reasonable, simple and natural disposition of second causes, opening to one and the same end, without any design, consciousness or concert of their own. And, be it ever remembered, that the wise, gracious, Almighty Ruler of the world, pleases not himself, nor amuses his creatures, by a profuse, ostentatious exhibition of wonders, but by an intelligent and dexterous management of ordinary things. He carries on his righteous government not according to new and surprising laws, but by the surprising, unaccountable, unexpected methods in which he executes the laws which he has established from the beginning.

Let us dwell a little on the minuter circumstances of the case before us: as they illustrate a subject of all others the most comfortable and tranquilizing to a race of beings, beyond measure wretched and pitiable, if there be not a God who rules in wisdom and in loving kindness all the affairs of men. We are first led to the humble cottage of Amram, and mingled in the tender solitudes of an obscure family, in one of the most common situations of human life. From thence, we step immediately to the palace, to attend the humors, caprices and pleasures of a princess. Jochebed, the wife of Amram, and Thermuthis, the daughter of Pharaoh! What can they have in common with one another, excepting those particulars in which all mankind resemble all mankind: and yet Providence brings them together, gives them a mutual concern, a mutual charge, a mutual interest. By how many accidents might this most fortunate coincidence have been prevented? A day, an hour earlier or later, in the active care of the one, and the contingent amusement of the other, and the parties concerned had never met. The slightest alteration in the setting-in of the wind or the tide; the particular temperature of the fleeting air, or the more variable temperature of a female mind, apt to be corrupted by unbounded gratification and indulgence, unaccustomed to contradiction, governed by whim, following no guide but inclination, and occupied only with the object of the moment: the operation of all or any one these, might have defeated the design. But these and a thousand such like contingencies unstable as water, and changeable as the wind, subdued by the hand of Omnipotence, acquire the solidity of the rock, and the steadfastness of the poles of heaven. The mother could not part with her child a moment sooner, durst not retain him a moment longer. The princess could betake herself to no other amusement or employment, could pitch upon no other hour of the day, could resort to no other part of the river, could

not run, nor the wind blow in any other direction, nor with greater or less rapidity. Moses was not safer when king in Jeshurun, encompassed with the thousands of Israel, was not safer in the mount with God, is not safer within the adamantine walls of the New Jerusalem, than Moses in the flags, Moses at the mercy of waves, of the monsters of the Nile, and of men more merciless than wild beasts. What power threatened the life of Moses? The king of Egypt. What power preserved it? The king of Egypt's daughter. What were the steps which led to his elevation? Those which foreboded his destruction. What circumstances forwarded the accomplishment of the oracle? Those which attempted to defeat it. Could all this have been the work of man? No: it must have proceeded from "the Lord of Hosts, who is wonderful in counsel and excellent in working." "Who doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou." Dan. iv. 35.

The usual train of common events led Pharaoh's daughter to the river side; the ark in which little Moses was laid, happened to catch her eye; curiosity prompted her to examine its contents, and pity at the sight touched her heart. If there be an object in nature more interesting and affecting than another, it was that which now presented itself to this great lady's eye. A beautiful infant, of three months old, deserted by its own parents, exposed to ten thousand dangers, and expressing by the tender testimony of tears, its sense of that misery of which it had not yet acquired the consciousness. "Behold the babe wept." Pity is a native plant in a noble heart. The story told itself. The situation in which the child was found explained the cruel occasion. The sacrament he carried engraven on his flesh, declared to whom he belonged. Compassion was fortunately connected with power, and Providence wisely balanced one thing with another, the jealousy and severity of the father, with the tenderness and generosity of the daughter.

Josephus, with whom Moses is justly a favorite object, has recorded many little particulars relating to this part of his history. And among others, that when the child was applied to the breasts of several successive Egyptian nurses, he turned from them with signs of much disgust and aversion, and that this encouraged his sister Miriam, who was anxiously attending the event, and observed the eager concern of the princess about her little foundling, to propose calling a nurse of her own nation; and thereby artfully introduced the mother herself to the tender office of suckling her own child. Whatever be in this, one useful lesson is taught us, on better authority than that of Josephus, namely, that perseverance in difficult and painful duty is the shortest and safest road to the attainment of our just and reasonable desires. What a blessed change! The mother of Moses is permitted to do that for a princely hire, and un-

der royal protection, which she would have purchased with her life the privilege of doing for nothing, could she but have done it with safety to her child. Moses finds shelter in the house of Pharaoh, from the wrath of the king, and he who was destined to be the plague of Egypt, and the deliverer of Israel, is trained to power, wisdom and consequence, by the Egyptian Magi, and the favour of her who was next the throne.

But, the Providence which saved him amidst so many perils, is pleased to record and to perpetuate the memory of his deliverance in his name. It was customary to name the child on the day of circumcision, the eighth from its birth. Perhaps the anxiety and distress of their situation might have broken upon some of their ceremonies practiced upon that occasion: or, if a name had been given him by his parents, he has not thought proper to hand it down to posterity. It being his own design and the will of God, that he should be known to all generations by the appellation which Pharaoh's daughter gave to the babe whom she saved from perishing; *Moses*, "drawn out" "because," said she, "I drew him out of the water."

TENTH ANNIVERSARY
OF THE
AMERICAN BIBLE SOCIETY.
MR. MAXWELL'S SPEECH.

[CONCLUDED FROM PAGE 128.]

Mr. President, I must pass on; but I cannot omit saying, (very briefly), that I do most cordially approve of the great principle of our society, which requires us to distribute the word of God *without note or comment*. Not, sir, that we would insinuate, as some have strangely imagined, that we despise all notes and comments. We do not say, and our act does not imply any such thing. It only implies, what we may surely hold without offence, if we believe the book itself, that, as it is the word of God, it may and will do great good, without any help from the wit of man. Still we do not despise that wit; but use it as we may, only when and where it behoves us. And still less do we separate, by this manœuvre of ours, the word of God from his ministry. On the contrary, it is most clear, I think, that we aid and strengthen that ministry in many ways; and make it, in fact, a thousand times more useful and effectual than it was before. I cannot stay to show this now; but we shall go on, sir, I hope, to send our book about as we have been doing, by itself, without any note or comment, except, indeed, that best and most beautiful one, that holy life which adorns, and really explains the word of God, more truly and happily than all the notes and comments in the world.

And here, sir, I cannot help saying, (though I know you have often heard it before), because I feel it just now with new force,

that it is a noble advantage, growing out of this very principle of our constitution, that it unites and harmonizes Christians of all churches, or rather all parts of the church, in one sacred fellowship. And the more we engage in this work, the more, I venture to say, we shall find ourselves coming, and growing together. And I must observe further, in close connexion with this topic, that these annual meetings of ours, drawing as they do Christians of all names, and from all quarters, together in one body, must produce the most benign effects. For here, sir, you see, we come to this emporium of our country, and mart of nations, and sit down with one another, in this house, and have all our rights and privileges, and joys and hopes, as men and patriots, and Christians, as it were in common, and are indeed almost of one heart and mind again in the Lord. Sir, it is good for us to be here!—we feel that it is—and when we go away we do not part—not in spirit at least—but the few hours that we have passed together in this house become eternal. And we find ourselves exalted, and ennobled by the communion that we have enjoyed. And we are no longer solitary individuals scattered over our far-spread country; but we feel ourselves to be the members of a great confederation, whose labors, increasing every year, are combining, and shall combine all parts of our land and church, and entwine themselves with all the brightest, and most sacred glory of our country.

And now, Mr. President, (for I will detain you no longer,) with such an object before us, and views, feelings, and hopes about us, who can tell the value or extent of all our future toils? Sir, I am not a prophet, nor the son of a prophet; and I pretend to know no more about the matter than any plain man who reads his Bible as he ought to do, may know as well as I; but I can see plainly that our cause shall prevail, and that *the word of God shall have free course, and be glorified*, by our hands, and more and more hereafter. And I can see it now radiating from this house, as it were, and running very swiftly, like light, as indeed it is, through all the earth. And there, I see, it passes along through all our country, our cities, our villages, over mountains and plains, along our vallies, through our western wilds, and places without names, diffusing the principles of love and harmony among all the “numbers without number” of our free, and happy people. It passes through South America, (whence we have heard those grateful tidings this morning,) where nations have been born in a day, healing the wounds of war, and soothing all the elements of discord into peace. It shall cross the ocean. It shall beam, more brightly, over Britain. It shall pass through France—through Spain, melting the bars of her inquisition. It shall cross the Alps. It shall visit Greece—ancient beautiful Greece—and set her free. And liberated, not now by the vain decree of a Roman Senate, insulting her sensibility, but by the word of God, you shall see her, Mr. President, you shall see her come back again into the circle of nations, and

sit down among us, with her own poetic garland on her brow, and our Bible in her hand. And that turban'd Turkey—sir, she shall not be—she shall not live to mock our Christianity with her vile apery, her prophet and her koran—the Bible shall destroy her—and you shall not find her in all Europe—if any where. And Russia—poor, fallen Russia! A light broke in upon her in her dungeon—a faint but lovely ray—but it is gone—extinguished by one—yet no, it shall return again—for though Tyranny in her folly did once forge fetters for the waves, does she dream, in her infatuation, that she can chain the light? It shall pass, in spite of her, through all her nations. It shall pass through Persia, China, all the realms of Asia. It shall gild even Africa—in her shadow of death. It shall pass through the whole earth; for *the field is the world*. Yes, here, Mr. President, at this verge of the creation, and only here, is the end of our toils. And the word of God shall be read, as well as preached, thro' all the world. It shall be diffused like, the air that we breathe, and the light that we enjoy—and our society, sir, like that faith that formed, and that hope that cheers it, shall be destroyed only by its success—but its charity shall live for ever.

And who now, in the view of such a consummation, will not second the resolution which I am about to read, and who will not join me in the wish—or rather the prayer, if you please—Yes, Mr. President, I call upon you, I call upon all in this house, every one of you without exception, to join with me in this prayer—May the dawn, the day-spring, the young Aurora that broke so brightly and beautifully upon our land and world ten years ago, continue to rise, and *shine more and more unto that perfect day*, when *the glory of God shall cover the heavens, and the whole earth shall be full of his praise*.

MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF.

[CONCLUDED FROM PAGE 153.]

In this same year, a disputation was held at Leipsick, to which ECKIUS challenged CARLSTAD and myself; but I was unable by any letters to procure a safe-conduct from duke George, so that I attended not as disputant, but as a spectator; for I entered Leipsick under the protection of the public faith which had been given to Carlstad. But what prevented my obtaining a safe-conduct, I never learned, for I had no reason to believe that duke George was peculiarly inimical to me. ECKIUS came to me at the inn, and said, he understood that I declined disputing. I answered, how could I dispute, since I was unable to obtain a safe-conduct from duke George. He said, "If I cannot dispute with *you* I will not with CARLSTAD; for I have come hither to dispute with *you*. What if I should obtain a safe-conduct for you? will you dispute

with me?" Procure it, said I, and it shall be done. He went away, and in a short time, a safe-conduct was delivered to me, and permission to dispute. Eckius pursued this course, because he perceived, that in this disputation, he could acquire great honor and favor with the pope, since I had denied that he was head of the church by divine right. Here there appeared to be a fine field open before him, not only of flattering the pope and meriting his favour, but of overwhelming me with hatred and envy. And through the whole disputation he aimed at these objects; but he was neither able to establish his own positions, nor to refute mine. At dinner, duke George addressing Eckius and me, said, "whether he is pope by human or divine right, *he is pope*;" which, unless he had been somewhat moved by the arguments which I used, he never would have spoken. However, his public approbation was given to Eckius alone. And here see, in my case, how difficult it is, for men immersed in errors, to emerge and struggle into the light; especially when error is strengthened by the example of the whole world, and by inveterate custom; for, according to the proverb, "it is difficult to relinquish old customs, for custom is a second nature." And how true is that saying of Augustine, "if custom be not resisted it will become necessity." At that time I had read the scriptures much in public and private, and had been for seven years a teacher of others; so that I had almost the whole contents of the Bible in my memory, and had moreover, drunk in some beginnings of the true knowledge and faith of Christ, so as to know that we could not be justified and saved by works, but by the faith of Jesus Christ; and although I had publicly contended that the pope was not the head of the church by divine right, yet the consequence of this I did not see, namely, that the pope must necessarily be of the devil. For that which is not of God is of necessity of the devil. But I was so swallowed up by the example and title of THE HOLY CHURCH, and by long custom, that I conceded human right to the pope; which, however, if it rest not on divine authority, is a diabolical lie; for we obey parents and magistrates, not because they command it, but because it is the will of God. Hence I can more easily bear with those who are devoted to the papacy, especially if they are persons who have not had the opportunity of reading the scriptures and other books, since I myself, after I had for many years most diligently read the scriptures, still adhered tenaciously to the pope.

The golden rose, already mentioned, was sent to the elector, by MILLRIZ, who treated much with me respecting a reconciliation with the pope. He had brought with him seventy handbills, in order that he might set up one in each town and village on his return to Rome, if the elector should deliver me up to him, as the pope requested. But he let out the secret in conversation with me; for he said, "O Martin, I had supposed that you were an old theologian, who managed these disputations sitting by your fire-side:

but I now find that you are strong, and in the vigour of life. If I had twenty-five thousand armed men, I do not believe that I should be able to take you to Rome; for through the whole of my long journey I explored the sentiments of the people, and I found that where there was one in favor of the pope, there were three against him." And what was ridiculous enough, when at the inns, he inquired of the women and maids, what they thought of the *Roman seat*. They knowing nothing of the meaning of the term, and supposing that he was speaking of common domestic seats, answered—what do we know of the kind of seats they have at Rome, whether they are of wood or of stone?

He begged of me that I would study the things which make for peace, and promised that he would use his influence with the pope, that he should do the same. I answered him, that I was most ready to do every thing which I could do with a safe conscience, and without compromising the truth, to promote peace, of which I was most earnestly desirous; and I assured him that I had not entered voluntarily into these contentions, but had been compelled by necessity to act the part which I had done; and that I did not think that I had exposed myself to any just censure.

Before his departure, he called before him John Tetzel, the first author of this tragedy, and so scourged him with reproofs and threats, that he actually broke the spirit of a man who had before been terrible to every body, and was a declaimer who could not be intimidated; but from this time, he pined away, worn out with grief and dejection. When I knew his situation, I addressed to him a kind letter of consolation, and exhorted him to keep up his spirits, and not suffer himself to be disturbed on account of what had happened to me. He died, however, wounded in conscience, and full of indignation against the pope.

If the archbishop of Mentz had listened to my remonstrance; or if the pope had not so raged against me, and condemned me without a hearing:—If he had adopted the same course which the emperor Charles pursued afterwards, though then too late:—If he had taken effectual measures to repress the audacity of Tetzel, the affair would never have eventuated in such a state of tumult. The original fault was undoubtedly in the Archbishop, who by his wisdom and cunning deceived himself; for his design was to suppress my doctrine, and secure the money gained by the sale of indulgences. But soon all counsels and endeavors were found to be in vain. The LORD watched over these events, and had resolved to judge the people. If they had succeeded in taking my life, it would not have answered their purpose: indeed, I am persuaded that it would have been worse for them than it now is, and some of their most discerning men are convinced of the truth of what I say.

In this same year, (1519) I returned to the interpretation of the Psalms: but thinking that I should become more experienced in this business, if I should first expound the epistles to

the Romans, Galatians, and Hebrews, I undertook in my lectures to go over these books of Scripture. Above all, I was seized with a wonderful ardour to understand Paul's Epistle to the Romans. But before this time, my efforts had been entirely unsuccessful; not owing to the existence of cold blood about the heart, but to one single phrase in the beginning of the epistle, *the righteousness of God is revealed from heaven*: for I hated this word *righteousness*; the only thing I had been taught of the righteousness or justice of God, was, that it was either *formal* or *active*; that is, the attribute by which God is just in himself, or by which he punishes the wicked. But although I had lived an irreprehensible life as a monk, yet my conscience was ill at ease; nor could I place confidence in my own *satisfactions*; therefore, as I said, I did not love, yea I hated God, considered as clothed with vindictory justice: and if not with secret blasphemy, yet certainly with great murmuring, I opposed myself to God—saying within myself, “as if it was not enough to doom miserable sinners to eternal perdition on account of original and actual sin against the law, does he now add to their misery in the gospel, by there revealing his justice also?” In this manner did I rage, goaded by a guilty conscience. However, I applied myself most earnestly to find out what the apostle meant by these words. And whilst day and night I was occupied in studying this passage, with the context, God had compassion on me; for now I began to perceive, that by the word *righteousness*, in this place, was meant, *that by which a merciful God by faith justifies the sinner*; for it is immediately added, “as it is written, *the just shall live by faith*;” and this is the righteousness which is revealed in the gospel. Upon this, I seemed to myself to have become a new man, and to have entered, with open gates, into paradise itself. Henceforth, the whole scripture appeared to me in a new light. Immediately I ran over the whole Bible, as far as my memory enabled me, collecting all the passages which were analogous to this, or in which there was a similar form of expression; such as *the work of God*, for what he works in us; *the power of God*, for the strength communicated to us;—*the wisdom of God*, for the wisdom with which we are endued; and so, of *the salvation of God, the glory of God, &c.* Now, by how much I hated the phrase *righteousness of God* before, by so much did I now love and extol it, as the sweetest of all words to me; so that that passage of Paul was to me like the gate of heaven.

Afterwards, I read Augustine's treatise concerning THE LETTER AND SPIRIT, where, beyond my hope, I found that he interpreted *the righteousness of God* in the same way, as being that with which God endues us when he justifies us. And although the view which he takes of the subject is imperfect, and although he does not clearly explain the subject of imputation, yet I was rejoiced to find him teaching, that *the righteousness of God* was that by which we are justified.

Having now received fresh strength and courage, I betook myself again to expounding the Psalms, and the work would have grown into a large commentary, had I not been interrupted by a summons from the Emperor, Charles V. to meet the diet about to convene at Worms, the following year; by which I was compelled to relinquish the work which I had undertaken.

I have given this narrative, good reader, that if you should think of reading these *opuscula* of mine, you may be mindful that I am one of those whose proficiency has arisen from writing and teaching; and not of those who, without effort, and suddenly become great: who without labor, without trials, without experience, as it were, with one glance, exhaust the whole meaning of the scriptures.

The controversy concerning indulgences went on through the years 1520 and 1521. Afterwards followed the Sacramentarian and Anabaptist disputes, concerning which I may have occasion to speak in another place.

Reader, farewell in the Lord; pray for the increase of the word, and against Satan, who is malignant and powerful, and now also most furious and cruel, knowing that he has but a short time, and that the kingdom of the pope is in danger. And may God confirm in us that which he hath wrought, and perfect in us the work which he hath begun, to his own glory.—Amen.

March 5th, A. D. 1545.

From the New-York Baptist Register.

STAGE TRAVELLING.

MR. EDITOR—I was under the necessity a few weeks since, of performing a journey of about 160 miles in the stage, and as I had engaged to go, immediately after having attended a very interesting religious conference, and being convinced of the importance of the disciples of Christ following the example of their Divine Master, I had determined in my own mind, to introduce the subject of religion each day, to those who might be my fellow travellers. In hope that if I met with the friends of Christ, it would tend to our mutual edification and comfort, or if my companions proved to be impenitent sinners that they might be awakened to a sense of their situation, and ultimately be saved by grace. The journey has been accomplished, and feeling a peculiar gratification in reviewing the events connected with it, I have on the request of several friends, concluded to send you a brief account of it; and if you think proper to give it a place in your valuable paper, it is at your disposal.

On Monday, June 4, I entered the stage at O. and found I was seated with seven passengers, myself making the eighth. All my fellow passengers were to me total strangers. However, immediately after the stage started, I introduced the subject of religion, and soon found to my joy, that one of my companions in travel was

a minister of the gospel, whose residence I learned was in Utica, and who very feelingly and affectionately entered with me on the subject. Previously to the termination of the first stage, a young lady who had been dandled on the lap of affluence, and who had gone all the rounds of the vain amusements of this world, took a part with us in the conversation, and after giving us some accounts of her life, informed us, that only a few weeks before, she had been translated out of darkness into God's marvellous light.

At the commencement of the next stage, we had an addition of 3 passengers, a gentleman, his wife, and their son. Before entering the stage I had requested of the young lady, if agreeable to her, that on resuming our seats, she would relate to us the reasons of the hope she had of her conversion to God: and on all being seated, the clergyman having signified his wishes, that the conversation should proceed, the young lady commenced, and gave a very clear and satisfactory relation of the exercises of her mind, that resulted in her being justified by faith, and having peace with God through our Lord Jesus Christ. It was truly interesting, and although I have been a professor of religion many years, and have heard a great number relate their religious experience, yet I never listened to one with more interest and heartfelt satisfaction, than I did to this. Every circumstance connected with it tended to increase my joys, while I found most strikingly realized in the person of this stranger, the force of that saying of the apostle John, "Whosoever loveth him that begot, loveth him also that is begotten of him." I know not, that in time, I shall ever see that person again, but I trust we shall meet before the throne of the Great Jehovah, where all the saints will at last be assembled. Peculiar, however, as was the effect produced on my mind by the young lady's experience, I was not alone. All the passengers appeared solemn, while the lady who last entered the stage, became finally so much affected that, unable any longer to suppress her feelings, she wept aloud. This seemed to produce no inconsiderable effect upon her husband, down whose cheek I discovered occasionally the silent tear irresistibly stole its way. Thus passed the time till we arrived at the place of exchanging horses. On resuming our seats and the conversation, I learned that during the time of our last stopping, the elder lady, in conversation with the other, informed her that she had several years before been the subject of similar exercises to those she (the young lady) had just before described, but owing to the troubles and perplexities that attended her in the situation in life in which she was placed, she had become in a great degree cold and stupid, and concluded that her heart had never been made the recipient of God's grace. The knowledge of this fact in connexion with what had before transpired, gave a peculiar zest to our conversation, until we arrived at the village where our fair passengers and their friends were to leave us. While the stage was waiting at the Post Office, the young lady stepped up to the cler-

gyman and myself, and informed us that the elder lady had expressed a very particular desire to be remembered in our prayers, that the Lord would restore unto her the joys of his salvation, and proposed, that although we might be separated from each other, we should individually, at the time of the setting of the sun, make the case of the elder lady a matter of special prayer to God. We each accordingly engaged so to do, and I can say with propriety, that in performing this vow, I enjoyed as much freedom at the mercy seat, as I ever did in my life. Nothing of a very particular nature transpired during the rest of that day's journey. The religious conference was continued, and for the last twenty miles was joined by two young men who entered the stage. Tuesday re-commenced my journey with ten passengers beside myself. As was the case the day before, on looking round I found all my fellow travellers were to me entire strangers. Agreeably however to my determination, I endeavored to introduce the subject of redeeming grace, and found ere long, to my joy, that four of the passengers had experienced its soul refreshing influences. The day was spent in discussing the subject, and although I know not that any particular effect was produced on the minds of those who heard us, yet they gave very respectful attention.

Wednesday, I was engaged in the business that rendered the journey necessary. The person, with whom was my business, and myself were perfect strangers; yet we soon became partakers of that pleasure which the children of God experience, when they meet as strangers in the flesh, but feel themselves as fellow citizens with the saints, and of the household of God. It is often said that masonry makes warm friends of strangers; but I found religion in this case, possessed advantages far superior, as it made us partakers of those spiritual joys which so often prove an antepast of heaven.

Thursday morning, I again entered the stage on my return home, and again found myself with ten persons who were total strangers. Before entering the stage I had, in view of my journey from home, renewed my vows to pursue the same on my return. But on entering the stage my faith almost failed. Among the passengers were three, who I learned were merchants on their way to New-York, and a lady very richly dressed, whom I supposed was the wife of one of the merchants, that appeared to be an European. Fearing I was the only one on the Lord's side, and my wicked heart suggesting to me, that my remarks might in the view of my fellows, be conceived as the uttering of words without knowledge, and I thus be the means of injuring the cause of Christ, I had a most severe trial in view of performing the vow I had made to the Lord. When I took my seat in the stage the merchants were conversing on the subject of agriculture, which occupied the attention of all for about half an hour, when there was a suspension of all conversation. At this moment, feeling that I had vowed to the Lord, and could not go back, (though I knew not whether my fellows were saints or sinners)

I ventured to introduce the subject of religion. After a little conversation, I repeated the occurrences of Monday, and when I had mentioned the effects of the young lady's experience upon the elder lady, and the vow we had made to pray for the latter, one of the merchants, (the European) gave vent to his feelings in a short, though very pathetic vocal prayer, sufficiently loud to be heard by all the passengers in the stage. This was a most interesting moment to my soul; the like I had never before either heard or seen; and "while memory retains her seat," I think it will never be forgotten. This event commenced more fully our religious conference for the day, and tended to shew who were on the Lord's side, and who were not; and I leave you to judge the agreeable nature of my surprise, when I ascertained that the three merchants and the lady, the very person whose appearance created the unpleasant feelings I experienced on first entering the stage, were partakers of the same like precious faith with myself, and had been enabled to drink of that river, the streams of which make glad the city of God.

The whole of the rest of that day's journey was to my soul as "a feast of fat things full of marrow, of wine on the lees well refined;" and so deeply were my newly formed acquaintances and myself impressed with the conviction, that the Lord, in answer to the prayer that was offered in the stage had really lifted upon us the light of his countenance, that the day glided away almost unheeded. We travelled till eleven o'clock at night, and yet we never left the stage but to take our meals, till the day's journey was accomplished, while our religious conference was uninterrupted by any stops made by the stage.

Friday was occupied in business.

Saturday morning, I again took my seat in the stage with eight other passengers. Here a chilling frost came on; I was the only person in the stage advanced in life; the rest were all quite young men, and four of the number appeared to be under the influence of ardent spirits. I endeavored to perform my vows again, but found for the first time since I left home, that I was alone on the Lord's side. I also discovered from the conduct of the four young men, that to dwell on the subject of religion, interesting as it had been to me before, would now be casting pearls before swine, who would trample them under their feet, and turn again and rend' me. I accordingly after offering them a word of admonition, passed the morning in silence. In the afternoon those young men left the stage, and their places were filled by others whose views, feelings, and conduct were widely different. The subject of the love of God to man was again our topic; and the few hours of the afternoon past away ere we were aware. At the close of the day, I found myself again in the embraces of my family, richly laden with a sense of the goodness and mercy of God.

Thus my brother, I have given you in detail, a brief account of my journey. Many interesting particulars have been necessarily

omitted, but what I have stated, will shew the importance of Christians appearing on the Lord's side *wherever* they are. It is true, they may sometimes be situated as I was on Saturday, but the fear of that should not keep them silent. My fellow travellers, who were not professors of religion, did not interrupt us nor manifest any particular disrelish to the conversation, while it is evident, to one wanderer, it was blessed.

I have been under the necessity to travel much in my younger days, but I have to acknowledge I have been shamefully deficient in letting my light shine, when away from home. On this subject I ever felt much regret, but never more than in contrasting my last journey, with the many I have performed before. I do hope that this narrative may be the means of encouraging both ministers and private brethren, when duty calls them to travel, to use their exertions to have Jesus Christ & him crucified the topic of conversation. It will no doubt furnish them much enjoyment, and at times make them acquainted with some of their heavenly Father's dear children, with whom they will experience a satisfaction, the world cannot give nor take away. May the Lord give his children more boldness in his cause every where, and enable them so to "let their light shine, that others seeing their good works, may glorify their Father which is in heaven."

TRIUMPH OVER DEATH.

WHAT vast extremes characterise the mind of man! While some tremble at the shaking of a leaf, and die in the very thought of danger, others possess not only strength of mind sufficient to bear the difficulties of life, but shrink not at the very approach of death itself.

But of all the instances of fortitude and contempt of death, none are to be compared with those who have suffered in the cause of Christianity; for such is the peculiar excellency of the system, that its true adherents have not only thought it their honor to live under its influence, but their privilege to die for its defence. Martyrs, indeed, have been found in almost every cause; but none have ever been so signally supported, or have died so nobly, as the martyrs of Christ. Some instances, perhaps, are found of their courting it, when they might have avoided it; but, in general, they have been men whose lives bore striking testimonies in favor of that truth which they sealed by their deaths. "Blessed are they," says our Lord, "who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." They preferred truth to ease, liberty of conscience to hypocrisy, and the glory of their Master before the honor of man. They chose rather to suffer affliction than to enjoy the pleasures of sin, which were but for a season; esteeming the reproaches of Christ greater than the treasures of the world. Happy they, of whom the world was not worthy. Peace be with

all them who are not ashamed to live nor afraid to die in the defence of Christianity!

We shall here select a few instances of Christian fortitude in the hour of death.

John Huss, when the chain was put about him at the stake, said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake; and why should I be afraid of this old rusty one?" When the faggots were piled up to his very neck, the Duke of Bavaria was officious enough to desire him to abjure. "No," said Huss, "I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood." He said to the executioner, "Are you going to burn a *goose*? In one century you will have a *swan* you can neither roast nor boil." If he were prophetic, he must have meant *Luther*, who had a swan for his arms. The flames were then applied to the faggots, when the martyr sung a hymn with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles and the noise of the multitude. At last, his voice was short after he had uttered, "*Jesus Christ*, thou Son of the living God, have mercy upon me!" and he was consumed in a most miserable manner.

When the executioner went behind Jerome of Prague to set fire to the pile, "come here," said the martyr, "and kindle it before my eyes; for if I dreaded such a sight, I should never have come to this place, when I had a free opportunity to escape." The fire was kindled, and he then sung a hymn, which was soon finished by the encircling flames.

Thomas Bilney suffered at Norwich in the year 1531, in the time of King Henry VIII. The night before he suffered he put his finger into the flame of a candle, as he had often done before, and answered, "I feel, by experience, that the fire is hot; yet I am persuaded by God's Holy word, and by the experience of some spoken of in it, that in the flame they felt no heat, and in the fire no consumption; and I believe that though the stubble of my body shall be wasted, yet my soul shall thereby be purged; and that, after short pain, joy unspeakable will follow."

As he was led forth to the place of execution, one of his friends spoke to him, praying to God to strengthen him, and to enable him patiently to endure his torments: to whom Mr. Bilney answered, with a quiet and pleasant countenance, "When the mariner undertakes a voyage, he is tossed on the billows of the troubled seas; yet, in the midst of all, he beareth up his spirits with this consideration, that ere long he shall come in his quiet harbor: so," added he, "I am now sailing upon the troubled sea, but ere long my *ship* shall be in a quiet *harbor*: and I doubt not but through the grace of God, I shall endure the *storm*: only I would entreat you to help me with your prayers."

The officers then placed the faggots about him, and set fire to the reeds, which presently flamed up very high; the holy martyr, all the while, lifting up his hands towards heaven, sometimes calling upon *Jesus*, and sometimes saying "*Credo*," i. e. I believe. The wind being high and blowing away the flame, he suffered a lingering death. At last, one of the officers beat out the staple to which the chain was fastened that supported his body, and so let it fall into the fire, where it was presently consumed.

John Lambert suffered in the year 1538. No man was used at the stake with more cruelty than this holy martyr. They burned him with a slow fire by inches; for if it kindled higher and stronger than they chose, they removed it away. When his legs were burnt off, and his thighs were mere stumps in the fire, they pitched his poor body upon pikes, and lacerated his broiling flesh with their halberts. But God was with him in the midst of the flame, and supported him in all the anguish of nature. Just before he expired, he lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice, with these glorious words, "*None but Christ! None but Christ!*" He was at last beat down in the fire, and expired.

George Wishart, when brought to the stake, the executioner, upon his knees, said, "Sir, I pray you forgive me, for I am not the cause of your death." Wishart, calling him to him, kissed his cheeks, saying, "Lo! here is a token that I forgive thee: my heart, do thine office." He was then tied to the stake, and the fire kindled. The captain of the castle, coming near him, bade him to be of good courage, and to beg for him the pardon of his sin; to whom Wishart said, "This fire torments my body, but no whit abates my spirit." Then looking towards the cardinal, he said, "He, who, in such state from that high place, feeds his eyes with my torments, within a few days shall be hanged out at that same window, to be seen with as much ignominy as he now leans there with pride:" and so his breath being stopped, he was consumed by the fire, near the castle of St. Andrew's, in the year 1546. This prophecy was fulfilled, when, after the cardinal was slain, the provost raising the town, came to the castle gates, crying, "What have you done with my Lord Cardinal? Where is my Lord Cardinal?" To whom they within answered, "Return to your houses, for he hath received his reward, and will trouble the world no more:" but they still cried, "We will never depart till we see him." The *Leslies* then hung him out at that window, to show that he was dead: and so the people departed.

Mr. Lawrence Saunders, who was executed the 8th of February, 1555, when he came to the place, fell on the ground, and prayed; and then arose, and took the stake in his arms to which he was to be chained, and kissed it, saying, "Welcome the cross of *Christ*! Welcome everlasting life!"

From the Christian Spectator.

SURPRISE IN DEATH.

“WE are all borderers upon the river of death, which conveys us into the eternal world, and we should be ever waiting the call of our Lord, that we may launch away, with joy, to the regions of immortality; but thoughtless creatures that we are, we are perpetually wandering far up into the fields of sense and time, we are gathering the gay and fading flowers that grow there, and filling our laps with them as a fair treasure, or making garlands for ambition to crown our brow, till one and another of us is called off on a sudden, and hurried away from this mortal coast: those of us, who survive, are surpris'd a little; we stand gazing; we follow our departing friends, with a weeping eye, for a minute or two, and then we fall to our amusements again, and grow busy, as before, in gathering the flowers of time and sense. O how fond we are to enrich ourselves with these perishing trifles, and adorn our heads with honours and withering vanities, never thinking which of us may receive the next summons to leave all behind us, and stand before God! but each presumes, “it will not be sent to me.” We trifle with God, and things eternal, or utterly forget them, while our hands and our hearts are thus deeply engaged in the pursuit of our earthly delights; all our powers of thought and action are intensely busied amongst the dreams of this life, while we are asleep to God, because we vainly imagine he will not call us yet.”

“There are some beautiful verses, which I have read perhaps thirty years ago, wherein the ingenious author describes the different stages of human life, under the image of a fair prospect, or landscape, and death is placed, by mistaken mortals, afar off beyond them all.

“Since the lines return now upon my remembrance, I will repeat them here with some small alteration. They are as follow:

“Life and the scenes that round it rise,
Share in the same uncertainties.
Yet still we hug ourselves with vain presage,
Of future days, serene and long,
Of pleasures fresh, and ever strong,
An active youth, and slow declining age.

“Like a fair prospect still we make
Things future pleasing forms to take:
First, verdant meads arise, and flow'ry fields;
Cool groves, and shady copses here,
There brooks, and winding streams appear,
While change of objects still new pleasures yield.

“Farther fine castles court the eye,
There wealth and honours we espy:

Beyond, a huddled mixture fills the stage,
 Till the remoter distance shrouds
 The plains with hills, those hills with clouds,
 There we place death behind old shiv'ring age.

“When death, alas! perhaps too nigh,
 In the next hedge doth skulking lie,
 There plants his engines, thence lets fly his dart:
 Which, while we ramble without fear,
 Will stop us in our full career,
 And force us from our airy dreams to part.”

Watts' Works, Vol. I.

The first of the above quotations will remind the reader of the following beautiful lines of Cowper.

“Op'ning the map of God's extensive plan.
 We find a little isle, this life of man;
 Eternity's unknown expanse appears,
 Circling around and limiting his years.
 The busy race examine, and explore,
 Each creek and cavern of the dang'rous shore,
 With care collect what in their eyes excels,
 Some shining pebbles, and some weeds and shells;
 Thus laden, dream that they are rich and great,
 And happiest he that groans beneath his weight:
 The waves o'ertake them in their serious play,
 And every hour sweeps multitudes away:
 They shriek and sink, survivors start and weep,
 Pursue thair sport, and follow to the deep,
 A few forsake the throng; with lifted eyes
 Ask help of heaven, and gain a real prize.

CALVINISM

The venerable and pious Dr. Scott, whose commentary on the Bible has proved such a blessing to the church, was in the early part of his life a warm and violent opposer of the doctrines of Calvinism. Truth, however, at length proved too strong for him. In the latter part of his life he writes thus to a friend. “I have long been very decided in my judgment in respect to the truth and reasonableness of these doctrines, which I once quarrelled with even to blasphemy.”

To him that chose us first, before the world began;
 To him that bore the curse, to save rebellious man:
 To him that form'd our hearts anew,
 Is endless praise, and glory due.

THE
CALVINISTIC MAGAZINE.

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

No. 7.

JULY, 1827.

VOL. I.

MOLE-HILLS AND MOUNTAINS,

OR THE

DIFFICULTIES OF CALVINISM AND ARMINIANISM COMPARED.

“You will, perhaps, ask, are there no *difficulties* to be encountered in embracing that system of evangelical truth, which is usually styled *Calvinism*? It ought not to be disguised, that there *are* in this system real difficulties, which, probably, no human wisdom will ever be able to solve. But are the difficulties which belong to the system of *Arminianism*, either *fewer* in number, or *less* in magnitude? Instead of this, they are more numerous, and more serious; more contradictory to reason, more inconsistent with the character of God, and more directly opposed both to the letter and spirit of His Word. I rest in the *Calvinistic* system, with a confidence daily increasing, not only because the more I examine it, the more clearly it appears to me to be taught in the Holy Scriptures; but also because, the more frequently and the more carefully I compare the amount of the difficulties, on both sides, the more heavily they seem to me to press against the *Arminian* doctrine.

It is easy and popular to object, that *Calvinism* has a tendency to cut the nerves of all spiritual exertion; that, if we are *elected*, there is no need of exertion; and if *not* elected, it will be in *vain*. But this objection lies with quite as much force against the *Arminian* hypothesis. An *Arminian* who finds fault with the doctrine of predestination, as making out God the author of sin, unjust, tyrannical, &c. how shall he reconcile or clear the difficulties in his own way, namely, to believe, as he must do, that the Deity has created millions of human beings *knowing*, with *certainty*, before he brought them into existence, that they would prove incorrigible sinners, incur his divine displeasure, and that he in consequence should consign them to eternal punishment in the region of misery and woe? All *Arminians*, though they reject the doctrine of *election*, explicitly grant that while *some* will, in fact, be saved, *others* will, in fact, as certainly perish. Now it is perfectly plain, that this position is just as liable to the abuse above stated, as the *Calvinistic* doctrine. For a man may say, “I shall either be saved,

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or I shall not. If I am to be saved, no anxiety about it is necessary; and if I am to perish, all anxiety about it will be useless." Would *Arminians* consider this objection valid against their creed? I presume not. But it has no more validity against *ours*. Another objection is equally common and popular. It is said, if none but the *elect* will be saved, how can God be considered as *sincere* in making the offers of mercy to *all*? The *Arminian* is just as much bound to answer this question, as the *Calvinist*. He grants that all men will not, in fact, be saved; he grants moreover, that God foreknew this from eternity; and that he not only foreknew the *general fact*, but also the particular persons who will, and who will not partake of salvation. How then we may ask the *Arminian*, is God sincere, on *his plan*, in urging and entreating all to accept of mercy? Again, it has been frequently asked, "If none but the *elect* will be saved, is not God a partial master, and a *respector of persons*?" But it may be quite as plausibly and confidently asked, "How can we reconcile it with the impartiality and the benevolence of God to *save* only a part of mankind?" If salvation be his work, then why does he not save all? Why does he make a distinction? And if it be *not* his work, THEN MEN SAVE THEMSELVES. Will the *Arminian*, with all his inveteracy against *Calvinism*, go this length?

But while the objections which our *Arminian* brethren urge against *Calvinism*, lie with full as much force against their own system, there are others, of a still more serious nature, to which that system is liable and which, if I were compelled to admit, would plunge me into darkness and despair.

Yes, if I could bring myself to believe, that the infinite and eternal God has laid no *plan* in the kingdom of his grace, but has left all to be decided by *chance* or *accident*, not knowing the end from the beginning—If I could believe that the *purposes* of Jehovah, instead of being *eternal*, are, all formed *in time*; and instead of being *immutable*, are all liable to be *altered* by the changing will of his creatures—If I could suppose that, after all the Redeemer has done and suffered, the work of redemption cannot be completed unless perishing mortals choose to lend their arm to its aid—If I could admit the idea, that God has done nothing more than decree, in general, to save all who may happen to believe; without any *determination*, or, which is the same thing, without any certainty, whether *few*, or *many*, or *none* would be thus blessed—If I could suppose that God foresaw events as *certainly future*, which he had not *unchangeably determined* to accomplish, and which, therefore, might never happen—If I could suppose that the omniscient Saviour died with a distinct *purpose* and *design* to save *all men alike*, while it is certain that *all will not* be saved—If I could embrace the opinion that real christians are no more indebted to grace than others, having received no more than they; and that what makes *them* to differ from others is, not the sovereign goodness of God, but

their own superior wisdom, strength or merit; in other words that they make themselves to differ—If I could admit the dreadful thought, that the christians continuance in his journey heavenward, depends, not on the immutable *love* and *promise* of his God, but on the firmness of his own strength, and the stability of his own resolutions; and of course, that he who is the most eminent saint to-day, may become a child of wrath, and an heir of perdition to-morrow—In short, if I could conceive of God as working without any providential design, and willing without any certain effect; desiring to save man, yet unable to save him, and often disappointed in his expectations; *doing* as much, and *designing* as much for those that perish, as for those that are saved; but after all baffled in his wishes concerning them; hoping and desiring great things, but *certain of nothing*, because he had *determined on nothing*—If I could believe *these things*, then, indeed, I should renounce *Calvinism*, but it would not be to embrace the system of *Arminianism*. *Alas!* it would be impossible to stop here. I must consider the *character* of God as dishonored; his *counsels* as degraded to a chaos of wishes and endeavors; his promises as the fallible and uncertain declarations of circumscribed knowledge and endless doubt; the best hopes of the christian as liable every hour to be blasted; and the whole plan of salvation as nothing better than a gloomy system of possibilities and peradventures; a system on the whole, nearly, if not quite, as likely to land the believer in the abyss of the damned, as in the paradise of God.”

DR. MILLER.

The Scriptural doctrine of the preservation and final perseverance of the Saints, plainly stated and defended.

A SERMON;

BY THOMAS CLELAND, D. D.

OF HARRODSBURG, KENTUCKY.

ISAIAH XXVII. 3.—I the Lord do keep it; I will water it every moment: lest any hurt it I will keep it night and day.

The subject of this positive and encouraging declaration is the church; the whole body of God's chosen people, brought into a state of grace by a holy calling. It comprehends all who are savingly brought into his moral vine-yard, denominated, in verse 2d, *a vine-yard of red wine*, to denote its fruitfulness. It is under God's special care and protection. Its complete and final preservation is therefore, placed beyond a doubt; for, *I Jehovah do keep it*. The church called the body of Christ, composed of all really regenerated persons, in every period of time, is God's holy Zion; a "city of solemnities"—his Spiritual "Jerusalem, a quiet habitation, a tabernacle that shall *not be taken down*; not one of the

stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Isa. xxxiii. 20. And although God "sift the house of Israel among all nations," and in all periods of time, "like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix. 9.

It is our wish and design to examine into the subject before us coolly and deliberately; and at the same time, with as much simplicity and perspicuity as we can, for the sake of the weak and feeble minded.

The doctrine is simply this: Of all who have ever truly believed in Christ, or who have ever been brought into a state of salvation, none of them are ever suffered totally to fall away and finally to perish; but are graciously preserved in their continuance in a state of grace to a state of glory.

In making this proposition a subject of particular examination, we shall

I. Adduce several direct scripture proofs and arguments in support of the doctrine.

II. Answer the principal objections and arguments against it.

I. In the outset our text must not be forgotten: it is very direct and positive—to the very point itself; *I Jehovah do keep it; I will water it every moment.* Here God's spiritual vineyard, his true church, with all her real members, is not only the object of his special protection, in his holy keeping, but is also, *every moment*, under his divine influence. It is, to be sure, surrounded by enemies, assaulted by sin and the devil; but, *lest any hurt it*, he will keep it constantly, *night and day.*

2. In Psalm xxxvii. 23, 24, it is declared, by the Holy Ghost, that, "The steps of a *good man* are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be *utterly cast down*: for the Lord upholdeth *him* with his hand." This text is very plain and pointed. It supposes that a *good man*, a saint, may fall. But it likewise asserts, most positively, that he shall not totally or finally fall; or which is the same thing, "*he shall not be UTTERLY CAST DOWN.*" The reason assigned is, "*for the Lord upholdeth him* with his hand." This reason is entirely sufficient; and satisfactorily accounts for another declaration in Proverbs xxiv. 16. "A just man falleth *seven times*, (i. e. *very often, frequently*,) and riseth up again."

3. Another direct proof, in support of our doctrine, is in the 28th verse of the same Psalm. There it is most unequivocally asserted, that, "The Lord—*forsaketh not his saints, they are preserved forever.*" This text could not be more express. It surely does not admit of one of God's saints finally perishing. Their final preservation is here most positively asserted and expressly maintained. There is not one sentence in all St. Paul's writings, where some think this doctrine is only to be found, and which they attempt to explain away, more explicit than this declaration of the

inspired Psalmist. This is also strongly supported by God's declaration of his Saints, Isa. lvi. 5; "I will give them an everlasting name, *that shall not be cut off;*" and also in Job xvii. 9; "The righteous shall hold on his way; and they that have clean hands, shall grow stronger and stronger."

4. Another proof no less positive than the foregoing, is Rom. viii. 30. "*Whom he justified, them he also glorified.*" None but saints are justified. All such are freely justified, graciously pardoned, fully acquitted, and accepted in the beloved. But if *one* of these is lost forever, if *one* should fail of eternal glorification, then the latter member of this text not only falls short of the truth, but is placed in direct contradiction to the former. If the number *justified*, and the number *glorified* be not exactly the same, then the declaration is not true. This conclusion cannot be evaded. The dilemma, and the responsibility are with our opponents.

5. John iii. 4—"Can a man enter the second time into his mother's womb, and be born?" *Physically*, this is impossible. And, by analogy, extending and applying the metaphor, the very one adopted by Christ himself, is it not *morally impossible*, for a soul born of God, to enter a second time into a state of total depravity, and enmity against God, become an unborn, unregenerated child of wrath; and then be born again and again, perhaps an hundred, if not more than a thousand times during the course of three-score years and ten? Really I cannot see how the opposing principle, carried forward, can refuse to admit the sentiment, however absurd, that a soul may pass from death to life and then back again, with every vibration of the pendulum of a clock. The principle long ago asserted, and adopted as the creed of a large denomination, is this; "He who is a child of God to-day, may be a child of the devil to-morrow."* And why not, with equal propriety, maintain, that, he who is a child of God this hour may be a child of the devil the next? The principle does not forbid it. Our assertion, therefore, is neither unreasonable, nor extravagant.

6. In Luke x. 42, our Lord says, "Mary hath chosen that good part, which shall *not be taken away from her.*" Which declaration is in perfect accordance with that concerning his sheep, John x. 28, 29; "I give unto them *eternal life*; and they shall *never perish*, neither shall any pluck them out of my hand.—And none is able to pluck them out of my Father's hand." Now if the saints have *eternal life*—and shall *never perish*,—the good part shall *not be taken away* from them,—and none shall be able to pluck them away from Christ or from his Father, surely that must indeed be an adventurous mortal who can gainsay all this, or attempt so to explain it all away, as to make the words convey a contrary meaning, or admit of a contrary sentiment.

*Doctrine and Discipline of the Methodist Episcopal Church, adopted and recommended by Bishops Coke and Asbury. Page 95.

7. In Rev. xvii. 8, the names of God's people are represented as being "written in the book of life from the foundation of the world;" comp. xiii. 8: xx. 15. In reference to this fact Christ authorises all his true disciples to "rejoice, because," says he, "your names are written in heaven." Luke x. 20. Here, upon the principle we maintain, all is consistent, plain, safe, and easy. There is no uncertainty; there shall be no disappointment; the wise shall inherit glory; their record is on high; they have an everlasting name that shall not be cut off. But the reverse, by extending the figure, exhibits the book of life, with alternate entries and erasures, as one of the most mutilated, uncertain records in the universe. It also demands a suspension of the exercise of rejoicing, on account of a name written in heaven, by rendering it altogether uncertain whether in the issue, that name shall be found in heaven, or in hell.

The same soul chilling principle will likewise interfere with the "joy that shall be in heaven,"—even the "joy in the presence of the angels of God, over one sinner that repenteth." Luke xv. 7. 10. For on the ground, that such a penitent convert, the cause of so much angelic and celestial joy, may after all, totally apostatize, turn an impenitent rebel, and finally be damned forever, their joy was groundless,—for a matter of no certainty at all; their high gratification is turned into disappointment and mortification;—and really, give to this heart-sinking, joy-invading sentiment a speaking voice, and it cries aloud to all the heavenly hosts, who raise their joyful acclamations, on every occasion of a returning penitent, and cautions them not to rejoice too soon, but to suspend every joyful expression, relative to this new subject of Christ's kingdom, as it is quite possible, if not highly probable, that he, "who is a child of God to-day, may be a child of the devil to-morrow," and, in the end, descend to perdition, and lie down in everlasting burnings.

8. From this gloomy joyless region, let us retreat to a more cheering atmosphere which sends forth its celestial, soul refreshing breezes, by the inspired breath of the Apostle in Heb. vi. 17, 18: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." What a host of proof and argument is here! All God's children, his believing people, are denominated *Heirs of promise*: they have all fled to Christ by faith, as their "Refuge" and hiding place. They have *strong consolation*; the ground of which is, "*the immutability of his counsel*," respecting their everlasting inheritance. This is confirmed *by two immutable things*, God's promise and God's oath. Now if any of these heirs of promise should be suffered to lose their inheritance forever; or if they are even liable to the forfeiture of it eve-

day and every hour, where is their "strong consolation?" Where is their refuge? What becomes of the *immutability* of God's counsel? Yea, what becomes of his *promise*, and his *oath*? But our enquiries are unnecessary, "it was impossible for God to lie;" the inheritance of his saints is sure, and they are preserved forever.

The same inspired writer, in the full assurance of one under the inspiration of the Holy Ghost, was "*confident of this very thing*, that he which has begun a good work in you *will perform it until the day of Jesus Christ.*" Phil. i. 6. This is a very positive testimony. It speaks the language of assurance and infallibility.

When God gives a *new heart*, and a *new spirit* in regeneration, then, truly, is there a good work *begun*. This work will be perpetuated under the fostering influences of the Holy Spirit: it will be performed until the day of Jesus Christ. Of this important fact an inspired Apostle, infallibly directed, was "*CONFIDENT.*" With such an instructor, and having God's never-failing word, promise, covenant, and oath to this very point, may we not also be *confident of this very thing*, likewise? But if the contrary sentiment be true the Apostle had no ground for his confidence; he was mistaken—at least uncertain, contrary to his own positive assertion, whether this good work might not be destroyed, the work of the spirit reduced to nothing, and the subject of it, once an heir of heaven, be found, on the day of Jesus Christ, departing from the judgment seat, under the curse, down to perdition, with the devil and his angels. It is very certain the Apostle did not believe the doctrine of falling from grace, when he was so confident of the reverse: and it is equally certain the Holy Ghost never dictated such a sentiment.

Another inspired teacher has represented the spiritual heirs, as born of God to an inheritance incorruptible, undefiled, unfading, and *reserved in heaven* for them. And to prevent any failure or disappointment in their possession and enjoyment of it, he declares they "*are kept by the power of God through faith* UNTO SALVATION." I. Pet. i. 5. This declaration is very pointed and expressive. The heirs of glory are *kept* by the power of God; not without the exercises of religion, but *through faith*, unto salvation; or to an *inheritance reserved in heaven* for them. In the creed before alluded to, (page 90) it is admitted, and declared, that, "It is the power of God only, and not our own, by which we are kept one day or one hour." This accords with Peter's declaration: and with our text respecting the body of Christ, the church—"I the Lord do *keep it*—I will keep it *night and day.*" Add to this, the words of Christ, Mat. xviii. 14, "It is *not the will* of your Father in heaven, that *one* of these little ones should *perish.*" Then put all these together—the *will* and *power* of the Omnipotent Jehovah, equally concurring in the salvation of his people, it seems to us truly marvellous how any candid person can withhold his assent to the doctrine we advocate; and more so, how any should so

vigorously contend for one so contradictory to all these declarations.

9. The doctrine we advocate is further confirmed in Rev. xx. 6; "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." The first resurrection is that of the soul and is therefore *spiritual*. John v. 25: Collos. ii. 12: iii. 1. &c. And whether it relates to particular persons, when they become regenerated, or to the church in the commencement of the Millennium, it makes no difference; the *principle* is the same. The unregenerate are spiritually dead already, and when their bodies go to the grave, this may be termed the *first* death. But when the soul and body depart together, under the curse, into the lake of fire, "*This is the second death.*" Rev. xx. 14. But over spiritually risen *souls*, who are therefore of the *first* resurrection, it is positively declared, "The second death," eternal perdition, "*hath no power.*" The real believer "*hath everlasting life, and shall not come into condemnation;*" because, says Christ, "*he is passed from death unto life;*" and because his "*life is hid with Christ in God.*"—"Who shall also confirm them unto the end." John 5. 24: Col. iii. 3: I. Cor. i. 8.

10. Another proof we adduce in support of the doctrine is Rom. xi. 29; "The *gifts* and *calling* of God are without repentance." It is said, speaking after the manner of men, and in reference to the outward dispensations of his providence, that it repented God that he made man, that he gave him *being*. But there is no intimation that it ever repented him that he gave him *grace*. The "*calling*" of God is a holy, spiritual, and effectual calling. His "*gifts*" are, grace, repentance, faith, and eternal life. These he graciously bestows. And he neither does, nor ever will, repent of these gifts and callings, so as to revoke them: for this is the meaning of the text. Truly *the strength of Israel will not lie, nor repent*. His purposes are eternal; his promises free; his love is unchangeable; his wisdom unerring; his goodness sovereign; his power infinite. "The name of the LORD is a strong tower: the righteous runneth into it, and is safe. Prov. xviii. 10.

It is on this ground, St. Paul, with holy exultation, breaks forth in the following triumphant language; "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, *shall be able to separate us from the love of God which is in Christ Jesus our Lord.*" Rom. viii. 38. 39.

To this heart-cheering, soul-animating language, which secures the complete happiness, and final triumph of all God's adopted sons and daughters, it is suggested with sceptical opposition, and soul-chilling suspicion, that the Apostle did not insert *sin* in the catalogue: and therefore sin may separate us from God; or, the saint by falling into sin, may separate himself from the love of God in Christ Jesus, and so be lost eternally. To this it is replied, Rom.

vi. 14; For *sin shall not have dominion over you*: for ye are not under the law, but under grace. The Apostle John declares that whosoever is born of God doth not commit sin; for his seed remaineth in him; and he CANNOT sin; because he is born of God, I. John iii. 9. They shall not, says God, *depart* from me. Besides, if one could thus break away from God, and perish eternally, then contrary to the Apostle's assertion, here is one *creature* that can separate himself from the love of God in Christ Jesus.

If any of God's children do ever totally and finally apostatize we should expect to find them, on the day of judgment, among those described, by our Lord, in Matt. vii. 23; "Many will say to me, in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works: we have eaten and drunken in thy presence." I say, if all who ever fell from a state of grace to final perdition are not found here, they can be found no where. But this is placed beyond doubt, by Christ the judge, himself, in his reply in the next verse; "And then will I profess unto them I NEVER KNEW you." But in II. Tim. ii. 19, it is expressly declared that, *The Lord knoweth them that are his.* "I know my sheep," says Christ, the good shepherd, "and am known of mine." But if any of Christ's sheep are finally lost, how can he profess unto them, at the day of judgment, *I never knew you?* They must have been known, owned, and acknowledged to be his own sheep *here*:—they heard his voice—were regenerated—believed in his name—followed him—he knew them as his *property*, by gift—by purchase—by redemption;—he knew them as his *members*—his *followers*—his regenerated and adopted *sons and daughters*. Is it possible he can ever address any such, at the last day, saying *I never knew you?* The conclusion is unavoidable: none of Christ's members perish: none of his sheep are ever lost:—"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For this is the will of him that sent me, that *every one* which seeth the son, and believeth on him, may have *everlasting life*: and *I will raise him up at the last day.*"

11. I shall offer but one argument more on this head, which must remove all doubt, if any yet remain. Suppose a sinner, one hundred years old, after living all that time in enmity and rebellion against God, should repent and be converted; his sins are all *blotted out*—his iniquities all forgiven—he is justified, freed from condemnation and accepted as righteous in the beloved. God himself says, "I will forgive his iniquity, I will remember his sin *no more*: *None of his sins that he hath committed shall be mentioned unto him.*" Suppose he lives in this gracious state, a true child of God, only one year; and then totally falls from it; he lives in sin and rebellion, as he did at first, one year more; and then dies, and goes to judgment. Does he have to account for, and is he actually condemned on account of the sins of *one hundred years*, or for the sins

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of only *one* year? Not the former, evidently, for they were all *blotted out*—all actually forgiven, and not to “*be mentioned unto him*” any more. To say they were pardoned *conditionally*, is absurd; for that were no pardon, no justification at all. To apply the figure that the Holy Ghost useth—how can any thing be “*blotted out*”—*conditionally*? It is either really, and actually done, or it is not done at all. The only alternative left, is, that the man is condemned for the sins of only one year—the year he lived an apostate. But how then is he “*judged according to his works*?” How does he “*receive the things done in his body, according to that he hath done*?” If his sins, before, and those after conversion stand in proportion as one hundred to one, and he receives punishment only for the latter, how does this accord with the *rule* of judgment. And what shall be the award, for his life of holiness one year? From this dilemma there is no way to escape, but by adopting the sentiment we advocate; and which is so well expressed by the Apostle;—*Whom he justified, them he also glorified*. We proceed

II. To answer the principal arguments and objections. To enumerate, all must not be expected. They are numerous and various; some are taken from the Scripture; some from supposed facts or instances of real and *final* apostacy; some from the evil tendency of the doctrine; and some from the reason, and nature of things. The principal, most plausible and common, of these, shall be attended to.

1. It is urged there are several passages of scripture which teach or imply the reverse of the doctrine we have attempted to establish.

But have we not positively established the point we set out to prove? More *direct* proof, we believe, cannot be adduced on any other subject in the Bible. The scriptures do not contradict themselves. They do not teach two sentiments directly opposed to each other. Those that appear in contradiction, therefore are capable, by the correct rules of interpretation, of an explanation, or construction, perfectly harmonious. We fearlessly assert, there is not one *direct* passage in the Bible to prove the *final* apostacy of a child of grace. The strongest admit of argument and evidence, only by way of construction and implication. Let us examine an instance or two.

Ezek. xviii. 24; “When the righteous man turneth away from his righteousness, and committeth iniquity, &c. in his sin that he hath sinned, &c. he shall die.” This same declaration is first found in chap. iii. 20.

The most common, and I believe, correct answer to the objection founded on these words, is, “that by the righteous man is here meant, only one who had that external righteousness, which entitled to outward prosperity, according to the peculiar covenant which God made with the nation of Israel.” Any one, by a careful perusal of the whole chapter, may plainly see, that God’s argu-

ing and expostulations with that people, was on account of his *temporal dispensations* towards them. The "righteous man," in the evangelical meaning of that phrase, (see Isa. xlv. 24: Jer. xxiii. 6. Acts xiii. 39: Rom. iii. 21, 22: v. 1: x. 4 &c.) is not to be recognized in the whole chapter. And we have only to pursue this righteous man a little further until he is found, introduced by the same prophet, chapter xxxiii. 13, in a dress and character that cannot be mistaken. "When I shall say to the righteous, that he shall surely live: *if he trust to his own* RIGHTEOUSNESS, and commit iniquity, all his righteousness shall not be remembered," &c. Here is a key that at once unlocks the difficulty;—a mirror, in which is seen the proper character;—a man who is only *externally* righteous, under the peculiar covenant which God made with Israel as a nation;—a man whose righteousness is called *his own righteousness*, in which, it is intimated, he might "*trust*" for safety, under the national covenant; in which, says God, "*he shall surely live.*" But with regard to our personal justification, and acceptance before God, it is expressly declared that, *by the deeds of the law there shall no flesh be justified in his sight.* Another passage, supposed to imply that saints may finally fall, is Heb. vi. 4, 5, 6; For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance."

That the persons here described, were not real christians, the Apostle himself has fully decided. Their character is plainly delineated in the eighth verse, by the image of *the earth which beareth thorns and briars*; and is evidently expressed in contrast with that of real christians in the seventh verse, under the same figure; but of different quality, and *which bringeth forth herbs meet for them by whom it is dressed.* Of these, the Apostle is persuaded *better things*, and things that *accompany salvation.* Moreover, upon a close inspection of the phrases in the passage, it will be found that they do not amount to a description of real Christianity. They indicate the miraculous powers, possessed by many, in those days, who did not belong to christians, *as such.* Two of the expressions: viz. *partakers of the Holy Ghost, and the powers of the world to come,* i. e. *the future age,* or christian dispensation, denote *miraculous powers*, not necessarily belonging to christians; but were characteristics sustained by Balaam, Saul, Judas and others who never were sanctified;—never were the children of God by faith in Christ. All the other expressions are indefinite. They do not describe character explicitly and definitely. They may be applied to such men as Herod, Felix, Agrippa, the stony ground hearers, and others enjoying peculiar christian advantages, who still continue to be unregenerate sinners. So that the expressions taken separately, or all of them together, do not necessarily involve the real christian character.

And even when construed most favorably for those whom I oppose, taking in the whole connection and drift of the passage, it will be found, at best not only a mere constructive, ambiguous support of their doctrine, but really takes a decided attitude against them, by the Apostle himself. This is not all: their interpretation of the passage directly contradicts the 12th article of their creed, which says, "After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, *rise again*, and amend our lives." But the passage says, *it is impossible—if they shall fall away to renew them again to repentance*. Either they should renounce the above article of their *creed*, or their *construction* of this text.

It is again contended that our Saviour's words, in John xv. 2, 6, support the sentiment I oppose, "Every branch in me that beareth not fruit, he taketh away:—if a man abide not in me he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned."

To this it is replied, that our Lord is here instructing his disciples under the similitude of a vine and its branches, a figurative representation of truth. In such cases, we are not to expect that every minute circumstance in the similitude should be exactly answered by something in the explication. We are chiefly to attend to the general scope of the subject designed to be set forth. In the *visible* church there are some members in Christ *nominally* or *professionally*, only; and there are others *internally* and *vitally* united to him. *These* are members, or branches by *real implantation*; *those* are only such by *external profession*. Let us make the trial: "Every branch in me that beareth *not fruit*,"—was there ever such a branch internally and vitally in Christ?—one that did *not* begin to bear fruit the very moment of its vital and spiritual union? We must believe there never was. Those fruitless branches therefore, which God, in his righteous judgment cuts off, or taketh away, are only *nominal* or *hypocritical professors* of his name. But on the other hand, *every branch, that beareth fruit* (now mark it) *he purgeth it, that it may bring forth more fruit*. Here the good work is carried on. The vital branches are not suffered to die. All such *do* bear fruit. The divine husbandman cultivates them and causes them to bring forth more fruit. This is the doctrine of the saint's perseverance, exactly. Those that are taken away, and cast into the fire, were merely superfluous suckers, that did more harm than good. They had only the *visibility*, not the *reality*, of branches:—*they never did bear fruit*.

The Apostle's care, *lest when he had preached to others, he himself should be a cast away*, has been urged against the doctrine I advocate. But this only proves what we contend for; that all who obtain eternal life, must and shall persevere in the use of the appointed means by which it is to be obtained; they are kept, by the

power of God, *through faith*, unto salvation. To obtain the end of their faith, the salvation of their souls, it must be done in the way of watchfulness and holy diligence. The following case of illustration, in Acts xxvii. 22—24, 31, is exactly in point: “I exhort you to be of good cheer: for there shall be *no loss of any man's life among you*,” for, *the angel of God whose I am*, hath said unto me, “*for God hath given thee all them that sail with thee.*” Their final preservation was *certain*. The Apostle was well assured of this fact. It did not however make him either forget, or disregard the appointed means; for when the shipmen were about to flee out of the ship, having let down the boat into the sea, he said to the centurion, and to the soldiers, *Except these abide in the ship, ye cannot be saved*. Though God, by a special messenger, had told him none should be lost, yet their preservation must be effected in a particular way. This is exactly what we mean by the final perseverance of the saints; none of them shall be lost; they abide in Christ, the divine ark of safety; they persevere, in the way of holiness, *through faith*, unto eternal salvation.

It is deemed unnecessary to listen to objections, from this quarter any longer. The doctrine against which I contend is not supported in a single, unequivocal declaration of the scriptures. But, on the contrary, they do assert in the plainest and strongest terms, as we have already shewn, the opposite sentiment; not merely in some few dubious and equivocal expressions, but in multitudes of the most clear, plain, and express texts of scripture both in the Old and New Testaments.

2. It is objected against our doctrine, that it is contrary to fact and experience. It is asserted that Saul, David, Solomon, Peter and Judas did fall from grace; some of them totally, at the time, but afterwards recovered; others of them finally and forever.

A very brief attention to each of these instances is all that our limits will admit of, in a discourse of the present character. And with regard to Saul, there is no evidence that he ever was a saint. But there is much to the reverse. It is true, that *the spirit of God came upon him*; and that *he prophesied*: and so did Balaam, by the same spirit. This is, therefore, no evidence of his being a subject of grace. But it is further said, that he should *be turned into another man*—that *God gave him another heart*. This was true, not only of Saul, but of thousands beside him. A man, under a change of outward circumstances, may have *another heart*, but not a *New Heart*; nor a *New Spirit*; he may be turned into *another man*, by a partial reformation in his *disposition and conduct*; and yet not be a *New Man*. Had this been said of Saul, that he had a *new heart*, and was turned into a *new man*, it would have altered the case radically and essentially.

The case of David comes next; and is attended with more difficulty. The objection shall be placed in its strongest aspect.—“David was a *murderer*”; but the Apostle John expressly says, “No

murderer hath eternal life *abiding in him.*" He must therefore, it is concluded, have fallen from grace, into a state of total apostacy, during that period, though afterwards recovered.

To this I answer; If David was a murderer, in the sense intended by John, then the case is in point. But this is not the fact. John's murderer must have *hatred* and *malice prepense* in his heart, to constitute that character;—"Whosoever *hateth* his brother, is a murderer," &c. Let any one deliberately read the history of the case respecting David and Uriah; and then ask himself, candidly, if he believes that the former was really actuated by *hatred* and *malice* towards the latter. No one can believe it, for a moment. In the first instance, being left to himself, he was overcome by the force of temptation to fall into sin with the wife of Uriah; then to conceal his own crime and her infamy, he adopted a more generous stratagem, which did not succeed. The next miserable step, his order to Joab respecting Uriah, was prompted by the same motive; and did not proceed from *malice prepense*. He cannot, therefore, in strict propriety, be denominated a murderer, in the sense intended by John. It is not a single action, but a *series of actions*, that constitutes a *character*; so likewise does it require a *series of affections* to constitute a *temper* or *disposition*. Now, although David was not free from the crime of "*blood guiltiness*," from which he earnestly prays to be delivered, in his penitential Psalm, yet he was free from that general hatred of good men, that constitutes the real character of a murderer. That he most shamefully and grievously transgressed, and thereby fell disgracefully and deeply, there can be no question. But that he totally lost every principle and vestige of the new man, though greatly shrouded and deeply obscured, we do not believe. In support of this opinion we have his own words, in the penitential Psalm, before alluded to, and written on this very account, where he prays, "*Take not thy Holy Spirit from me.*" This language conveys a different idea from that of total destitution, or entire dereliction. The same remark will apply to the case of Peter. His trial was great; the temptation strong; his strength was feeble; his enemy powerful, desiring to sift him as wheat; his denial of his master was cowardly and sinful; the manner in which he did it disgraceful and wicked; his fall was deep and heavy; but not *total*. For, with reference to this melancholy circumstance, while under this severe trial, his Master declares to him, "I have prayed for thee, that *thy faith fail not*;" which would not be true, if Peter fell into a state of *total* apostacy. The expression, "when thou art *converted*, strengthen thy brethren," simply means, when he was *recovered* from this trial, he was to employ his dear bought practical knowledge in behalf of his brethren, in a way of caution, counsel, and encouragement. Neither of those cases, however, prove *final* apostacy: for David and Peter are both in heaven. And if they were *total*, at the time of their delinquency, how did they become renewed again? seeing,

according to our opponents' construction of a former passage, "It is impossible, if they shall fall away, to renew them again to repentance?" Their scheme is as destitute of harmony, as it is of proof.

The case of Solomon, I. Kings xi. 1—8, has been adduced as an instance of total and final apostacy. It is asserted by some, that he never repented, and that he went to hell. It is admitted that, "a more melancholy and astonishing instance of human depravity, is not to be found, in the sacred Scriptures, than that recorded in these verses." It is admitted that, after the example of his father, Solomon married several women, and extending the principle much further, he did not stop until he had got together an immense number; so that they *turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. Thus he did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.* It is also true, that the chapter concludes with an account of his death, without giving any of his repentance. Another sacred writer, in II. Chron. ix. gives an account of his wisdom, riches, prosperity, and death; but mentions nothing of his idolatry. So that the "silence in the book of Kings no more proves that Solomon did not repent, than the silence in the book of Chronicles proves that he did not commit idolatry." That he did repent, and publicly declared that repentance, before his death, is made evident, and quite satisfactory, to all who read the book of Ecclesiastes, written in his old age, some years after these melancholy events. There he acknowledges, *vanity of vanities, all is vanity.* He particularly confesses, in his own case, "*the wickedness of folly, even of foolishness and madness.*" (See chap. vii. 25—29.) This case, therefore, does not prove the point for which it is adduced.

But it is contended that Judas is a great instance of final apostacy from a state of grace. That this man, "by transgression fell, from the ministry and apostleship, that he might go to his own place," Acts i. 25, there is no doubt. But that he fell from grace, there is not a shadow of proof. He never had grace. He is expressly called a *thief—a devil—an unbeliever, and the betrayer* of his master. This base character and conduct was the subject of prophesy upwards of a thousand years before it happened: Ps. xli. 9; comp. John xiii. 18, 26. He was moreover called the *son of perdition*, who at last hanged himself, and went to his own place.

A learned commentator,* in connection with those who reject our sentiment, has attempted to prove, by a long tissue of fanciful and erroneous criticism on a single word, that Judas truly repented of his wicked conduct, and so, contrary to the declared belief of all his denomination, asserts that he died a real penitent, and

* Dr. A. Clarke:

went to heaven. That Judas "*repented himself*," is declared by the Evangelist, Matt. xxvii. 3. That his repentance in several respects *resembled* true repentance, might be easily shewn. But that it was a spurious repentance, defective in *its origin*—in the *object of his sorrow*—in *its extent*—in *its result*, can be as readily shewn, if it were necessary to do it here. Besides, our Lord has settled this matter in his last prayer to his Father; "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." But here, at first view, a small difficulty presents itself. If Judas was given to Christ, in the covenant of redemption, it may be said, and yet was lost, he must have fallen from grace totally and finally. To this it is replied: If this man were really given to Christ, in the covenant of redemption, and afterwards lost, the objection would be valid. But this is not admitted; nor can it be supported. It is more natural to understand Christ speaking of his apostles, his immediate attendants; and of whom he says, *I was with them in the world*. They were given him as such; they were his visible members and followers; one of these was lost. Christ well knew the character of this traitorous disciple, from the beginning. He knew who would betray him. He did not deal with him as a judge, but permitted him to remain a member of his *visible* kingdom. The difficulty may be obviated in another way. Let the particle *but* be here used to express *opposition*, instead of *exception*; and then the whole meaning of the phrase may be completely expressed thus: *Those whom thou gavest me I have kept; and none of them is lost: but the son of perdition is lost*. Or transpose it thus: *The son of perdition is lost; but those whom thou gavest me—none of them is lost*. And this is confirmed by what he says in John vi. 39; "This is the Father's will, that of all which he hath *given me*, I should lose nothing, but should raise it up again at the last day."

We are constrained to assert, on the fullest conviction, that not a single instance can be produced, of a real christian, that ever did totally and finally apostatize. "If his children forsake his law, and walk not in his judgments; if they break his statutes, and keep not his commandments: then will God visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, his loving kindness will he *not utterly take from him*, nor suffer his faithfulness to fail."

If it be further objected, that many have made a high profession of religion; appeared warm and zealous in the cause; had a long, uninterrupted, and confirmed standing in the church; and were in the judgment of charity, real christians; yet, notwithstanding all, did, to all appearance, totally apostatize; act wickedly; were cast out of the church; and died impenitent. To this I would reply, in language that cannot be mistaken, and in words that more plainly account for, and more decisively explain this matter, than any ever written; "They went out from us, but they *were not of us*: for if

they had been of us, they would no doubt have *continued* with us; but they went out, that they might *be made manifest*, that they were not all of us." I. John ii. 19.

More plain words to express the reason or *cause* of apostacy there cannot be, while they also fully establish the point for which we contend. The inspired apostle had *no doubt* about the continuance of real saints. But the contrary doctrine most probably contradicts the apostle's declaration.

3. But it is again objected, that this doctrine affords great encouragement to carnal security and presumptuous sin; that its advocates being persuaded of their safety, may conclude they shall certainly be saved let them do what they will, live as carnal and slothful as they please. To which we reply; that the abuse of a doctrine is no evidence against the truth of it. And what doctrine of the Bible has not been abused or perverted? The divine forbearance is so treated every day. "Because sentence against an evil work is *not executed speedily*, therefore the heart of the sons of men is *fully set in them to do evil*." Can the divine forbearance be chargeable with this wicked conduct of the sons of men? Just with as much propriety as this doctrine can be chargeable with the abuses of formalists and hypocrites, who know not the Lord Jesus Christ. The thousands of truly pious persons who firmly believe this doctrine, are totally insensible of its having any such tendency, as the objection ascribes to it. And, it must be presumed, they have a much better right to know this fact, than those who never believed in the sentiment. How can they tell, against the experimental evidence of others, that it has any such tendency? Have they ever witnessed it in the conduct of those who give as good evidences of piety, as themselves? Besides, the objection is an express contradiction in terms; and is as absurd as it would be to say, that a *truly good man shall be saved*, though he should, at the same time, become a *very bad one*. For no man can be a *true believer*, who does not *will to live in a holy manner*; it being the very nature and tendency of grace to lead to righteousness. If any believe the doctrine, to whom the argument in the objection is applicable, we unhesitatingly pronounce them no christians.

But the strength of this argument was tried long ago, by the devil, on our Saviour himself; "If thou be the Son of God, *cast thyself down*; for it is written, he shall give his angels charge concerning thee, and in their hands they shall *bear thee up*, lest at any time thou dash thy foot against a stone." The grand proposition in the devil's argument was this: If thou art the Son of God, his angels will certainly preserve thee; thou canst not be hurt. And now comes the conclusion; Therefore without any danger, thou mayest cast thyself down from this eminence. But as this argument had no force on Christ, neither has it with his true followers. With one remark more, we shall close our reply to this objection. The devil in pretending to quote Ps. xci. 11, 12, which is a special

promise of the Messiah, craftily *left out* that part of the text which relates to Christ's being kept "in all his ways" to which God should call him: compare Matth. iv. 5, 6. The words, *in all thy ways*, are in the promise in the Psalm alluded to, but designedly left out by the tempter in the quotation he made to Christ. He knew they would directly contradict him, and defeat his intention; for his aim was to get him to take a step *out of his ways*, intimating, with a lie direct, that there would be no danger, for his God would keep him. Does not the objector and the devil run too much together on the same argument?

4. But it will still be urged, that this doctrine supersedes the use of means, and renders cautions, exhortations, warnings, &c. unnecessary. Why employ them, if there be no danger of being lost? I reply; Let the objector go and ask Paul, why he was so inconsistent, as to declare to the centurion and the soldiers, "Except these abide in the ship *ye cannot be saved*?" though God had just before assured him that none of them should be lost. Let him ask the old patriarch Jacob, if the *absolute promise of God, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, and will not leave thee*, until I have done that which I have spoken to thee of," destroyed all motives to his activity, and cut all the sinews of exertion, and rendered all means useless, or inexpedient? Let him ask Joseph, why it became necessary for him to be *warned in a dream, to take the young child, and his mother, and flee into Egypt*, because Herod would seek the young child to destroy him, when it was so well known that he could die no where but on the cross, and that the wicked Jews themselves at another time, could not lay hands on him, because his hour was *not yet come*? Let him ask the great God, if he have temerity enough to call in question his ways, why he has *chosen men to salvation, as the end, through sanctification of the spirit and belief of the truth, as the means to that end*? The very doctrine of perseverance implies the use of means, and that the means are equally appointed as the end. Exhortations, admonitions, and conditional promises, are considered, by the pious abettors of this doctrine, as some of the means appointed for the promotion of their own personal holiness; and, consequently, that very perseverance, which is the principal subject of them.

5. The last objection I shall notice is, that this doctrine is inconsistent with *free agency*; that for men to be so kept by the power of God, as to render their falling away impossible, cannot be consistent with their being left to act as free agents.

To this it is replied; It is no infringement of man's free agency for God, by his providence, or by his Holy Spirit, to restrain and keep him, in a measure, from sin and folly. It is no infringement to be made *willing in the day of God's power*; or for his Maker to work in him, "both to will and to do, of his good pleasure." But further, if being kept from total apostacy, in this world, destroys

men's freedom, it must be equally so, in the world to come. The perseverance of angels, and glorified saints, is rendered absolutely certain, by the power and unchangeable promise of God, throughout eternity. But who ever yet thought that their security, or the certainty of their continuance, for one moment caused any diminution of the freedom of their agency? According to this objection there can be no such thing, in this world or the next, as the confirmation of a rational being in a state of holiness or happiness, without destroying the freedom of his will, and making him a mere machine. But this is not true, at least as it respects the next world. And why should it not, in the nature of things, be as possible for moral agents to be secured from apostacy and perdition in this world as the other? Surely there can be nothing at all inconsistent in the one case more than in the other.

It only remains that we apply the subject in a few practical inferences.

1. Hence we may see the importance of the doctrine of the infallible salvation of all true believers. It is important to their comfort and encouragement in all their arduous conflicts in their spiritual warfare, to inspire them with courage and fortify them with patience to run the race set before them. The infinite *love*, the unchanging *faithfulness*, the unerring *wisdom*, and omnipotent *power* of the eternal Godhead, stand pledged for their complete and everlasting salvation. The loss of one of them would be such a reflection on his divine attributes, his promises, covenant and oath, that the thought cannot be endured for one moment. Who can suppose that God would, as the first mover in the salvation of man, arrest the course of a sinner, subdue his rebellious soul, bow his stubborn will, change his wicked heart from enmity to love, give him a title, by adoption, to eternal life, as a joint heir with his Son Jesus Christ, and after all relinquish the work his own divine power had wrought, and suffer it to be lost by sin and the devil forever? Is God *able* to keep his people from falling? Why ask the question? Hear the voice of the Holy Ghost; "Now unto him that is *able to keep you from falling*, and to present you *faultless* before the presence of his glory with exceeding joy." &c. Jude 24. Is he as *willing* to do this, as he is able? There is no doubt of it; "It is *not the will* of your Father which is in heaven, *that one of these little ones should perish*. This is the *Father's will* which hath sent me, that of all which he hath *given* me, I should *lose nothing*, but should raise it up at the last day." Matt. xviii. 14: John vi. 39. God's *ability, willingness, promise, covenant, and oath*, if all these do not secure the infallible salvation of *all* his saints, we may despair of the certain salvation of any one of them. The final perseverance of the saints is believed by both saints and angels in heaven; otherwise, their rejoicing at the conversion of a sinner is premature, not to say inconsistent and groundless. This doctrine is likewise a subject of joy and comfort to saints in their

journey and warfare here below; but the opposite is gloomy and joyless in the extreme.

2. We infer the importance of this doctrine likewise, in regard to the conversion of sinners. Ministers of the gospel are here furnished with a powerful motive to labor in winning souls to Christ. They may be *certain* that the souls converted by their ministry, shall not perish eternally, but shall be as stars in the crown of their rejoicing. To induce the ungodly to forsake their ways and become reconciled to God, they can assure them that *grace bestowed shall not be in vain, and the good part which they shall choose, shall not be taken from them; that the gift of God is eternal life in Christ Jesus our Lord.* On the contrary, what inducement would there be to labor to make proselytes and convert souls, if, after all, sin and the devil are suffered to destroy this work, and drag these souls down to perdition as fast as they are converted. Judge ye who has the most encouragement to labor, the minister who believes the doctrine I advocate, or the one who believes the reverse? Who labors with the greatest certainty, encouragement, and cheerfulness—the man, who has a certain title to his land, and is well assured it cannot be lost, or the one whose title is precarious, the reward of whose labor is uncertain in consequence of it, and who does not know whether he shall ultimately hold his land, or enjoy the reward of his labor?

3. Let believers be hence exhorted to be careful to maintain this doctrine pure and entire. The *way* and the *end* of the righteous must never be separated; for these two hath God inseparably joined together. Saints are not to be saved without persevering; they are not kept *by the power* of God, without being kept *in the grace* of God. But let the evident design and tendency of the doctrine be constantly kept in view, and it will not only strengthen them in all their conflicts with the enemies of their souls, but likewise animate them with the cheering hope of certain success. A mansion of rest, a crown of righteousness, a kingdom of glory, are all at hand. The Lord give success: *so run that ye may obtain.* AMEN.

ORIGIN OF CHRISTIANITY.

No conformity of circumstances can account for the *origin* of christianity. A Being, known to the world only as a Jewish peasant, delivered a system of doctrine, which overthrew, not merely some feeble philosophy, or some harsh and unpopular superstitions, but both the theory and establishment of the state of religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure hope in which the heathen

saw a life to come. The noble families owed a large portion of their rank and influence to it. The emperor himself was the high priest. Old tradition, invigorated into living belief, made it the pledge of safety to the empire; a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against this colossal and haughty erection, the consummate work of subtlety and strength, stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to heaven, came wall and gate to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresy. But the Founder of christianity cast away all those weapons of our lower nature. He shrank from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them that if they were to be great, it must be through the grave. In the full view of unpopularity, desertion, and death, he pronounced to the Jews the extinction of their national existence, to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province; and when at length it reached Rome, was known only contemptuously in connexion with that of a crowd of unfortunate men condemned to the rack and flame. Yet within the life of man, his religion was constituted the worship of emperor and people, his doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the God whom the heaven, and heaven of heavens cannot contain. Those wonders are familiar to the christian, but they are still wonders, the mightiest phenomena on which the spirit of man can gaze, the stars of our mortal twilight. They are worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud.

AMERICAN TRACT SOCIETY.

From the 13th Annual Report of the American Tract Society, Boston.

TRACT NOTICES.

To the Friends of Religion in Destitute Parts of the Country who need the Society's Aid.

The Society may perhaps be considered, in some sense, a steward of the bounty which the benevolent consecrate to the cause of Tracts. It has no other interest but to appropriate every dollar it receives, just as the good of the cause, in the most enlarged sense,

requires. To those destitute of the ordinary means of grace, and especially in the *New Settlements* of our country, the heart and hands of the Committee are open. They feel deeply for their wants, and will spare no effort, that they may be supplied. To enable the Committee to do this with confidence, it is necessary—

1. That those who need the Society's aid, should immediately and distinctly make known their wants.

2. That they should prove their sincerity and attachment to the cause, by doing what they can for themselves.

It is confidently believed, that the Christian public will never allow the Society to deny their aid to those who are struggling to supply wants in their own vicinity, which are greater than they can supply.

Depositories on Commission.

Experience has shown that the system of establishing Depositories of Tracts for sale on commission, which has been somewhat extensively practised by this society, is too inefficient. It is not enough for the good people of a place of considerable magnitude to suffer some individual among them to receive Tracts from the Parent Society to the value of \$100 or \$200, for sale—they should form an Auxiliary Tract Society, raise as great an amount of funds as they can, and establish a *Depository of their own*, to be under their own immediate watch and fostering care. In doing this, many will become interested, who will read the Tracts themselves, circulate them extensively, introduce the subject of their importance to their friends, and thus the cause be greatly advanced. The Parent Society prefers to aid a feeble auxiliary, in an important location, to establish a Depository of its own, even by *grants* of Tracts, rather than to establish Depositories on commission; for, exclusive of their *inefficiency*, the expense of establishing them is greater than the Parent Society can sustain. To establish 150 Depositories on commission, each containing Tracts to the value of \$200, would require a capital of *thirty thousand dollars*.

Donations.—Tract Magazine.

Donations to the Society are acknowledged in the Annual Report; also in the American Tract Magazine, issued on the first day of June, August, October, December, February, and April, at 50 cents a year. Two years make a volume. A regular file of this work is furnished, gratis, to all the Society's Auxiliaries; and every donor to the Society receives the Number in which his donation is acknowledged, which may be considered as a receipt forwarded by the Society. \$20 constitutes a life member of the Society. A life member is entitled to 15,000 pages of Tracts, or an equivalent in bound volumes, or any other publications of the Society.

Correspondence.

All communications relative to the general concerns of the Society, the establishment of Depositories, the formation of Auxiliaries, grants for gratuitous distribution, or means of extending in any way, the usefulness of the Society, should be addressed to **MR. ORNAN EASTMAN**, *Secretary of the American Tract Society, Hanover Church, Boston.*

Remittance of funds, and orders for Tracts, the Tract Magazine, and Christian Almanac, should be addressed to **MR. AARON RUSSELL**, *Agent and Assistant Treasurer, Hanover Church, Boston.*

Proceedings of the first ten years.

This volume, containing 216 pages, and neatly bound, is now for sale at the Depository for the small sum of 25 cents. It contains the first ten Reports of the Society entire, together with many interesting extracts from Correspondence, showing the usefulness of the Society's Publications, together with a brief view of the principal Tract Societies throughout the world.

The Christian Almanac for 1828.

This work will contain all the astronomical and other useful matter embraced in the common Almanacs, together with a rich fund of religious instruction, various items of reference adapted to general convenience and utility, and a view of the progress of the Cause of Benevolence throughout the world. To encourage the circulation, the Committee have fixed the prices at the lowest possible rate; considering the good it will accomplish more important than any profit which could be derived from the sales. It will comprise 36 pages, neatly done up in printed covers; and will be sold at 6½ cents, single; 50 cents per dozen; \$3 50 per hundred. An edition adapted to the meridian of New-England, is now in press and will soon be issued by **LINCOLN & EDMANDS**. *Boston.* Orders for the Almanac addressed to them, or to **MR. AARON RUSSELL**, *Hanover Church, Boston*, will receive prompt attention.

The Committee hope this little work will be extensively circulated, as much pains has been taken to fill its pages with information which every family should possess. They would earnestly invite Clergymen and Merchants to use all due influence to introduce it to every family. Auxiliary Tract Societies may do much to circulate it. One Clergyman has recommended that every member of the Tract Society in his Parish should obtain a copy, as a part of the amount of their subscription. If this suggestion should be regarded generally, and every member of every Auxiliary Tract Society obtain a copy, they would avail themselves of much important information respecting the various Benevolent Societies in our country, which many would not otherwise obtain.

Orders for the *Almanac* should be transmitted at the earliest practicable date. The edition will be out by the first of September.

FROM THE REPORT OF AN AGENT OF THE SOCIETY.

After addressing a small audience in —, I distributed a few Tracts, which were gratefully received. One lady, a professor of religion, who appeared quite intelligent, thanked me, and remarked that she had often heard of religious tracts, but *never saw one before*. When we left the house, the minister, who lives about five miles distant, exclaimed, "I am to blame; I am much to blame! I ought even to have neglected my sermons, if that had been necessary, to distribute tracts in this neighborhood."

When I returned from the meeting house in —, the minister, an excellent young man, told me, that the accounts of all the usefulness of Tracts, which I had related, reminded him of his own religious exercises, for when he was a thoughtless sinner, he read your interesting tract entitled *Dinah Doudney*, and was so deeply affected by the perusal, that he found no rest until he had hope in the Saviour

In another town, within the limits of my Agency, some four months ago, a little child was sent to read an interesting tract to an old man, whose eyes had performed their office well for more than three score years and ten, but which now, by reason of a great age, have left him in almost Egyptian darkness. He became much affected while hearing the tract read, and afterwards requested one of his family to read it again, when his impressions became still deeper. And the change is now so great, that, for the last two months, he has regularly called his family together around the family altar, and led himself in prayer; a duty which he had *never performed before*.

Other interesting cases of the usefulness of Tracts came to my knowledge, which I have not time now to communicate; but, if Providence permit, they shall be communicated hereafter.

I can only present my testimony to the usefulness and importance of your Society. It is enough to draw tears from the eyes of any one who believes the Bible, to see so many living in the neglect of religion, as may be found in the region which I have visited. The spiritual wants of the people being so fully laid open to view, urged me forward almost to do more than my constitution would bear; and how *can* a christian see multitudes fast sinking to the world of wo, and hold his peace, when it is in his power to impart moral light and instruction. Wishing your Society much prosperity, I remain, &c.

THE GRAVE.

THE best course of moral instruction against the passions, is death. The grave is a discoverer of the absurdity of sin of every kind. There the ambitious may learn the folly of ambition; there the vain may learn the vanity of all human things; there the voluptuous may read a mortifying lesson on the absurdity of sensual pleasure.

From the Gospel Episcopal Messenger.

DOCTOR BEECHER ON AMALGAMATION.

The differences which exist among christians of various denominations produce in the minds of many persons very great uneasiness. They are anxious to remove them, and are continually making new efforts to bring about that complete union of opinions and exertions, which they believe will result in the deliverance of the world from all religious disputation. An attentive perusal of the history of the christian church would, we should think, convince any candid man of the futility of any such expectation. The true course evidently is, to permit every denomination to pursue its own views, while in so doing no encroachment is made upon the christian liberty of others.

The following remarks of the Rev. Dr. Beecher, a distinguished Presbyterian (Congregational) divine of Boston, in an address on laying the corner stone of a new church in that city, are in perfect harmony with our own opinions on this subject.

“Nor shall our charity consist in words smooth as oil, which are drawn swords, but in deed and in truth.—We pledge ourselves, so far as the erring intellect of man can avail to discover relative duty, to deal truly and faithfully with all our christian brethren, whom in Christ Jesus we love. It shall be our endeavor to prevent all occasions of distrust, to remove roots of bitterness—and, so far as our distinctive peculiarities will allow, to draw more closely the ties of christian brotherhood: for our interests most assuredly are one, and we all have room enough to move without collision, and work enough to satisfy the most benevolent ambition of doing good, and enemies enough watching for our halting to warn us against division, and to induce us to keep the unity of the Spirit in the bond of peace. The expectation that only one denomination of christians will become universal in this land of civil liberty, and free enquiry, and divided sentiment, is as chimerical as the event itself would be calamitous.—The interests of truth do not allow it. The amalgamation of all denominations in one would paralyze intellect, check investigation, cut the sinews of religious enterprise, and create a mass of moral inactivity and death.

The division of labour in agriculture and the arts, is the secret of producing distinct and efficient results—and in our civil polity, the consolidation of the states in our government would produce, first imbecility and then despotism, while popery has warned us by one baleful experiment, what results are to be expected from the attempt to amalgamate all denominations in one.

Let all then who hold the truth, and all who do not hold the truth, enjoy perfect liberty and equality. Let there be no favoritism of the civil power for one denomination of christians against another, or for error against the truth. or for truth against error. An open

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field and fair play is all we ask, and is what we insist upon; and let God speed the right.

We, of course, believe that the truth will be found with the doctrines of our fathers to which we still adhere. We think that we may say, What we have heard and seen and handled of the word of life, that we declare unto you. To us it seems that we know experimentally the truths which we preach, and that we feel daily their power upon our hearts—We think too, that revivals of religion are the work of God's Spirit, and the seal which heaven sets to the doctrines we preach—that they are true, and an earnest of that universal holiness which ultimately shall bless the earth. If we are wrong, we expect to go down to the dust, and we are willing to go down. But if we are right, the time hastens when the witnesses who have prophesied in sackcloth shall ascend up to heaven in the sight of all men. We expect that evangelical sentiments and civil liberty, which have always been inseparable, will pervade our land, with the Holy Ghost sent down from on high, and we do expect that the light of our prosperity will beam across the waves, and that the notes of our joy, and the efficacy of our example, and the energies of our religious enterprize, and the power of our supplications will not cease till the world shall be disenthralled.

From the Christian Advocate.

JOSEPH WOLFF'S APPEAL

TO HIS BRETHREN, THE JEWS OF GREAT BRITAIN.

MY DEAR BRETHREN:—You will probably have heard that I returned two months ago from the land of our forefathers, from the land of Persia. My feet stood within the gates of Jerusalem, whither the tribes went up, the tribes of the Lord! And I saw that city which was so highly favored by the Lord, now sitting solitary. Our poor brethren are going every Friday to a wall on the west side of the temple, which wall they believe to be a remnant of the ancient temple, where they sit down and weep, and put off their shoes, and read portions of Moses and the Prophets. I saw there an old blind Jew sitting at the temple; I asked him, 'why do you come here?' he replied, 'On this spot resided David our king, and Solomon our king.' Now, on account of the abundance of our sins, all ye that pass by behold and see! I was kindly received by many of them, and I proclaimed to them *Jesus of Nazareth*, and exhorted them to look on Him whom they have pierced, and mourn. I went into their houses, and sang with them their Hebrew hymns, and walked about with the literal children of Zion, upon the literal mount Zion, and went with them to the sepulchres of Rachel our mother, and of the prophets Zechariah, Haggai, and Malachi, and to the court of the prison of Jeremiah, and read with them the prophets, and endeavoured to prove to them that Jesus of Nazareth was that child

which was born, and that son which was given us, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isaiah ix. 6. I conversed with them on the dispensation of God with his people in ancient time; how the Lord our God appeared to Abraham, Isaac and Jacob, and revealed to them his plans of choosing their descendants as his people beloved, and by manifesting himself in the flesh, and giving his life a ransom, to become the salvation of all the ends of the earth. I sympathised with our brethren about the disobedience and stubbornness of our nation, and how, from year to year, Jerusalem was disgraced and decayed in her glory; and then I exhorted them to believe in our Lord Jesus Christ. I went next to Ur, of the Chaldees, the birth place of Abraham, and from thence to Nineveh and to Babylon, and from Babylon to Persia, and from Persia to Curdistan, and from Curdistan to Georgia; every where exhorting Jews to look on Jesus our brother, and our God, whom our ancestors have pierced, and mourn—and every where exhorting Gentiles not to boast against you, the natural branches, but rather to behold in you the severity of God; though towards them (the Gentiles) the goodness of the Lord, if they continue in his goodness; if not, they shall likewise be cut off. And then I came to Ireland, where I saw a christian church polluted and defiled—a church which believes herself to be rich while she is poor and miserable. I saw there a church of the new dispensation which has sunk, and has been cut off for the very same for which our church—the church of Judea—has been cut off; for, alas! just as the church of Judea began to be proud of the magnificence of her temple, and forgot the Lord of the temple; thus the Romish church every where boasts of her church, and has forgotten the Lord and Head of the church; so the church of Judea began to neglect the commandments of God, and to substitute for them the precepts of men; in like manner the church of Rome neglected and perverted the pure word of the gospel, and substituted for it cunningly devised fables invented by her doctors; and just as the rabbies of old, attributed to themselves infallibility, so the doctors of the church of Rome do the same, and more; they have defiled their temples, where the Lord Jesus Christ was worshipped in the first centuries of christianity, in spirit and in truth, with Pagan superstition and Pagan idolatry.

I saw the Popish church in Ireland, and exhorted her members to return to Jesus, her bridegroom, and to come out of Babylon, and be separate. And now, having arrived again in England, after an absence of five years and six months, I beseech you, my dear brethren, for the sake of the promises given to Abraham, Isaac, and Jacob—for the sake of the prophecies predicted respecting Jesus of Nazareth—for the sake of the precious blood of Jesus Christ, which he has shed for us on the cross, by which blood you receive forgiveness of sins, and which blood speaks better things than the

blood of Abel—and for the sake of your own souls, your immortal souls, hear the voice of your brother coming from Palestine, and return to Jesus, the Lord our God.—‘Kiss the son lest he be angry’—return—return—and it shall be well with you all the days of your life, it shall be well with you at the hour of death, and it shall be well with you in eternity. First, it shall be well with you in life; for being justified by faith in Jesus Christ, you will have peace with God, through our Lord Jesus Christ, and you shall rejoice in hope of the glory of God; and not only so, but you shall glory in tribulation also—you shall joy in God through our Lord Jesus Christ!—Christ shall be with you in death! for hear the comfortable words of the Spirit dictated to the pen of our brother Paul:—‘In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—death is swallowed up in victory?—Oh death, where is thy sting?—Oh grave, where is thy victory?’

Such thoughts will be a consolation to you, my brethren, in the hour of death, if you believe in the Lord Jesus Christ, for he is the resurrection and the life, and whosoever liveth and believeth in him shall never die.

And it shall be well with you in eternity! for you shall be with Christ, the Lamb of God, the High and Lofty One that inhabiteth eternity! You shall enjoy a blessed eternity where all tears are wiped away, and sorrow is unknown! You shall walk in the light, for Jesus Christ shall be your light! You shall have life, and Jesus Christ shall be your life!

And you shall be a royal diadem in the hand of the Lord!

My dear brethren!—When a boy, my father taught me to pray in the evening time, to ‘the Angel who hath redeemed me from all evil!’ Jesus Christ, my brethren, is that Angel, who has redeemed me from all evil, and he went before me in the wilderness of Arabia, and among the wild Arabs. It was a joy to me to know, that that Angel of the Covenant is with me, and watcheth over me! And that Angel in the wilderness has brought me back to England, to call on you to rise from your spiritual slumber, before you enter that doleful city—the city of everlasting wo—with that people lost for ever, where hope never comes!

Arise thou sleeper, and call on Jesus Christ thy God! Brethren, I saw those Jews at Aleppo and Antioch, who were taken away by an earthquake in a moment—when they were not awake—they had no longer time to read, to search Moses and the Prophets! they were taken away and carried before the great Judge—and their being sons of Abraham will not save them, if their hearts, which were without form and void, were not enlightened by the

Spirit, and created anew, and sprinkled with the blood of Jesus Christ!

Children of Israel, scattered throughout England, Ireland, and Scotland! it is time; for the day is far spent, and the night is at hand—hear the voice of the watchman of the tower!—“Return ye! come! come to our Lord Jesus Christ, for his kingdom will come, and his will be done on earth, as it is done in heaven!”

JOSEPH WOLFF,

Missionary for Palestine and Persia.

THE FOOLISHNESS OF PREACHING.

The Papists were accustomed sneeringly to describe the worship of the Reformers as “*a mere preachment!*”—and there are not a few among Protestants who show their real affinity to the Woman of Babylon, by the contempt they manifest for this ordinance.—Whilst the first would thrust the preaching of the gospel entirely out of the church with the mummery of their mass-book, the last would sink it far below the reading of prayers. But, to say nothing of the soul deceiving pageantries of Rome, has not a lamentable experience proved that the most scriptural liturgy may be put, Sabbath after Sabbath, in the mouths of a people, and the Bible may be continually sounded in their ears, and yet if the gospel is not faithfully preached from the pulpit, they will remain, with here and there a solitary exception, completely ignorant of the spiritual doctrine of their prayers, and utterly insensible to the power of the word? Yes, God hath ordained that by “the foolishness of preaching” men shall be saved;—and they who would supersede this divinely appointed instrument by any other means, however excellent these may be in themselves, will be caught in their own craftiness. Their devices will prove “broken cisterns, that can hold no water,”—and they themselves “shall be ashamed, and also confounded, all of them.”

UNIVERSALIST CONVERTED.

President N— once preached a discourse near Schenectady in which he set forth the intense and eternal torments of the finally impenitent. One of our modern restorationists heard the discourse; and, having “an itching palm” to show his knowledge of futurity and Divine dispositions, he followed the President to the house where he took tea after the exercises of the day were closed, and introduced himself, by saying to Mr. N. “Well, sir, I have been to hear you preach, and have come here to request you to prove your doctrine.” “I thought I had proved it; for I took the Bible for testimony,” was the reply. “Well I do not find any thing in *my* Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing.”—“What do you believe?”

“Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment, will be sent to hell and remain there until the debt is paid,” &c. Says Mr. N. “I have but a word to say to you; and first—for what did Christ die? And lastly, there is a strait road to Heaven; but if you are determined to go round through Hell, to get there, I cannot help it.” The man took his leave, but his mind was “ill at ease.” *There is a strait road to Heaven* still rang in his ears; he went home, read his Bible attentively, and was soon convinced of and acknowledged his error.

FROM TUCKER ON PREDESTINATION.

God, ever saw, in one capacious thought;
 Worlds upon worlds to full existence brought;
 And fixed the end, ere time its race began.
 Of seraphim, of reptiles, and of man.
 He saw, long ere yon brilliant arch was spread,
 The sons of Adam fallen in their head.
 He saw, and sov'reign will'd the dire event,
 A mean to prosecute his wise intent.
 He saw, he will'd, but no incitement gave:
 The sin was man's, but his the grace to save.
 Man's will was free, and strength was giv'n withal,
 “Sufficient to have stood, though free to fall.”
 Not free! he had not sinned when he fell;
 Nor trial had, if made impeccable.
 Not free! what test of his obedience then?
 As well might torpid stones obey, as men.
 Man, in obeying, and in sin was free;
 His crime no impulse had from Deity:
 Though *in* the act the sov'reign him upheld;
 Yet *to* the act was by no power impell'd.
 Sin was man's, but God's the power to perpetrate;
 From whom no creature acteth separate.
 'Tis he supports thy soul while sinning now;
 Yet hates thy sin, and threatens vengeance too;
 Permits its reign by his determined will,
 And his wise counsels do thereby fulfil.
 Prevent he could, if wisdom had seen fit;
 But wisdom saw it wiser to permit:
 But the permission was no active cause,
 Though man without it ne'er had broke the laws.
 When Sol withhold his rays, black shades arise:
 And sable gloom his dazzling beams supplies.
 But whodare say this splendid orb of light,
 Produces darkness, generates the night?

That life's death's cause, we may as justly cry:
 For who ne'er lives can ne'er be said to die.
 Can we the law, with justice, blame for sin;
 Though without law transgression ne'er had been?
 So the permission causes not the woe,
 Though unpermitted, it had ne'er been so.

—♦—
THE BIBLE'S COMPLAINT.

Am I the Book of God? Then why,
 O Man, so seldom is thine eye
 Upon my pages cast?
 In me behold the only guide
 To which thy steps thou canst confide,
 And yet be safe at last!

Am I the record God has giv'n
 Of him who left the Courts of Heav'n
 Thy pardon to procure?
 And canst thou taste one moment's bliss,
 Apart from such a hope as this!
 Or feel one hour secure?

Am I the Spirit's voice, that tells
 Of all his grace and love, who dwells
 Between the Cherubim?
 And wilt thou slight my warnings still?
 And strive thy cup of guilt to fill,
 Till it shall reach the brim?

O turn, at length, from danger's path!
 And kiss the Son, lest in his wrath
 The Father rise and swear,
 That since, in mercy oft address'd,
 Thou still hast scorn'd his promised rest,
 Thou shalt not enter there!

Know, that in yonder realms above,
 Where fondest sympathy and love
 For erring mortals reign,
 Ten thousand glorious spirits burn
 To celebrate thy first return,
 In loud, ecstatic strain!

And hark! From that abyss of woe,
 Where tears of grief and anguish flow
 Amidst devouring fire,
 What sounds of hopeless wail proclaim
 The terrors of Jehovah's name,
 The fierceness of his ire!

O Sinners! hear that doleful cry;
 And learn from sin and self to fly.

Ere Justice lifts her rod!
 List, while thou may'st, to Mercy's call,
 For 'tis a fearful thing to fall
 Into the hands of God!

Now, now is the accepted day;
 And, shadow-like, it fleets away
 On wings of awful speed!
 Take up the cross, and thou art strong,
 Come life, come death!—Reject it long,
 And thou art lost indeed!

H. E.

TO READERS AND CORRESPONDENTS.

The present No. of the Magazine contains a Sermon on the final perseverance of the saints, by the Rev. Dr. Cleland. Notwithstanding a sermon on the same subject has been so lately published in the Magazine, yet this sermon contains so much new and interesting matter, and presents such a powerful array of arguments in defence of the Calvinistic view of this interesting and much controverted subject, that it will, no doubt, be acceptable to our readers. We are also indebted to Dr. Cleland, for the extract with which this No. commences, and the poetry from Tucker on predestination. The Dissertation on Ephesians i. 4—12, published in the 4th No. of the Magazine, is from the pen of Mr. Franklin H. Deaderick, of Jonesborough, Tenn. a young gentleman, under the care of Holston Presbytery, who is engaged in a course of theological studies, preparatory to the gospel ministry. This fact is now mentioned as it was omitted at the proper time. Several communications are on hand, and shall be attended to as early as practicable. Our Calvinistic brethren in the ministry are solicited to furnish contributions for the pages of the Magazine.—The faithful minister of the gospel who has been, for years, guarding the spiritual concerns of his flock, and watching the movements of the enemies of truth, around him, is, by far, the best judge of the subjects necessary to be discussed, and the train of arguments best calculated to promote the interests of his branch of the church. We therefore earnestly invite our Calvinistic brethren generally, and particularly our brethren in the ministry, to come to our help—forward to us communications for publication—give to the Magazine increased circulation. Thus will our hands be strengthened in the cause of truth—the pages of the Magazine will thus be furnished with matter adapted to the exigencies of the Church in different sections of the country, and thus our Calvinistic brethren will be enabled to enlarge the sphere of their individual influence and exertions for the advancement of that cause, which must be dear to their hearts, and for the promotion of which this publication has, at very considerable expense, been established.

THE
CALVINISTIC MAGAZINE.

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

No. 8.

AUGUST, 1827.

VOL. I.

From Ruffner's Treatise on the Decrees of God.

GOD BESTOWS HIS FAVORS UNEQUALLY.

It is important to keep clearly in view the difference between *justice* and *favor*. Justice consists in giving every one his due. A ruler acts according to justice, when he inflicts upon transgressors the penalty of the law, and bestows upon the meritorious whatever reward the law allows them, or they can righteously claim. A person acts justly when he pays his debts, fulfils his engagements, and deals with all according as they deserve at his hands.—Justice is a most necessary virtue, but we should observe that it lays no one under any obligation of gratitude. If I give a person a good thing which justice binds me to give, I am not therefore entitled to his thanks. I lay him under no obligation; because I only fulfil my own obligation to him. The good thing was his by right; he could claim it as his due; and I could not without wrong withhold it. I could not righteously dispose of it as I would; I owed it to him, and in paying it, I did not profit the receiver; it was his by right the moment it became due.

But favor or grace consists in giving what is not due, to what the receiver has no right to, and what he does not in justice deserve from the giver. Favor flows entirely from the good will of him that shews it. It is not founded like justice upon the respective rights and obligations of both parties. He that does a favor has all the right in himself. He has an equal right to give or not; to give more or less; to give to any number or sort of persons. All depends upon his own good pleasure. What he gives is at his own free disposal, subject to no just claim. Hence none have a right to complain if he give not to them, or if he give more to others. None can possibly complain of not receiving what was not in justice due to them, and what they consequently had no right to claim. This too should be observed, that every act of favour, if it be a benefit to the receiver, lays him under an obligation. He owes a debt of gratitude to his benefactor.

The Bible in the same manner distinguishes Divine justice and grace. “To him that worketh [doeth any thing to deserve it] is the reward not reckoned of grace but of debt.” Rom. iv. 4.

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That cannot be of grace, which is due as a debt; the same benefit cannot be both a matter of favour and of justice. "If election be by grace, then it is no more of works, otherwise grace is no more grace. But if it be by works, then it is no more by grace, otherwise work is no more work," Rom. ix. 5. Works here being set in opposition to grace, must mean something done by us which gives us a right to the benefit. But what God gives by grace, we cannot receive by right or justice: and what we receive according to justice or desert in us, cannot be given by the grace of God. Nor can any of our works or doings be the procuring cause of God's grace; for if the benefit "be by grace, it is no more by works, otherwise grace is no more grace."

Men claim and exercise the right of disposing of their gifts at pleasure; and if any man should attempt to limit them in this matter, they would esteem it an unjust encroachment upon their liberty. Yet some would consider the Maker and Lord of all confined to narrower limits than themselves in the freedom of his favors. They suppose that if he bestow grace upon any sinner, he thereby obligates himself to share it out to all with a pretty equal hand. If this be true, then ever since favor has been shewn to one sinner, "grace is no more grace." The same benefit has become a debt to all other sinners; it cannot be righteously withheld from them; the grace of God has long since ceased to exist, and can never more be exercised; what was grace to the first, is, and will be, the right of all others to eternity. They must have their full shares, or according to this opinion, God would deal towards them with an unrighteous partiality.

But a candid inquiry will plainly shew that it is the plan of God, who knows best what is holy, just, and good, to bestow his favors of every kind with a sovereign inequality. For the sake of method, I shall distinguish the Divine gifts into three kinds, natural, spiritual, and temporal.

I. God distributes his natural gifts unequally.

Between the minutest insect and the highest angel, there is an immense difference. God has given the one natural advantages over the other, which confound all calculation, and surpass the comprehension of an angel himself. Between the highest and the lowest ranks of living creatures, the Creator has placed innumerable other ranks, each possessing faculties and capacities peculiar to itself.—Some barely possess life, and that so transitory, that the amount of their enjoyment is inconceivably small. As we ascend the scale of being, each successive rank is gifted with more and higher faculties, and generally with a longer period of existence. Reptiles that crawl, fishes that swim, birds that fly, and beasts that walk—with their various species—each kind receives a different measure of Divine benefits. But what gifts does the most favored of the brute creation enjoy, comparable to those of rational and immortal man? Or what is man who dwells in a house of clay

when compared to the archangel Gabriel, who stands robed in light before the throne of God, or darts, swifter than light, through the widest fields of creation?

Now when God created me, why did he not endue me with the faculties and glory of Gabriel? Had Gabriel any more right, than I, to the swiftness and splendor of light, or to an understanding which reduces mine to comparative childishness? But on the other hand, what right had I to a "heaven-erected face," to reason and immortality—more than the worm I tread upon, or the fly that buzzes about my head? What inequality! Yet shall I question the right of my Maker to cast my nature in whatever mould he would; and to give me and all, whatever natural endowments he pleased? Then, while I perceive he has bestowed such gifts with an infinite inequality, let me gratefully acknowledge his goodness in bestowing so much upon my nature. Wherever he bestows any faculty of enjoyment, however small, he has manifested his goodness.

But inequality of natural gifts does not end here. We trace it through all the individuals of every kind. For instance, in man: God, to make the inequality of natures universal, has gifted no two individuals exactly alike. What difference in the natural qualities of both mind and body! The idiot, the simpleton, the common-mind;—the clear and solid understanding, the retentive memory, the inventive imagination, the cold and the warm hearted;—the good and the ill-natured, the sluggish and the active, &c. &c.—the hale, the handsome, the robust, the active, the sickly, weak, deformed, clumsy body; God is the maker of them all; and he could have made them all equal to the best. So far then, it is the plan of God to bestow his gifts unequally. But the plan extends farther.

II. God distributes temporal gifts unequally.

We see his all-ruling providence causing a remarkable diversity in the temporal circumstances of his creatures in this world. To say nothing of the lower animals, he so orders human affairs, that men from the first to the last hour of life, enjoy very different shares of worldly good, and suffer very unequal measures of temporal evil. It is needless to state many particulars. All the advantages and disadvantages of the time and place in which they are born—their parentage, education, &c. come to hardly any two persons alike. Some are born in dark and troublesome times, in barbarous and wretched society—of ignorant, poor and vicious parents. Consequently the whole tendency of their education and early experience, is to prepare them for a life of wretchedness and vice. Others are born in circumstances wholly different; and almost every thing in their youth is calculated to fit them for a long and happy life. But then what different fortunes occur to men in their progress to the grave! Divine Providence so favors some who are not distinguished for wisdom and virtue, that health.

wealth, dignity, and enjoyment, follow them through almost their whole career. Others seem born to perpetual troubles and misfortunes. But every reader is sufficiently acquainted with these facts; and can easily trace for himself the marks of a universal inequality in the temporal fortunes of men. After making all due allowance for what happens through the wisdom or folly of men (and God forms both the wise and the foolish) there remains a vast amount of temporal good and evil, which must be ascribed to Divine Providence alone. The Providence which overrules all things, is so particular that it directs the number of our hairs, and the life and death of the sparrows of the field. Mat. x. 29, 30. Even those things which we gain or lose by our own conduct, are so dependent upon the will of God, that all pious people make them the subjects of prayer and thanksgiving. Upon what ground can we pray God to avert from us all kinds of evil, and to give success to our pursuits—and why should we should we, in our thanksgiving, ascribe to him all our prosperity, if both our good and evil fortune do not all depend upon his sovereign Providence? God therefore distributes his temporal gifts with a very unequal hand among his unworthy creatures. Here however some suppose that the plan terminates, and that spiritual gifts which pertain to salvation, are bestowed with some degree of equality. Spiritual favors are of two kinds; either the outward means and opportunities of salvation, or the inward grace and influence of the Holy Spirit upon the soul. It is easy to shew that these also are unequally given to sinners.

III. God gives the opportunities of salvation unequally to sinners.

I trust the reader needs no further argument to satisfy him, that God is not bound either by justice or any other perfection of his nature, to grant the least indulgence or benefit to any transgressor of his law—and as the law is holy, just and good, so the punishment of the wicked according to the law is holy, just and good. Wherefore it depends altogether upon the sovereign pleasure of God how far, and to what offenders, he will afford indulgence or favor. Neither in shewing favor, nor in withholding it, can he possibly wrong any one who is condemned by his law, and therefore worthy of eternal death. If so plain a principle could be doubted in theory, all dispute must be at an end, when we consider that God actually withholds all favor from a large portion of sinful creatures, while he abundantly confers it upon others.

To one kind of sinners, the fallen angels, so numerous and so miserable, he has shewn no mercy.—For their first sin, he immediately executed the penalty of the law, and plunged them into hopeless misery. His son took not on him the nature of angels as he could have done, to atone for their sins (Heb. ii. 16.) but passing them by as eternal and unpitied reprobates, he assumed human nature to expiate human guilt. What a world of vain imaginations is quashed by this notable fact! It subverts the whole ground-work

of the supposition, that God wills the salvation of all sinners. On the contrary, all are obliged to admit the fact here stated, although it be inconsistent with the notion of God's universal love and undistinguishing grace to sinners. It is not, and never was, the will of God to shew mercy to them all. Some however, try to stick their inconsistencies together, by asserting that God *could not* redeem the fallen angels. They suppose he had the *will* but not the *power*. Thus when a God of Infinite wisdom and power does not suit their system; instead of giving it up, they cut down and shape the Divine perfections to the form and measure of their system. If they say, on the other hand, that we limit the love and mercy of God; we appeal to facts which they cannot deny. God does not extend favor to all sinners. He chose a part to be objects of his mercy. For these he has provided redemption, and all other necessary means of salvation. Another part he has been pleased to pass by, and ordain to dishonor and wrath for their sins.—Does this fact prove that God's love and grace are not infinite in their nature? By no means. God's wisdom and power are infinite, altho' he has not created an infinite number of worlds, nor made every part of creation absolutely perfect. His justice is infinite, although he does not exercise it in punishing all the guilty. So his goodness and mercy are not the less unbounded in their nature, because he does not exercise them to to the utmost possible extent. He could have made more creatures to enjoy happiness, and could have bestowed a larger measure of happiness upon his present creation. This I presume no one will dispute. Therefore the fact, that God has set apart only some sinners as monuments of his justice, and some as monuments of his grace, is perfectly consistent with the infinite nature of his justice and goodness. As it required infinite wisdom and power to create one world, so it requires infinite mercy to save one sinner. Therefore, as the creation of one world would prove the infinite wisdom and power of God, so would the salvation of one sinner prove the existence of infinite mercy in the Divine nature. He that could create one world, could create as many as he pleased; and he that could save one sinner, could save all if he saw fit; but as he was pleased, in infinite wisdom, to exert his creative power to a less extent than he could, so he was pleased to manifest the infinity of his justice and sovereignty, by withholding favor from a part of the guilty, while he displays the boundless nature of his mercy upon another part.

But let us pursue our inquiries; and passing by the fallen angels as God has done, let us see whether he have afforded to all sinners of our own kind equal opportunities of salvation. It is of no consequence to our present enquiry, at what age mankind come to be accountable for their sins, and liable to eternal death. They die at all ages. Every hour of man's life is to some the hour of death. Consequently some must have a very short probation.—Within a year, a day, an hour, after their guilt binds them

over to the penalty of the law, some are hurried away to their doom. Others, no better than they, are spared for days, for years, for scores of years; and all the while have the means and motives of repentance continually before them. As some die at all times, so some are brought to a saving repentance at all times of life. One is taken away in his sins within a day or an hour after he needed repentance. Another of equal age and guilt, is spared by him that "killeth and maketh alive;" (I. Sam. ii. 6.) and the same day, warned by the fate of his companion, is brought to a saving repentance. Another of the same age and character, goes on hardening his heart, and accumulating sin upon sin, until his case seems almost desperate. His associates are meanwhile dying away from him, some in faith, some in sin. Perhaps but one of his early companions is left. Presently that one dies as he lived, without Christ. Finally, this hoary sinner, at the eleventh hour, is born again, and employs the little remnant of his days in glorifying God for bringing him through so many perils and diseases, to see the happy day of his conversion. Then he thinks with an overflowing heart, what his condition would have been, had the Lord of Life permitted him to die instead of some of his old companions, while he was yet an alien from Christ. Here then is the difference of time allotted to sinners, "to escape from hell and fly to heaven;" one day to some, a few days to others, ten or twenty thousand days to others. If it be so that God endues every man with grace sufficient to bring him to repentance at any time, still the unconverted are not at all times disposed to repent. If he give them the grace, yet certainly he does not give to all the heart, to turn immediately from their sins. But if all have the grace and ability to choose the time of their regeneration, who can say that a sinner, who is spared but a day or week, would not have repented if he had been longer spared? We see vast numbers, who are longer spared, repent and obtain salvation. What should hinder the others to have fled in like manner from the wrath to come, if they had enjoyed the same opportunities to consider and attend to the means of grace. They who are soon cut off, would in the opinion of some, have had as much ability to save themselves, if they had been spared, as those had who lived to experience conversion. Is it not plain that a man who has sixty or eighty years to consider and feel the influence of Gospel truth, has an incalculably better chance of being finally persuaded, than one who has but sixty or eighty hours, and perhaps never hears the Gospel? Suppose a man offer to seven persons each a great estate sufficient to make them completely happy; but although it would be of unspeakable advantage to accept the offer, yet the terms are so disagreeable to their prejudices and feelings, that they could not be persuaded to accept them at once. Suppose the gracious proposer should determine to give the first one minute for consideration, the second an hour, the third a day, the fourth a week, the fifth a month, and

so on; yet would not inform any, how long his time was to be. He who had the longest would fear he had the shortest, and he who had the shortest would hope he might have the longest. It is easy to see which would be most likely to obtain the estate, and that there is no kind of equality in their prospects.—So it is with men in regard to the difference of opportunities, and the likelihood of their salvation. If we believe repentance, faith, &c. to be gifts of God, bestowed whensoever he pleases, still we find some cut off before they obtain them, while others are spared to receive them at a later age. It is nothing to the purpose to say, it is a person's own fault if he does not repent in the day or year allowed him: that is true; but it is nevertheless true, that it is equally the fault of others that they do not repent within the same time. Yet the one is cut off speedily in sin, and the others have their time prolonged until they are converted.

When we see an aged sinner persuaded to embrace the offer of mercy, (we see many such,) we are led to consider what numbers were born in the same year with him, and died in their sins at different stages of life; and we naturally inquire why it was ordered by the God who can preserve one as well as another, that this one sinner rather than the others, should live to see the happy day of his conversion? Reader, what is the answer of your understanding to that question? Must you not say, either that chance governs the kingdom of God and preserve the life of man, or that God made choice of that old sinner to outlive his equals and to obtain salvation, while they perished in sin? And if he chose in one such case, must he not choose in all? Reflect upon the matter seriously.

IV. God bestows the means of grace unequally.

The word of God, written and preached, the sacraments and other ordinances enjoyed by the church, are the ordinary, and so far as we know, the *only* means of the conversion and salvation of sinners. They are perfectly adapted to this end, and wherever they are dispensed, they are in some degree successful. But the more fully and purely they are dispensed, the greater and more certain may we expect their success to be. They are contrived by infinite wisdom as means of grace—and experience proves what powerful means they are of bringing the ungodly to repentance. Now when the whole of these means are ably and faithfully employed in all their purity among a people, of course we expect more of that people to be saved, than if they enjoyed but a small and corrupted part of those means, and that part administered in a feeble, ignorant, imprudent manner.

In nothing does the Ruler of the world make a greater difference among sinners, than in respect to the means of grace. Some have to thank the Father of mercies, for having given them pious, sensible and intelligent parents, who trained them up in the knowledge of Divine truth and the ways of religion. An invaluable blessing

of God it is to be so educated. Nourished to a discreet age in the holiest principles and habits, many afterwards enjoy to an advanced age the highest means of grace—the pastoral labours of the best ministers—the conversation, example and admonitions of the most enlightened and influential christians. We acknowledge the distinguished advantages of such persons. We perceive the importance of their privileges when we consider the well known fact, that the greatest proportion of those who enjoy them, experience saving grace. But since means alone are not sufficient to convert the soul, some who might enjoy them in the highest degree, live and die unchanged. Nevertheless, the fact just mentioned is perfectly evident: the means are generally blessed in proportion to the purity, ability and length of time, they are dispensed to a people. If not, why should infinite wisdom appoint them to be means of salvation? or why should we pray God to give them to us and others, or thank him for them? Or why should they be called privileges and means of grace? Or why should the gospel be called *The Word of Life, The Grace of God, The Power of God unto salvation, &c.* Phil. ii. 16. Tit. ii. 11. Rom. i. 16. Indeed the word of God is so important a means of salvation, that God is said in Scripture to renew and sanctify the soul *by the Word of Truth.* James i. 18. I. Pet. i. 23. John xvii. 17. That faith to which the promise of salvation is made, cometh by hearing the word of God. Rom. x. 8—17. Since saving graces are wrought in the heart by means of the word and ordinances, the enjoyment of them must put sinners into a much more hopeful condition than if they were destitute of them. When God affords them to a people, he designs to *take out of them a people for his name.* Acts xv. 14. And the people whom he thus *takes out* of a larger number, are generally more or fewer, in proportion as God gives to their nation or neighborhood more or less of the means. Individuals therefore, who receive from God the greatest portion of those means, are placed by him in the most favorable and hopeful condition to obtain salvation.

But in what different measures do men enjoy the means of grace! We have mentioned how highly favoured some are in this respect, and how greatly such are commonly blessed, through the extraordinary means which God affords them. Others from their infancy to the day of their death, are surrounded with more or less unfavorable circumstances. They are taught by their parents to believe pernicious errors and to practise soul-destroying vices. They are confirmed in their delusions and vices by the opinions and manners of those around them; and if divine truth ever reach their ears, it is so beclouded with the corruptions and weakness of men, that it excites little attention or bitter prejudices. Such is the condition of multitudes even in Christian countries. But how many in every age, have not only been destitute of the saving light and influence of revelation, but subjected to the powerful sway of the

most abominable superstition! Many heathenish superstitions have a direct tendency to strengthen the natural depravity of the heart and to lead mankind into the most enormous wickedness. Nothing can more strikingly prove the corruption of human nature and the unsanctified state of the heathen, than their attachment to such depraved notions and practices. Hence Paul pronounced their state to be atheistical and hopeless. Rom. ii. 12. Eph. ii. 11. 12. It is well known that extremely few of them show any signs of that holiness, without which no man shall see the Lord. Heb. 12. 14. How could we expect that in those circumstances many should be saved, when the Gospel is the only means recognized in scripture of a sinner's regeneration? If God saw fit to send them his word, *they might be saved*. I. Thes. ii. 16. But until that is done, *they will fill up their sins alway, and wrath will come upon them to the uttermost*. I believe that they who know not their masters will and do things worthy of stripes, will be beaten with few stripes; but except a man be born again, he cannot enter the kingdom of God.

For many ages, God communicated his saving truth only to his chosen and peculiar people of Israel. He commissioned no one to convey it to the Gentiles, who were universally sunk into idolatry and ignorance of God. Since Christ came, he has given to a part of them the Gospel of Salvation, and has promised, in his appointed time to make it overspread the earth. Christians seem by their prayers, universally to believe that God can send his Gospel to whomsoever he will, and can make it successful. The whole church prays him to extend the knowledge of his word, and convert the nations. But hitherto it has been his will to bestow with the utmost inequality, every gift which by way of means and opportunity, can promote the salvation of men. Some christians suppose that God designs and wills equally to save all men—that he desires the conversion of one as much as the conversion of another.—*This must be a mistake*. The whole course of his providence proves the contrary. To one part of our ungodly race, he gives the most blessed means and opportunities of grace. He so orders it, that their education, their companions, the Bible, the preaching they hear, the sacraments they witness, the turns of Providence they experience, the length of time these things operate upon them—*all things* work together for the salvation of their souls—while others are not only destitute of the means of grace, by which God ordinarily converts the soul, but live under all the corrupting influence of the worst superstition, without any interference of Providence to lead them out of their sinful state; in that state they are speedily cut off, and “perish without law.” Rom. ii. 12.

If a ruler should put one criminal into an unwholesome dungeon, hold no communication with him, and leave him speedily to perish, in solitude and filth, as his crimes deserved; but placed another in a fruitful garden, offered him gracious terms of pardon,

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clearly showed him both his danger and the way of escape, and waited long for him to make up his mind—could you believe that ruler equally disposed to save them both from punishment? His actions would speak his mind more plainly than words could do. If God equally designed to save every sinner, would he not give every sinner equally the means which he has appointed to bring men to salvation? Either it is his purpose to save some rather than others, or all the difference he makes in their means and opportunities, are of no consequence to their salvation. Those who are worst off in this respect are just as likely to be saved, as those who are most highly favored. It is just as well to be ignorant of Israel's God, to worship idols and devils, to be devoted to all the abominations of the heathen, as to hear the Gospel, and to enjoy for a long life its clearest light and holiest influences! Can you believe so, my reader? If not, then you cannot deny, as many inconsiderately do, that God places some in a far better condition to obtain salvation than others, and consequently chooses that some rather than others, shall be saved. So far then, it is the plan of God to shew favor unequally—especially to sinners, and to choose some, of his mere sovereign will, to receive special favors even in things pertaining to salvation.

AN ESSAY FOR THE FOURTH OF JULY,

ON THE

AMERICAN COLONIZATION SOCIETY.

By STEPHEN FOSTER, OF KNOXVILLE, TENNESSEE.

The return of this day is welcome to freemen. It commemorates an event too sacred for the burstings of unthinking merriment, and the sallies of intemperate joy. It is through the sovereignty of God and not merit in us, that we may view its periodical honors as our birth-right, and lay a claim to their participation. May we ever, as genuine patriots, prize the independence of which they remind us, and may it descend uncorrupted to our remotest successors. I will refrain from detailing here any of those interesting events, that crowd the history of our revolutionary struggle, and those convulsions in Europe that followed its termination.—Nor does it seem necessary or decorous here to add to the din of modern politics. Has it not deafened us with the asperity, and sickened us with the monotony of its declamation?

Let our attention rest a few moments on another subject; the interests of the free people of colour that are scattered through our Union. For this class of persons, an association has been formed to assist them to return to their native land. This association, the American Colonization Society, has established a Colony of them on the western coast of Africa. There have been eight trans-

portations and the colony numbers about six hundred inhabitants. These are situated on their own farms, cultivating their own soil, supported by the fruits of their own industry, and sharing the enjoyments of their own social compact. Their soil is rich in tropical productions. The exports of their commerce for the first half of the last year, exceeded 40,000 dollars. Their climate, though unfriendly to the constitutions of white settlers, is found to be congenial to their own. In a letter of February they write, "The last season was abundantly prolific in rice; and never have our settlements been in so favorable a state to invite a very large addition of settlers. All this region of Africa opens wide its bosom to receive her returning children."

The colony has progressed with its limited resources beyond the most sanguine wishes of its friends. But, with prospects so pleasing and so encouraging, its means of increase are extremely limited. While the objects, desired by the Society that founded it, require hundreds of thousands a year, they receive only about twelve thousand dollars. And the amount of their receipts and expenses from the beginning is only sixty-three thousand one hundred and ten dollars. Here it seems very natural to inquire, why our countrymen have been so slow to patronize an object so noble and so humane. The answer, I think is not very difficult. The Society has been hardly ten years in existence. Like all noble objects, it has had to labor with the jealousy of some, the prejudice of others, and a vagueness or total absence of information in a still more large and respectable number. Doubts in the form of objections have gone abroad in the community; which however whimsical in their origin, may have gained strength by continuance, and become gradually rooted in our habits of thinking. A few of these objections I will cursorily notice.

One of them was, that colonization, on the plan proposed, was totally impossible. This objection, though an assumption in itself, altogether gratuitous, gained strength and currency, in the early period of the colony's progress, from the complicated trials with which it had to contend. But it now comes far too late. The colony has lived through them. She has weathered the storm. She has successfully buffeted the tempest. She has emerged from the tide of perils, that overspread her infant history; and she looks down, with the smile of triumphant composure, on the once threatening elements of ruin, that lie hushed to repose at her feet.

But her disappointments have been less than it were natural to anticipate. There can hardly be produced an instance of colonization, that has been favored with so auspicious a beginning. It has been almost the uniform fate of colonies to be attended in the first instances of their efforts, with a series of unexpected and ruinous disasters. Look at several of the colonies of antiquity, whose traces are known only in the reminiscences of classic fable.

successively broken up by famine, exterminated by war, or driven to disgraceful alliances with the natives. Look at the colonies on our own coast. The first attempts to plant a colony in Virginia, were more than three times defeated by shipwreck, famine, pestilence or massacre. That colony after its final settlement was several times on the brink of starvation and mutiny. The colony of Plymouth was well nigh shipwrecked on the ocean. It was circumvented by treachery on its passage. Pestilence halved its number in less than six months after its landing; and a savage foe for ten years menaced its existence. Were these plans of colonization chimerical? Were these efforts abortive? Did they not sow the seeds of a mighty nation? Did they not form the groundwork of a republic, which has supported the struggle for its existence against the mightiest monarchy of Europe, and obtained the independence which this day commemorates.

But it was said, African colonization is impossible. Look at Samuel J. Mills and his little company embarked in this problematical enterprise. He is invaded by the disease of a strange climate on his return, and pays the forfeit of a feeble constitution to his own christian zeal and philanthropy. The thing, therefore is impossible. But it is consecrated by his prayers, his tears and his death. And that God, in whose hands the nations are held as a drop of the bucket, is not to be intimidated by things that are called impossible. He employs other agents to go three days journey into the interior, to negotiate with king Peter for ground enough to plant the sole of their foot upon, to erect the Ebenezer of their future colony, and shout with humble gratitude, "hitherto hath the Lord helped us."

The colonists, numbering only twenty-eight effective men, are soon attacked by three hundred armed natives. But they make good their defence, and repel the invaders. Twenty days after they are attacked with greater resolution at several points, and by fifteen hundred men. But these are driven off from the little batteries of Liberia, with a bravery that would compare with that of Xenophon's ten thousand, Gen. Greene's Southern army, or the renowned defenders of New-Orleans. But shortly their number is thinned by an epidemic; and the cry is reiterated with additional vehemence, success is impossible. New emigrants and stores arrive from New-York, Norfolk and Boston. They purchase new territory. They own twelve miles of sea coast at the mouth of the beautiful and navigable river St. Paul's, and an extent indefinitely into the interior. Industry brightens the forest with cultivation, and commerce begins to quicken and reward it. A company in Baltimore is formed for commerce with this colony, so sanguine in its calculations of growing success, that they will carry out any number of colonists at twenty dollars each, and trust them two years for the payment. Meeting houses are built and used for the stated solemnities of religion. Schools are established,

which, beside instructing the children of the colony, have sixty youth from the surrounding tribes. The state of the colony is at present so flattering, that it seems altogether idle to repeat the objection, that African colonization is impossible.

I wish the advocates of the objection would adduce, from ancient or modern times, a single instance of colonization, in which greater obstacles have been surmounted with fewer losses, where success so signal has crowned efforts so feeble, where subordination to wholesome laws has been yielded with greater promptness, where privations have been borne with a fortitude more buoyant, where twenty-eight men, without experience or discipline, have encountered one thousand five hundred armed savages, with a cooler courage, a sterner resistance and a happier triumph. The friends of the enterprize must ever regard it as an incident worth noticing in the colony's history, that in less than a year from its settlement on Cape Mesurado, it resisted and defeated a greater force, than, in any human probability, can again be mustered by all the petty sovereignties that surround it. The signal success, with which it has overcome the early embarrassments of its settlement, is an auspicious omen of its future character. A tissue of circumstances in its infant fortunes seems to have been woven by the finger of God, to try its virtue, to stimulate its powers, develop its resources, give stability, permanence and maturity to its operations, and present it to the benevolent and liberally-minded, as a focal point for their efforts to meet upon in behalf of degraded, forgotten Africa.

But perhaps it may be imagined, notwithstanding all this, that I am urging the claims of the Society prematurely; that the benevolence of our countrymen has not expanded wide enough to embrace it with the cordiality, and support it with the munificence, to which it is entitled; that there are yet many faithful disciples of Mammon, so jealous for the safety of their own pockets, as to raise a clamour against the society, and say that it espouses the cause of indiscriminate emancipation, and is stirring uneasiness and disaffection among your slaves. Clamours like this have been raised against every object of a tendency beneficent to the African race. They were raised against Wilberforce, Clarkson and Pitt, through their 20 years' struggle to abolish the slave-trade. They arose ten years ago against the formation of the Society I am pleading for. They have been urged against various points of its operations since, and they continue to hover around it still. But their impetuosity is wasted; their keenness is blunted; their effect is vanishing, like the visions of the Middle Ages before the blaze of the Reformation. They are contrary to the principles of its constitution, to its uniform procedure, and the resolutions from time to time adopted as guides of its conduct. How does the Colonization Society foment disaffection among slaves? It wishes to colonize with their own consent such people of colour as are already free.

and such hereafter as may become so. It "disclaims on the one hand the design of interfering with the legal rights and obligations of slavery, and on the other of perpetuating its existence within the limits of the country." [See Mr. Fitzhugh's Resolutions, *African Repository*, vol. i. p. 335.] It is exactly fitted for that class of our fellow citizens, who wish to free their slaves but not to retain them in America; who wish to place them in a community of their own, where they may taste the joys, sustain the honours, and be stimulated by the lofty aspirings of freemen; where their colour shall be the common colour, and where a darkness of skin shall neither cramp the expansive tendencies of their intellects, slacken the vigour of their efforts, or in any way establish an insuperable barrier between them and the first honours of the state. Cannot this class of our countrymen be indulged with permission to free their slaves and send them to Africa, without being harassed with the odious charge, that they are sowing disaffection among the slaves of others?

It has long been a matter of just regret among the discerning and well informed, that they cannot free their slaves without adding to their wretchedness; that so many as they manumit and retain here, so many materials they turn loose on the community to be manufactured into every form of indolence, degradation, and vice. This is so far matter of undeniable fact, that the increase of a free black population among us has been regarded as a greater evil than the increase of slaves. The manumitted slave in America finds himself insulated from the world; without a home of his own, without a community of his own, without a country of his own, without a government of his own, without any system, intellectual or moral, in which his own individual existence forms a part of the machinery. Thus situated by himself, thus dislocated from humanity, he casts about for some plan of meliorating his condition. This is to go to the land of his fathers. [See Memorial of the free people of colour in Baltimore. *Af. Rep.* vol. 2. p. 295.] But those, who attempt to aid him in the enterprize, are shot at with the calumny, You are stirring disaffection among our slaves. Where now are his incentives to action, his stimulants to noble enterprize, his motives to virtue and dissuasives from vice? Where are those elastic principles of the soul which need the hand of culture, the hope of reward, the prospect of distinction, to bring them to a vigorous and energetic maturity? They have died away for want of aliment in the heart of their unfortunate possessor, and they have left his soul a withered monument of intellectual vacancy, for seven unclean spirits to enter and take up their abode. He abandons himself to idleness, dissipation and want. Theft, robbery, imprisonment, follow in their train, and some loathsome sickness caps the climax of his wretchedness. He is severed from the sympathies of earthly friends. The heart rendered hard by criminal habit, seldom yields to the grace of the gossamer.

pel. Where are his prospects of a better world, dying detested for his crimes in this?

To say that such wretchedness is the invariable fate of all the free black population of our country, would be denying those numerous instances which exist to the honour of the African character, and the encouragement of those who seek its melioration.— But to say that it prevails to a degree unexampled among the whites, would be a feeble expression of the conviction of those states, in which the evil I am speaking of, has had time to unveil its legitimate features. In the state of Virginia the free coloured people are 37000, of whom not 200 are proprietors of land. In Pennsylvania the free coloured people compose only 1 to 34 of the state-population, but more than 1 to 3 of the prison-population. Of the white inhabitants of that state, there is one convict to about 3000, and of the coloured, 1 to 180; that is 16 times as many coloured convicts as white, in proportion to the relative numbers of both; i. e. the degraded state of the coloured people compared with the whites, is 16 to 1, in that section of country.

There are now in our country 250,000 free people of colour, increasing on a moderate estimate at the rate of 5,000 a year. Is this fact regarded by any patriot with indifference? But, what can the patriot do? reduce them back to their former slavery?—Arabs might do it, but not Americans. The only feasible remedy for the evil appears to be colonization. Can any, but the misinformed or illiberal, denounce this patriotic undertaking as a plot to create disaffection among your slaves? A man, who can tamely behold the existence of such an evil, who can refrain from embracing the speediest method of removing it, or who, for the sake of an ephemeral popularity, can smooth it over with empty and flattering declamation on national pride and national honour, is not a patriot in the highest sense; only so through the mere grace of a vitiated nomenclature. For he overlooks those principles of virtue and vice, that lie scattered in the groundwork of his country's safety, and from which her honour or degradation must spring. I trust there is hardly to be found an individual on this day, which commemorates the birth of our independence, whose heart does not throb for his country's glory. What object is nearer allied to the sympathies and prayers of such a heart, than to contribute to extend that liberty we celebrate? Is not the 4th day of July embalmed in our memories by the blood of our fathers? consecrated to the genius of enlightened freedom? commemorative of an event on which heaven has smiled? Is there not a moral dignity presiding around it in the heart of every true American, that seeks to guard its associations from the alloy with which every thing earthly is polluted, and, that, against the huzzas vociferated on its celebration to "the god of this world," by an intemperate and giddy rabble, utters, in its defence, with more than the vehemence of classic inspiration, a "Procul, O procul este profani!" But what object

can you find so congenial to this moral dignity of feeling, as to rear on the shore of another continent a new nation of another colour; to plant the standard of civil liberty on that shore, where the horrors of despotism have been mingled only with the horrors of the slave trade; to overspread the sea-coast from the Zaire to the Gambia, a soil of unexampled tropical fertility, with happy communities of coloured freemen, carrying to their countrymen the arts and civilization they have learned from ours, and determined, in the spirit of American missions, to spread into Africa's deepest interior, the joys of the great salvation, and to publish, to yet unknown tribes on the Niger, the growing honours of that Redeemer, to whom they are given for an everlasting inheritance?

There is another consideration in favor of this object, that seems to claim some attention here. It is the prevalence of enlightened and christian enterprize. Seventeen years ago we had no American board of Commissioners for Foreign Missions; now that Society expends annually 64,000 dollars, and has near 200 laborers already in the field. Twelve years ago the American Bible Society was not formed; now it can expend annually 65,000 dollars. Ten years ago the American Education Society was not formed; now it has a permanent fund of 60,000 dollars. Why need I pause to detail numerous facts kindred to these? They all go to shew, that there is a spirit of enlightened and pious enterprize increasing simultaneously in different sections of our country and our globe. It has gained an energy, a dignity and a moral worth, which shame the slanders of jealousy and ignorance. It was once engaged in the ark of a mysterious guardianship, when the error and superstition of the middle ages brooded over the prospects of man. But those turbid waters have subsided. It now perches on all the nations. It rides abroad in the majesty of its brightening plumage; and the wilderness and the solitary place are made glad for it. It is the precursor of the reign of God over his revolted children. It announces the jubilees of that kingdom, whose beginning was announced by a choir of angels.

In all this progress of enlightened sentiment and philanthropic action, was it to be credited, that a redundant population of 250,000 should be forgotten in the midst of us, without an effort made on our part to save them from their wretchedness, and our country from conniving at or sharing in their debasement? Or is the miser-appalling fact, that it will cost an immense sum of money, enough to palsy any effort projected for their relief? The enterprize advances. The hearts of our countrymen will burn with a devotion too pure to be quenched with the miser's logick; they will expand with a liberality too wide to be shut within his coffers; and they will kindle with a patriotism too exalted to bow with a cringing servility to his maxims.

The Colonization object had long been regarded with fond desire by those, who looked forward to the permanent glory of our

thriving Republic. But they seemed to wish it, rather than to see how it could be realized. They seemed to view it almost as one of those delightful visions, that charm but to delude us; as a beautiful edifice of fairy construction, that recedes at once from this world's grossness; as some celestial beauty, that commands the homage of a thousand admirers, but flees, like the spirits of Elysium, from the contact of flesh and blood. They wanted it to be real, and could not rest without testing the possibility of its being so. They projected plans, adopted resolutions and addressed petitions. As early as the administration of Mr. Jefferson, and again in the year 1816, the legislature of Virginia addressed the executive of our nation, desiring that a territory might be purchased by the United States on the western coast of Africa, to form an asylum for free people of colour. About the same time S. J. Mills was urging the mistaken, tho' well meant project, of obtaining for that purpose a township of land within the limits of Ohio, Indiana and Illinois. Subsequent to that the legislature of Tennessee passed a resolution, requesting their Senators and Representatives in Congress, "to give, to the government of the United States, all the aid in their power, in devising and carrying into effect a plan, which may have for its object the colonizing, in some distant country, of the free people of colour within the limits of the United States, or any of their territories." [Af. Rep. vol. I. p. 250.] The Colonization Society was formed in the city of Washington, January, 1817. Since that time resolutions, similar to the one I have copied, have been adopted by a majority of the states of the Union. But the wants of the Society are great and pressing. Multitudes of free coloured people are waiting to receive from American charity that pecuniary aid, which is necessary to settle them with peace and comfort on their fathers' soil.

The General Assembly of the Presbyterian Church, and many Conferences of our Methodist brethren, have recommended this object to the pastors and churches of their respective communions, as worthy to receive, on this anniversary, that charitable encouragement, which their patriotism, liberality and piety may dictate.

The Rev. George Erskine, an able coloured preacher, well known in Tennessee, is about travelling to the east to engage his services as a missionary to the colony.

The Rev. Dr. Blumhardt, of Basle, in Switzerland, has felt so warm an interest in the missionary facilities, which this colony opens to Africa, that three young men from his missionary Seminary have already sailed, by the way of England, to establish a mission among the heathen tribes around it.

But while I am multiplying facts of this nature, I forget the patience of my readers, and the just limits of the present essay. Is not the cause, which these facts seem to vindicate, eminently a cause of humanity, of liberality and of God? Shall we prove ourselves recreant to its support and encouragement? Shall we let

Ff

it pass on, without lending to its friends our hearty co-operation? Or, instead of laboring to promote its success, shall we betake ourselves to the monotony of those worn-out objections, which repetition has rendered stale, and refutation contemptible?

Forbid it, ye, whose ambition bows, and whose patriotism kindles at the shrine of your country's honour. Forbid it ye christians, who kneel before God with the errand of her salvation.— Forbid it, ye matrons, who have suckled the defenders of her independence. Forbid it, ye daughters of America, who have painted the garlands and sung the triumphs of her heroes.

FINAL PERSEVERANCE.

“*There is joy in the presence of the Angels of God over one sinner that repenteth.*”

Q. Why do you suppose THAT joy is in no case premature?

A. Because I see no likelihood of a soul on whom God has performed the miracle of *regeneration* becoming *unregenerated* again. The renewed person does not wish it. Jesus Christ does not wish it. The Holy Spirit does not wish it. And these being all on *one side*, I do not think Satan can succeed. It is certainly the ardent wish of the convert to persevere. And if apostasy is not our greatest dread, we have no religion.

Q. But does not the Scripture say, “If they should fall away—”

A. It does—and affirms it would be impossible to renew them again to repentance. And I believe if Satan could undo the work of the Holy Spirit, (I am merely supposing such a case) that the blessed Comforter would no more condescend to repeat His omnipotent and Holy visitations, than he would to continue repeatedly to resuscitate the man who has as often continued to hang himself after he had been brought to life.

Q. But what does the 24th verse of the eighteenth chapter of Ezekiel mean, “But when the righteous turneth away from his righteousness,” &c.?

A. Just what it says. God himself, in his Word, makes a distinction between ceremonial righteousness and regeneration; and who shall dispute His definition? “Scarcely for a *righteous* man will one die; yet peradventure for a *good* man” &c. And that it was legal ceremonial *obedience*, and not *goodness*, the prophet spoke of, is evident from the succeeding expression, “All his righteousness which he hath *done* shall not be mentioned.”

Q. Would you say it is impossible for one of God's children to run into iniquity, and continue in it?

A. The word *IMPOSSIBLE* might lead to misapprehension. A good parent has the physical ability to murder his child; yet we know that no good parent ever does so.

Q. But why so many warnings in Scripture, “Let him that thinketh he standeth take heed lest he fall,” &c.?

A. These warnings are the *means*, the *helps*, the *aids* by which God intends to conduct, and actually does lead his chosen safely through the whole of their journey. Suppose a weak female taken prisoner by the savages to make her escape—run until she is nearly exhausted—scarcely knowing which way to go—her home five hundred miles distant—and the yell of the pursuing enemies behind her. Suppose at that distressing moment the Saviour himself should condescend to speak to her and say—“You shall see your home in peace—you shall again embrace your children—take courage—be strong—I have said it.” Suppose she were to reply—“Lord I am weak and weary—without food—the way is long—I know it not—it is full of snares and precipices—my enemies numerous and watchful—surely I shall fall by their hands.” Hear His gracious reply—“My grace is sufficient for thee—when danger is near I will say, avoid that path—beware of this snare. Take heed to your steps over that bridge—I will supply you with food—and my warning voice shall sound the necessary and continual caution, through the whole of your perilous journey.” Who in this case would say—where is the need of warnings, when she could not do without them. Who will say that the christian’s march is not equally difficult, and that warnings are not necessary to him—withstanding the Redeemer has declared that He will “lose none of his sheep,” who would say, that in the case before us, the assurance from on high, (given to the fugitive female,) of constant council, caution and strength—and of a certain and joyful return, would be calculated to cause her to fold her arms, and sit down in total inactivity.—Verily if she had nothing to depend on but her own sagacity and prowess, she might fold her hands in despair—and so might every one of Zion’s pilgrims. O it is the doctrine of final perseverance—of God’s promised victory—of his glorious *intentions* with regard to his “JEWELS,” which animates, fires, and stimulates to the most vehement exertion. And it is the opposite of this which leads to heartless, dangerous inactivity.

In the exhortation to Joshua’s army, to “be strong and very courageous,” what was the motive or reason assigned? It was this—“For the Lord thy God is with thee.” Now it appears that some of the present day would think this a reason why they should have been very indifferent on the subject, saying, “Then we are sure of victory—He has promised, and He of himself is able to do the work—we need not fight.”

A shipwrecked Paul was of a different opinion. When assured of escape from positive danger, with all the crew, he said, “Except these [sailors] abide in the ship, ye cannot be saved.” Abraham, Isaac and Jacob, after the strongest promises from Jehovah were received, still deemed it necessary to be watchful, and used the kind assurances as additional causes of cheerful and joyful exertion.

N.

For the Calvinistic Magazine.

TRUTH LIES IN THE MIDDLE.

Midway between Fate and Atheism, the two extremes in theology, stands the Calvinistic System; and either on the one side or the other, there can be no stopping place till you arrive at one of these absurdities.

Atheism denies the being of a God altogether, and substitutes in his room, a blind chance, as the sole manager of every thing. On this plan man is accounted entirely free in his actions, but the certainty of future events is altogether taken away. But every system that admits of chance managing the smallest particle or portion of the universe, aside from the purpose and high decree of heaven, is an approximation to Atheism, and is in heart a degree of it.

Fate is the opposite extreme. Fate, irresistible fate, and as blind as chance, secures the certainty of every event, but takes away all possible agency of the creature. On this plan man is made a mere machine.

Calvinism as a system, secures the absolute certainty of every event, according to the divine, infallible purpose of Him, who worketh all things after the counsel of his own will; and at the same time calls the agency of the creature into habitual activity. On this plan, God's wise and holy purposes extend to every event, and at the same time, man is a moral agent, and accountable for all his actions.

PRESBYTER.

DIVINE SOVEREIGNTY.

“But thou Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.” Micah v. 2.

The fulfilment of this prediction forcibly illustrates Solomon's doctrine, that “The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.” The time for the Saviour's birth had almost arrived; his conception had been announced by the angel to Mary, and to Joseph her espoused husband; and yet Joseph and Mary continue for months afterward to reside at Nazareth about eighty miles distant from Bethlehem. Joseph, whose family had been reduced to poverty, was laboring as a carpenter in Nazareth, to procure a subsistence. How improbable in the view of man, that he would suddenly leave his employment, and take his wife, in her present critical situation, a journey of eighty miles to a place where he as yet, had no motive for going, for it does not appear from the history, that either Joseph or Mary had once thought of Micah's prophecy that Christ should be born in Bethlehem. To short-sighted mortals, it seemed almost

certain that the prophesy would fail of accomplishment, when, behold, out comes a decree from Augustus Cesar, the Emperor at Rome, "that all the world should be taxed." Luke ii. 1. And every one was required by the Emperor to repair to his native city to be enrolled for taxation. "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth-lehem, (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger." Luke ii. 4—7. Wonderful Providence of the adorable God! 'He worketh all things after the counsel of his own will.' Had Cesar issued his decree a little later, Mary's time would have been accomplished before they arrived at Beth-lehem; had it been a little sooner, they might have returned to Nazareth before the birth of the Messiah; yet Augustus Cesar was a free agent, and acted with perfect liberty, while the Lord was doing "whatsoever his hand and counsel determined before to be done." "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad." G.

DEPRAVITY OF MAN.

If you had as much evidence that your water was poisoned, as you have that the heart of man by nature is not pious—would you drink it? Were the proof as clear that an assassin would meet you on turning a corner—would you go thither? Were it proved by as various and conclusive evidence that the fire was kindling on your dwelling—would you compose yourself to sleep? Will you then, in opposition to such evidence, still endeavor to persuade yourself of the native goodness of the human heart? If it were merely the body whose life was threatened by the deception, I might still cry earnestly to you to beware: but it is your *soul*, and your future and eternal well being which you put in jeopardy by setting at naught such evidence. Without religion you cannot be admitted to heaven; and would not enjoy heaven if you were admitted. Without religion you can neither keep the law nor obey the gospel; and cannot escape the condemnation which rests upon transgression and unbelief. Will you then shut your eyes against light, and stop your ears against admonition? It is but for a moment, compared with eternity, that you can thus deceive yourself, and cry, Peace. The overwhelming consciousness must soon press upon your amazed heart, that you are without holiness, and cannot see the Lord; and that the harvest is past, the summer ended, and you not saved. There is no hope in your case while you think your heart is good, and feel no need of a divine renovation. They that are whole need not the physician, but they

that are sick: and Jesus Christ came to call, not the righteous, but sinners to repentance. While the delusion prevails that you are rich, and stand in need of nothing, you will reject the counsel of Christ, to apply to him for eye-salve that you may see, and for white raiment to cover the shame of your nakedness. You will do nothing to save your own soul, and God will do nothing to save it, while under the concentrated light of evidence, you remain wilfully ignorant of your malady, and wilfully negligent of your only remedy. Admit then, the painful, alarming fact, that you have no religion, and without delay commence the inquiry what you must do to be saved, and thus escape the coming wrath, and lay hold on eternal life. All who are now in heaven were once, like you without God, and without Christ, and without hope; and all who are now on earth, strangers and pilgrims seeking a better country, were once like you without religion. But He who commanded the light to shine out of darkness has shined in their hearts—and the same blessed Spirit is able and willing to enlighten you: but you must confess and not cover your sin—you must come to the light, and not shun it—you must be convinced of sin, of righteousness, and of a judgment to come—you must be born again or you cannot see the kingdom of God.

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You have now before you the evidence that men are not religious by nature; and that this destitution implies the universal and entire depravity of man, and the necessity of a great and sudden change in the affections, by the special influence of the Holy Spirit. This is not a matter of abstract speculation, of no practical utility. Our being and accountability are eternal, and the law of God, which is the rule of obligation, is eternal. Heaven is a religious world, and the present is our state and our only state of probation. Here in this morning of our being, the elements are formed of an immutable character in the eternal state: and if that which is first formed is one that unfits us for heaven, and fits us for destruction, can we too soon or too clearly perceive it, or too deeply feel it, or too earnestly strive to be conformed in our affections to the requirements of the gospel, to the conditions of pardon, and, to the exigencies of the heavenly state? What then is the improvement which you will make of these discourses, whose hearts tell you that you have no religion? Will you say that these are *hard sayings*, and that you do not like such doctrine? But is it therefore untrue because it is painful?—And will you, dare you, in the presence of such evidence, reject it in favor of the dictates of mere inclination? Will you apply to such as endeavor to explain away this evidence, and speak to you smooth things, and prophesy deceits? Beware! others before have done this, and “God sent them strong delusions, that they might believe a lie and be damned, because they had no pleasure in the truth, but had pleasure in unrighteousness.”

—You may persuade yourself, or be persuaded, that a change of heart is not necessary to prepare you for death and heaven, and yet,

“This fearful truth will still remain,
The sinner must be born again,
Or drink the wrath of God.”

Do you then at length inquire what you must do to be saved? The answer is plain—Repent, and you shall be forgiven; believe on the Lord Jesus Christ, and you shall be saved. Neglect then the subject no longer. Resolve that from this time you will make the salvation of your soul your first and great concern. Break off your alliance with vain persons and diverting amusements, read your Bible daily and earnestly alone; and lift up your cry to God, in earnest supplication for mercy; plead guilty and cry for pardon through a Redeemer’s blood.”—[*Dr. Beecher’s Sermon.*]

THE DANGER OF INDECISION.

“Almost thou persuadest me to be a Christian.”

It is vain for men to think of keeping destruction at a distance; and keeping the uplifted arm of vengeance long suspended, by wavering and hesitating, and deferring the time of decision:—vain indeed to think of delaying the hour of their doom, by delaying that of their promised repentance. While they stand doubting as to their choice between life and death, the day of their calamity is at hand, and the things that come upon them make haste. *They* may linger, but their “judgment lingereth not;” they may *slumber*, but their “damnation slumbereth not.” And will it not be dreadful to perish, after having been almost a Christian?—dreadful to go down to the world of darkness by that path which lies nearest the regions of light? Think you, that to have been almost a Christian on earth will take from the lost sinner, the bitterness of misery? Will not this nearness to salvation tend rather to enhance the awfulness of final ruin? To enjoy so much divine illumination, as clearly to see the path of life, and readily to acknowledge the obligation to walk in it, and to feel so strongly the numerous motives inviting and impelling towards it, and the influences of the Spirit pressing these motives—to feel these so strongly as to make a near approach to heaven’s gate; and then after all to turn back; or to stand there till it be closed forever—ah! this must prepare the soul for aggravated misery. To go, as it were to the top of Calvary, ponder upon its divine wonders, contemplate the Lamb of God in his dying agonies, and feel the mind overawed at the sight, and the heart almost melted into penitence, and almost kindled into love—and still to hesitate and to reject the great salvation—ah! this is trampling under foot the blood of atonement, and incurring that sorer punishment due to such guilt. And if, in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man, who on

earth came nearest to the kingdom of heaven—and then lost it, for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed—the oft repeated proffers of salvation here slighted; and as he lifts his weeping eye to that world of glory above, O, with what bitterness of spirit—with what sinking and dying of the heart within him, will he exclaim, ‘Time was when I bid fair for a seat in yonder region—when I was well nigh an heir to that incorruptible inheritance; I did but just miss the path to those realms of light and life everlasting,—just fail of being one in that happy company around the throne of God; I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been singing there among the redeemed!’ O that *little more!*—it would bite like a serpent, and sting like an adder. Surely, to be sinking for ever in the bottomless pit, must be damnation enough without the everlasting recollection of having plunged from the threshold of heaven!

It is time then, my hearers, to have done for ever with merely supposing religion to be important, and coldly wishing that its spirit and its blessings were ours, and almost resolving to obtain them. It is no time to hesitate, when all is at stake; no time to delay our choice between life & death, when that day may come unawares which will take this question out of our hands, and decide it for us, and decide that we are undone for eternity. Let us then rise at once to the high and holy resolution, of being, not only almost, but altogether *Christians*, and devoting ourselves, with our whole heart, to the service of our divine Lord and Redeemer. This life is so short and uncertain—the life to come is so long and so sure—the work assigned to this transient state is so momentous—so great is the hazard of delay—the consequence of failure is so woful—and so glorious the reward of success—that the wise man will tremble at one wasted hour. He will give himself no rest, till the great question of life and death is settled, as he would wish to have it settled for ever. Every wise man will make this his first business; and he that is wise, is wise for himself, while he that scorneth, he alone must bear it. Yes,—he *must* bear it, and bear it *alone* for ever.—REV. C. WILCOX.—*National Preacher.*

From the Religious Intelligencer.

RESPONSIBILITY OF FEMALES.

The remark is as true as it is common, that in countries far advanced in civilization and refinement, our sex have the principal agency in giving to society its moral and intellectual aspect.

If our influence is great, our responsibility is proportionably great. If we have the power of moulding society, to a considerable extent, according to our will, the vices that mar its beauty and happiness, and which our influence is not exerted to suppress, will be imputed to us, and must be answered for as our deeds, in the

day of final retribution. It is a matter of infinite importance therefore, that our intercourse with society should be so regular as to produce a salutary effect on all around us. But how shall this be done? Shall we assume a melancholy air, and lecture our friends on the subject of religion, until they retire from our presence in disgust, and shun us as they would the serpent or the scorpion? By no means. There is something cheerful and attractive in that religion which has brought life and immortality to light. The sceptic may well mourn over the miseries of life, be sad in view of the thick darkness and gloom that surround the grave, and shudder at the prospect of annihilation or a miserable existence hereafter. But let us, who hope better things than these, whose path is illuminated with the lamp of heaven, (for a female infidel must be a monster of ingratitude and iniquity,) let us throw all around the charms of cheerfulness and joy, that others may seek and rejoice in our society, and be influenced by our example to walk in wisdom's ways. There is no danger that an amiable, intelligent, accomplished, and virtuous female will be neglected.—Her society will always be sought by the other sex; and it is completely in her power to dictate the terms on which it shall be enjoyed. Let her never countenance by her example, or even by a *smile*, light and trifling remarks on religion, or any kindred subject. The Bible was not given to man, that its sacred truths might be quoted with irreverence, to adorn the conversation of the gay and thoughtless; the ministry of the gospel was not instituted to be the scoff of fools, or to exercise the ingenuity of the critic; the conduct of christians must be accounted for at the tribunal of their own Master, and not be made the sport of the immoral and profane, who know not the heart, and have an interest in misrepresenting their motives. The approbation or disapprobation of a lady of any sensibility and independence, is instantly observed in her deportment, when topics like these are treated with that levity which too often passes for wit with the thoughtless, even among nominal christians. A rebuke given in the spirit of meekness, will, in most cases, produce a powerful and salutary effect. From the other sex it might perhaps give offence; but in us it indicates a spirit of independence, and an unwavering love of truth and virtue, which seldom fails to excite the admiration even of those who feel the wound.

Perhaps there is not a more prevailing vice in our land, or one the progress of which it is more difficult to arrest, than that of intemperance. It exists in its incipient state, in the habits of a large portion of the young men in our country. If unchecked, it acquires strength from year to year, until it obtains complete control over the man—who will not return to habits of sobriety, until the Ethiopian shall change his skin, and the leopard his spots! He who craves a julep or a dram at twenty, will be a drunkard at thirty, and a sot at forty. Much of the guilt of this beastly vice

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and its consequences, attaches to our sex. It is in our power, and perhaps in ours only, to give it an effectual check in the early stages of its progress. Let us not only speak of it in terms of reprobation, but decline all intimacy with its devotees. Let no mistress of a family invite, or even admit, into her domestic circle, any gentleman who is addicted to intemperance. This experiment has been successfully tried by some individuals. Only let it become universal, and the effect will be astonishing.

† The same remark will apply with equal, if not greater force, to the practice of duelling. The Almighty, in his wrath, can scarcely inflict a heavier curse on a woman in this world, than to give her a drunkard or a duellist for a husband.

Intimately connected with these vices is the game of cards, and other games of hazard. The presence of one accomplished and intelligent lady at a card table in the social circle, whether the object be money or amusement, is regarded by the young men as a full license for them to go to any extent in gambling and all its kindred vices.

† Let those ladies then, who have any respect for religion, any gratitude for the elevation which it has given them in society, any love of their country, whether they be young or old, married or unmarried, give their countenance and the charms of their society, to those gentlemen only who regard the laws of God and man, and whose characters are unpolluted with crime.

Laura.

From the Religious Intelligencer.

GAMBLING, OR RAIN AND SUNSHINE.

“Why do you keep me so long a time at the door?” said Edward F. passionately to his wife. The night had passed; but its cold wind entered the house, as Mrs. F. with a sorrowful heart, undid the lock.

“It is late, Edward; and I could not keep from slumbering.”

He said nothing to this, but flung himself into a chair, and gazed intently on the fire. His son climbed upon his knee, and putting his arms around his neck, whispered, ‘Papa, what has Mamma been crying for?’ Mr. F. started—shook off his boy, and said with violence: ‘Get to bed, sir: what business has your mother to let you be up at this hour?’ The poor child’s lower lip pouted; but he was, at the time, too much frightened to cry. His sister silently took him up; and when he had reached his cot, his warm heart discharged itself of its noisy grief. The mother heard his crying, and went to him: but she soon returned to the parlor. She leaned upon her husband, and thus addressed him: ‘Edward, I will not upbraid you on account of your harshness to me; but I implore you not to act in this manner before your children. You are not, Edward, as you used to be. Those heavy eyes tell of wretchedness as well as of bad hours. You wrong me—you wrong yourself.’

thus to let *my hand* show that I am your wife—but at the same time let *your heart* know singleness in matters of moment. I am aware of the kind of society in which you have lately indulged. Tell me, Edward—we are poor!—we are reduced!—we are ruined!—Is it not so? Edward had not a word for his wife: but a man's tears are more awful than his words.

“Well, be it so, Edward! Our *children* may suffer from our fall: but it will redouble my exertions for them. As for *myself*, you do not know me, if you think that circumstance can lessen my feelings for you. A woman's love is like a plant which shows its strength the more it is trodden on. Arouse yourself, my husband. It is true, your father has cast you off, and you are indebted to him a serious sum: but he is not *all the world!* Only consider your wife in that light——.

A slight tap was now heard at the door, and Mrs. F. went to ascertain the cause. She returned to her husband;—“Mary is at the door—she says, you always kissed her before she went to bed.”

‘My child, my child,’ said the father, ‘God bless you—I am not well, Mary. Nay, do not speak to me to-night; go to rest now—give me one of your sweet smiles in the morning, and your father will be well again.’

Mr. F. too, was persuaded by his affectionate partner to retire; but sleep or rest was not for him; his wife and children had once given him happy dreams—but now, the ruin he had brought upon them was an awakening reality.

When the light of the morning faintly appeared above the line of the opposite houses, Mr. F. arose.

‘Where are you going Edward?’ said his watchful wife. ‘I have been considering,’ he replied calmly, ‘and I am determined to try my father. He loved me when I was a boy—was proud of me. It is true, I have acted dishonorably by him, and should, no doubt, have ruined him. Yesterday I spoke harshly of him; but I did not then know myself. Your affection, my dear wife, has completely altered me. I never can forget my ill treatment of you; but I will make up for it; I will;—indeed I will. Nay, do not—do not grieve in this way—this is worse to me than all—I will be back soon.’

The children appeared in the breakfast room. Mary was ready with her smile, and the boy was anxious for the notice of his father. After a short space of time, Mr. F. returned.

“Why so pale, my husband? will your parent not assist you?”

“We must indeed sink, my love. He will not assist me. He upbraided me. I did not, I could not answer him. He spoke kindly of you and our little ones: but he has cast us off forever.”

The distressed man had scarcely said this, when a person rudely came in. The purport of his visit was soon perceived. In the name of F's father, he took possession of the property; and he had the power to make F. a prisoner.

'You shall not take papa away,' said the little son, at the same time kicking at the officer.

'Mamma,' whispered Mary, 'must my father go to prison?—Wont they let us go too?'

'Here comes my authority,' said the Deputy Sheriff.

The elder Mr. F. doggedly placed himself in a chair.

'You shall not take my papa away,' cried out the boy to his grandfather.

'Whatever may have been my conduct, sir,' said the miserable Edward, 'this is unkind in you. I have not a single feeling for myself; but my wife—my children—you have no right thus to harass them with your presence.'

'Nay, husband,' responded Mrs. F. 'think not of me. Your father cannot distress *me*. I have not known you, Edward, from your childhood, as he has: but he shall see how I can cling to you—can be proud of you in your poverty. He has forgotten your youthful days—he has lost sight of his own thoughtless years.'

The old gentleman directed his law agent to leave the room.—He then slowly, yet nervously, answered thus:

'Madam—I have *not* forgotten my own thoughtless days. I have *not* forgotten that I once had a wife as amiable and noble minded as yourself; and I have *not* forgotten that your husband was her favorite child. An old man hides his sorrows; but let not the world, therefore, think him unfeeling—especially as that world taught him to do so. The distress I have this moment caused was premeditated on my part. It has had its full effect. A mortal gets to vice by single steps; and many think the victim must return by degrees. I know Edward's disposition, and that with him a single leap is sufficient. That leap he has taken. He is again in my memory as the favorite of his poor mother—pshaw, but why am I crying?'

Little Mary had insensibly drawn herself towards the old philosopher: and, without uttering a word, pressed his hand, and put her handkerchief to his eyes. The boy, also, now left his parent, walked up to his grandfather, and leaning his elbow on the old man's knees, and turning up his round cheek, said, 'Then you wont take papa away.'

'No! you little impudent rascal—but I'll take *you* away; and when your mother comes for you, I will treat her so well, that I'll make your father follow after.'

Thus came happiness at the heel of ruin. If husbands oftener appreciated the exquisite and heaven-like affection of their wives, many happier fire-sides would be seen. *One in love, and one in mind*, ought to be the motto of every married pair. And fathers would many times check improvidence, if they were to make use of reflection and kindness, rather than prejudice and strictness.

C. E. E.

From Zion's Herald.

A SKETCH—NO FICTION.

'Twas midnight. A celestial halo encircled the queen of night, and all nature was reposing in the arms of sleep. Not a breath of wind disturbed the leaves of the forest, and no ripple ruffled the smooth surface of a neighboring brook. The silence of the tomb pervaded the spot which I had chosen for meditation, while I unconsciously looked around me as if something might disturb my midnight reveries. The bell of the village church chimed one. I arose to retrace my footsteps to my lodgings. Pensive, sad, I had almost forgot I was in existence, when my ear was touched by a feeble cry. I hastened to the spot from whence the sound proceeded, to discover, if possible, the cause of the alarm. I descried a light in a little cottage, encircled with a forest of pines. Thither I bent my course, determined, if in my power, to alleviate the sorrows of the inhabitants. I approached the dwelling—a few scattering shingles which hung on the outside of the building, and the roof partly covered with boards, showed to the beholder that its inmates had drunk the very dregs of poverty.

I entered the lonely habitation, and discovered the emaciated form of a woman, reclining on a bed of straw, with a boy by her side, while a dog lay under the table. Unperceived, I was surveying the group before me, and forming to my imagination the accident that had entailed this misery on the family, when a noise startled the dog, and a bark from him aroused the wretched being before me. Apologizing for the noise I had occasioned, I informed her of the purport of my visit. "Ah, sir," said she "the struggle will soon be over; life is ebbing fast; and shortly there will be another added to the number of the dead." I expressed a desire to know the sequel of her history, that it might be given as a warning to others, lest they should see like circumstances.

"My history," said she, "is short, but it contains admonition. I was the daughter of a wealthy farmer in the neighborhood who bestowed upon me all the benefits that a country life afforded. At the age of seventeen I received the addresses of a young man, with the consent of my parents, who in external appearance, was not excelled by any in the neighborhood.—His character and deportment, as far as I could learn, were exemplary. He bid fair to become a useful member of society, and a faithful and affectionate husband. The day was fixed for our union." Here tears, which before flowed abundantly, now choked her utterance. I could scarcely articulate a word. After she had recovered a little, she continued,—“the day after our marriage, the fatal secret was discovered. He was a partaker of the morning dram. In vain did I inform him that our property would be gone; our reputation, our character, and our all would be blasted, if he persisted in his course. No tears, no entreaties, could dissuade him from it. My mother being dead before our union, we had been married but a year, when my father

was called to the world of spirits, and I being his only child, his property fell to me. We were soon reduced, till, at length, we were in debt, and driven to the habitation in which you now see me. My husband was drowned in a fit of intoxication. My child! My child! farewell!—I ran to the spot to sustain her; but her spirit had fled. Thus departed one, who was once the pride of all who knew her, by being coupled with a lover of ardent spirits.

While gazing on the form before me, that used to move in the first circles of her neighborhood, I was struck with indignation and horror at the sight. I involuntarily exclaimed, “is this the effects of that baneful vice, intemperance?” Young men; from the short history here drawn, reflect on the awful consequences that ensue by partaking of ardent spirits. Remember, your character, reputation, honor, usefulness, comfort, and happiness, depend upon your conduct in youth. No drunkard ever arrives to a good old age. No drunkard can enter into the kingdom of God. It is only to you, the philanthropist, the christian, and the patriot, can look with safety for the entire abolishment of this vice. Will you betray the confidence reposed in you to the ruin of yourselves, your neighbors, and your country? No, it is hoped that you will not. Then abolish it among your acquaintances. Accept the cup from no man, and never give it to any, or it will never be extinguished. “Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: At the last it biteth like a serpent and stingeth like an adder.,—

A SERIOUS REFLECTION.

Since I am only a creature of a day, born to exist but a short time in this lower world, and as, upon my leaving it, I must be fixed in a state of unspeakable happiness, or remediless ruin, it behoves me seriously and attentively to consider what ground I have to hope or expect I shall escape the misery of hell, and obtain the bliss of heaven. I am informed, by an unerring book, that by nature I am a child of wrath, that I fell in my first parent Adam (who was the head and representative of the whole human race), and thereby became obnoxious to the curse and vengeance of a righteous, sin-hating God; and, indeed, I have given demonstrative proof of the corruption and depravity of my nature, by repeatedly committing actual transgressions. The same divinely inspired and, consequently, infallible book further informs me, that except I am born again, I cannot enter into the kingdom of heaven. My nature must be renewed; a divine change must be effected; the current of my soul must be turned; in short, I must become a new creature, or I can never dwell with a holy God. Now, if this be the case, let me knock at the door of my heart, and enquire of conscience, God's vicegerent within, whether or not I have had any experience of such a change, and examine if its effects are visible in my life and conversation; and

may God help me to be sincere and impartial in this truly important and momentous concern.

1. Have I ever been convinced of the evil nature of *sin*, as being utterly contrary and infinitely odious to a holy and just God? Have I ever felt the burden, groaned under the weight or ardently longed for deliverance from sin; and has the consequence of all been the forsaking of it?

2. Have I been led, under a deep sense of my own vileness, and utter inability to help or save myself, to the Lord Jesus, the sinner's friend and only Saviour? Have I been enabled by a divine faith to lay hold upon him; and to receive him as my wisdom, righteousness, sanctification, and redemption? Is Christ precious to me in all his offices? Do I see a peculiar suitableness in him? Am I willing to renounce all for him, to deny myself, take up my cross and follow him, through evil as well as good report, regardless of the scoffs of infidels or the ridicule of the ungodly? Do I walk in the way of his commandments and ordinances, and pant after more conformity to his image? Is it my earnest desire not only to get to heaven, but also to glorify Christ upon earth? Do I love all who bear the Saviour's image, notwithstanding many of them may differ from me as to the circumstantialia of religion? and is it my sincere wish to be instrumental in promoting his interest? If I am totally unacquainted with these things, which are all Scripture evidences of a work of grace upon the soul, I am yet in the gall of bitterness, & in the bond of iniquity, under the curse of a violated law, and my state is not a moment to be rested in. But if, on the contrary, I know something of these matters by experience, and bear these evident marks of one truly regenerated, let me call upon my soul, & all that is within me, to praise and bless the Lord for his distinguishing goodness towards me the most unworthy of his creatures; in selecting me from an ungodly world, dead in trespasses and sins; in quickening my lifeless soul; and in enabling me in the day of his power to flee for refuge to the hope set before me in the everlasting Gospel.—Let me adopt the language of the evangelical Prophet, "O Lord! I will praise thee: Though thou wast angry with me, thine anger is turned away, and thou comfortest me." K.

SUNDAY SCHOOL ANECDOTE.

A little boy, six years of age, a member of Mason Street Sabbath School, on the Sabbath preceding the last artillery election, hearing his mother speak of the noise and confusion usual on that day, said to her:—Mother, you should not talk of such things on the Sabbath day." His mother replied, "True, my son, I forgot that it was the Sabbath." "That is no excuse mother," rejoined the boy, "for the commandment says, "*Remember the Sabbath day to keep it holy.*"

TO CALVINISTS.

THE CALVINISTIC MAGAZINE has now been, for a number of months, before the public. Every reader can satisfy himself as to the spirit in which the work is conducted, and the fidelity with which it advocates the DOCTRINES OF THE REFORMATION.

A deep conviction that such a work was called for by the interests of the church, that it would be hailed by the lovers of truth, and blessed by the "God of the armies of Israel," first determined the Editors to undertake the expensive and laborious task of its establishment. Israel's God has blessed the undertaking, the friends of truth have welcomed it, and already, we trust, the interests of the church have been subserved. But, the circulation of this paper is not yet a tenth part as extensive as it should be. It is true, it has already obtained a circulation in seventeen of the United States—a circulation in the Southern and Western states, much greater than its most sanguine friends had anticipated in so short a time. It is true, that almost every mail swells our subscription list. We have *this day* received from Virginia, Georgia, Kentucky and the Western District of Tennessee, sixty additional subscribers. But when we consider that erroneous statements, concerning the doctrines of our church, have gone abroad 'upon the breadth of the earth,' we wish to see the means of correct information diffused as widely as possible. Many of our subscribers, no doubt, have friends and acquaintances in their neighborhoods and at a distance, who would cheerfully patronize this work, and would feel a deep interest in its success, did they know of its existence, and were its claims to public patronage and the great need of such a work, properly laid before them. If every friend of the work would use his influence, the sphere of its circulation might be much enlarged and its usefulness greatly promoted.

FRIENDS OF EVANGELICAL RELIGION! To you, we appeal. Do you believe that the Calvinistic Magazine illustrates and defends the glorious truths of the everlasting gospel? that it exposes errors of a most alarming and dangerous tendency? Do you believe, that under the smiles of the great Head of the church, this publication will advance the cause of truth? that it will lead your dying fellow-men to 'the fountain of living waters'—induce them to 'search the Scriptures,' to believe what the God of infallible truth has said, and do what he has commanded? And do you believe that the interests of the church loudly called for the establishment of such a work? If you do, our appeal will not be in vain. You cannot feel indifferent to its success.—You cannot remain inactive and unconcerned. We may calculate with confidence, on your hearty and active co-operation. Let no one be discouraged from using his influence, or deterred from making efforts to increase the circulation of the Magazine, by the fear of not meeting with success. Subscription papers for this work which had been sent into parts of the country where but little patronage was expected, have been returned crowded with subscribers. And it is a heart-cheering fact, to which thousands of christians can testify, that efforts in a good cause are often crowned with success, far beyond the most sanguine expectations.

THE
CALVINISTIC MAGAZINE.

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

No. 9. **SEPTEMBER, 1827.** VOL. I.

AN ARMINIAN ARGUMENT ANSWERED.

To the Editors of the Calvinistic Magazine.

GENTLEMEN—There is an argument against the doctrines you maintain, that is often in the mouths of the most intelligent of our Arminian brethren. They say the conductors of the Calvinistic Magazine admit that the majority of unconverted men are in sentiment on the Arminian side. Now it is well known that the Calvinists have been in the country from its first settlement, both the Baptists and Presbyterians; they have been very industrious in propagating their sentiments; they have had many of the schools and literary institutions in the country under their care; and yet, after all this, if the majority of the unconverted in our country are on the Arminian side, must we not hence infer that the Arminians have the best cause? This argument, gentlemen, is often repeated with triumph; and if it admits of an answer, I, as one of your subscribers, would be glad to see it answered.

JOHN CRAWFORD.

ANSWER.

Perhaps the readiest way to convince our Arminian brethren of the feebleness and folly of the above course of reasoning, in which it seems they have been exulting, is to give them the same argument on a somewhat larger scale. Jesus Christ has had his church in the world almost six thousand years. He had patriarchs and prophets, and multitudes of eminently pious men, laboriously employed in pleading his cause and defending his truth for four thousand years. But yet, notwithstanding all the labors of Enoch and Noah, Abraham and Moses, Samuel and David, Elijah, Isaiah, Jeremiah, and the whole host of their fellow laborers, yes, after all this, the great majority of mankind took sides against the cause of Christ, rejected his truth, and volunteered to support, with all their heart, the cause of Satan, his grand enemy. The Lord Jesus then came in person to our world, and “spake as never man spake.” But the *vast majority* of those who heard him cried out, “away with such a fellow from the earth, crucify him! crucify him!” Before he ascended from our world, he commanded his

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disciples to go and teach his truth to all nations, and use their utmost exertions to turn them from darkness to light, and from the cause of Satan to the cause of Christ. The disciples went forth at his bidding on this important errand—and from that day to the present, he has had all the pious ministers and pious people of all christian denominations exerting themselves to propagate his truth and make converts to his cause. He has also had all the Bible Societies, Missionary Societies, Tract Societies, Sabbath Schools, Theological Seminaries, and every other benevolent institution, enlisted in his service, for the advancement of his glorious cause, and yet, till this day, the great majority of mankind take sides against him, and proudly array themselves under the banners of Satan. But who will dare to say, that we may “hence infer that Satan has the best cause.” Now, I appeal to every candid mind if the above argument, of our Arminian brethren when it overthrows Calvinism, must not overthrow Christianity along with it; and must not the opposers of our doctrines be *hard run* indeed, when they exultingly bring forward arguments against us, which if substantial would, with the “besom of destruction,” sweep from the earth the whole christian system.

The reason why the majority of unconverted men reject the “doctrines of Grace,” is satisfactorily assigned by Christ and his Apostles. ‘Men love darkness rather than light.’ ‘The carnal mind is enmity against God.’ ‘The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.’ I. Cor. 2. 14. G.

TEACHINGS OF THE SPIRIT.

In our researches after Divine Truth, a single sentence of the Word of God, when explained and applied, by his Spirit, to the heart, will have more effect than the perusal of many folios.—There is a majesty, authority, and evidence in his teaching, equally suited to all capacities. In this respect what Elihu says, Job xxxvi. 22, is emphatically true, There is none teacheth like him. That heavenly light with which he visits the awakened mind, (like the light of the sun,) requires only eyes to see it. The wisest renounce their wisdom when he interposes; and the weakest are made wise unto salvation: Jer. ix. 23, 24. Isa. xxxv. 8. There is left on record an acknowledgment of the great Selden to this purpose:—“I have taken much pains to know every thing that was esteemed worth knowing amongst men, but of all my disquisitions and readings, nothing now remains with me to comfort me at the close of life, but this passage of St. Paul, ‘It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.’ To this I cleave, and herein I find rest.”—NEWTON.

THE RIGHT AND THE WRONG MAXIM.

A SERMON.

BY FREDERICK A. ROSS.

JOHN VI. 56.

“How can this man give us his flesh to eat?”

WE naturally desire the explanation of every thing. And this desire is one cause of our improvement in knowledge. But our pride abuses this natural desire; for when we know or believe one thing is true, and we then find another thing that does not appear to agree with the first, we are unwilling to believe both are true, until we can see *how* they agree with each other. And we often refuse to believe when there is as much proof for the one as the other, and sufficient proof to justify us in believing both. This state of mind has kept man in ignorance upon many subjects, for in many cases it is not possible for us to see the agreement of two things, although both are true.

It is very important to have some rule to govern us in this matter. And we have a rule that is very plain and easy to remember.

Our first enquiry when we are about to form a belief upon any subject ought to be this. What is the proof for this thing? and what is the proof for that thing? Having obtained sufficient proof for each fact by itself—each fact ought to be believed on its own separate proof. In all cases we ought to say—I BELIEVE THIS THING IS TRUE, BECAUSE I HAVE SUFFICIENT PROOF, ALTHOUGH I CANNOT SEE HOW IT AGREES WITH THE OTHER THING WHICH I KNOW OR BELIEVE TO BE TRUE.

This was the maxim of those great philosophers, Bacon and Newton. And it is the maxim of common sense. Throw away this maxim, and we immediately find ourselves in error. And we do throw it away too often when we form our belief upon subjects belonging to God, and to his dealings with his creatures—and we form our belief upon a maxim directly the opposite. It is this: I WILL NOT BELIEVE THIS THING, WHATEVER BE THE PROOF, BECAUSE I CANNOT SEE HOW IT AGREES WITH ANOTHER THING WHICH I KNOW OR BELIEVE TO BE TRUE.

We will make this matter plain to you by several cases. We will shew

- I. That the Jews, when they rejected Jesus Christ, stood upon this wrong maxim.
- II. That the Atheist, or the man who denies the existence of God, stands upon this wrong maxim.
- III. That the Deist or the man who denies the Bible, stands upon this wrong maxim.

- IV. That the Unitarian, who denies the Trinity and every fundamental doctrine of the gospel, stands upon this wrong maxim.
- V. That the Unitarian and the Arminian, when they deny the doctrine of election, and the other leading doctrines of predestination, stand upon this wrong maxim.

I. THE CASE OF THE JEWS.

Jesus Christ said to the Jews, John vi. 51, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." You will take notice Jesus said this to the very crowd who had just witnessed the miracle of his feeding five thousand with five loaves and two small fishes. But the Jews, with this miraculous proof of the integrity of the character of Jesus right before them, "murmured at him because he said I am the bread of life which came down from heaven. And they said, is not this Jesus the son of Joseph whose father and mother we know? How is it then that he saith, I came down from heaven? And they strove among themselves, saying, how can this man give us his flesh to eat."

But Jesus did not tell these murmurers HOW the thing he said could agree with the thing they knew or thought they knew. He rather made the thing harder to reconcile with their previous knowledge. v. 53. Verily, verily, I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have no life in you. v. 54. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? And many of them went back, and walked no more with him."

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ the son of the living God."

This is an instructing history. It shows us the effect of the wrong maxim upon the Jews, and the effect of the right maxim upon Peter.

Let us ask the Jews the reason for their conduct.

Enquirer. Why do you turn back, and walk no more with Jesus?

Jews. This Jesus is the son of Joseph, whose father and mother we know. How then saith he, I came down from heaven? How can this man give us his flesh to eat?

Enquirer. It is true Jesus is a man, and the words he has spoken may be hard to reconcile with that fact until he gives you more instruction. But you should remember his miracles—you know he could perform them only by the power of God—and you know God would not do a miracle by this man if he was a liar. You ought then to believe him for his work's sake,

although you may not be able to see *how* he came down from heaven, nor *how* he can give you his flesh to eat.

Jews. We have seen his miracles. But the things he wishes us to believe upon the authority of his miracles, contradict a fact—and they contradict our opinions. For we believe he is a mere man. And we cannot comprehend *how* he could have come down from heaven. We cannot comprehend *how* his flesh can be given for the life of the world. These are hard sayings, we cannot hear them. We would rather believe he wrought miracles by Beelzebub, than believe such absurd and blasphemous things.

We will now ask Peter the reason for his conduct.

Enquirer. Peter, why do you act so differently from the other Jews who have gone back?

Peter. This Jesus is a man. I have proof for that fact. But I have good and sufficient proof that what he says is true also. I have seen him open the eyes of the blind, unstop the ears of the deaf, make the lame to walk, and give life to the dead. 'If this man were not of God, he could do nothing.' Therefore I must believe it is true when he says, 'I came down from heaven.' And that it is true when he says, 'whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.'

Enquirer. But Peter, ought you not to insist upon having the *how* of the matter explained before you believe?

Peter. That would be very foolish and wicked. I believe the things Jesus tells me are true, because I have sufficient proof for their truth, although I may not be able to see *how* they agree with the fact that he is a man. It is true, I am free to enquire *how* he came down from heaven, and *how* his flesh and blood can be eaten and drunk and we thereby receive eternal life. But my belief in his word does not, and ought not to depend upon my seeing into the *how* of this matter.

Enquirer. But Peter, if you cannot see the *how* of this matter, do you not believe two things which contradict each other?

Peter. No. When two things are true, they cannot contradict each other. Jesus is a man. I have the same proof for that fact that I have for the real existence of any other man. On the other hand, he says he came down from heaven, and that whoso eateth his flesh and drinketh his blood, hath eternal life, and he will raise him up at the last day. This is another fact, and I have, for the truth of it, the strongest proof God can give to me. I have the proof of miracles. Both these things are therefore true, and if true, there can be no contradiction.

Enquirer. But Peter, these Jews explain away your proof, founded upon miracles. They say Jesus hath a devil—that he is a Samaritan—that he performs miracles by Beelzebub.

Peter. Yes, I know they say these things. The maxim they

stand upon compels them to explain away every thing—the plain meaning of words—the force of the strongest argument, and even the proof of a miracle. For their maxim is not to believe a thing, whatever be the proof, if they cannot see how it agrees with another thing they know or believe to be true. And the fool who says in his heart there is no God, stands upon their maxim.

II. THE CASE OF THE ATHIST.

The Atheist, or the man who denies the existence of a God, stands upon this wrong maxim

Those who acknowledge the true God, believe he is a spirit, without a beginning and without end of life—that he is every where present—that he knows all things—can do all things—has created all things out of nothing—sustains all things—governs all things—and that his character is infinitely holy, and all his actions are caused by the highest wisdom and perfect goodness. This idea of God is plainly taught in the Bible; and the reason of man has found so much proof of this representation, in every thing, that millions of men are as really convinced there is a God, as that they exist themselves. They believe the facts upon this subject, upon the maxim of Peter, on their own proper proof, although in some cases there are circumstances of difficult explanation.

But the Atheist says there is no God. He says: My ideas are all derived from natural things; therefore I cannot see how a spirit is not matter. How God can be at all times in all places. How he knows all things. How he could make all things out of nothing. But again; if there is such a God as you represent to me, why does he permit sickness, pain, sorrow and death, and all that moral evil which I see in the world? A good being delights in bestowing happiness. And if he is all-wise and all-powerful, nothing can hinder him from bestowing it. I cannot see the agreement between the existence of these evils, and the existence of the protecting providence of a wise and benevolent God. Your notion of a God is a hard saying. I cannot hear it.

If our idea of a God is well founded, then this objection is founded upon the maxim of the Jew.

Before I pass on to the case of the Deist, I will mention, that some have been so much staggered in their inquiries upon this subject, because they were unable to see *how* the natural and moral evil in the world could be reconciled with the existence of One God of infinite wisdom, power and goodness, that they have started the notion of two Gods! One the cause of all good, the other the cause of all evil. The Manichean philosophers who professed to believe the Bible, had this notion. And there are not a few in our own neighborhoods who believe the same thing. How many are there who make Satan in some sort an independent God, almost if not quite as old as Jehovah—who tell us Satan induced man to sin contrary to the intention of the God of goodness. And

that Satan keeps sin among us in spite of all Jehovah can do to rid the world of it. Consistent christians prove to them that God certainly created Satan. But it is all in vain. Consistent christians prove to them that God certainly could have refrained from the creation of Satan if he had not judged it best, all things considered, to permit him to exist, and act his part in the universe. But it is all in vain.—Their answer is, we will not believe this thing because we cannot see *how* it agrees with the wisdom and goodness of God.

This objection is founded upon the maxim of the Jew.

III. THE CASE OF THE DEIST.

The Deist, or the man who denies the Bible, stands upon this wrong maxim.

The Bible reveals to us the nature and the character of God—what is the connexion between God and man, and all other beings, and things. The Bible informs us of the creation—of the introduction of sin, pain, sorrow, and death—of the pardon of sin—of immortality after death—of heaven, and of hell. The Bible is a great book of facts. Most of them are easy to be understood—others are more difficult; and some are attended by mysterious circumstances. The consistent christian believes this book came from God, upon the maxim of Peter—because he has proof of the fact.

It is not necessary for my present purpose that I should repeat any part of that proof. I will merely state that it is the proof, 1st, of credible witnesses—2d, an internal proof. The christian requires the Deist to believe on this proof. But the Deist refuses to believe on this proof, and gives these among the strongest objections:—

I will not believe, says Mr. Hume, because I cannot see how the miracles of the Bible agree with the laws of nature which are facts before me—“the presumption against them is stronger than any evidence in their favor possibly can be.”

I will not believe, says Thomas Paine, because I cannot see *how* it agrees with God’s character that he should have commanded Moses to kill the Moabitish women and male children—*how* it agrees with God’s character that he should have commanded the destruction of the nations of Canaan.

I will not believe, says another, because I cannot see *how* the water of the deluge could have covered the whole earth.

I will not believe, says a fourth, because I cannot see *how* God could have become flesh.

I will not believe, says a fifth, because I cannot see *how* the dead can be raised—how the same body can be a spiritual body—how Jesus Christ, having a spiritual body, could have eaten fish and honey.

I will not believe, says a sixth, because I cannot see *how* eternal future punishment can agree with the goodness of God.

Are the facts of the Bible established? Then these objectors stand upon the maxim of the Jew.

Having thus hastily noticed the Atheist and the Deist:—Let me enquire if there are any who profess to receive the Bible as the word of God, of whom it can be said that, in any part of their treatment of the Bible, they stand upon the maxim of the Jew.—This is an important enquiry. Our hearts are deceitful above all things, and desperately wicked.—How important then to be assured we do not stand upon the ground which led the Jews to crucify their Saviour, and which causes the Atheist to deny his God.

After the most serious consideration, with the Bible before me, I am compelled to say: That the Unitarian who denies the Trinity, and every fundamental doctrine of the gospel, stands upon this wrong maxim—and that the Unitarian and the Arminian when they deny the doctrine of Election and the other leading doctrines of Predestination stand upon this wrong maxim. But before I begin this investigation, it is all-important to keep the following rule for the interpretation of Scripture language fixed in our minds.

The consistent christian opens his Bible determined to believe it strictly upon the maxim of Peter. He looks for facts. Having satisfied himself he has the plain meaning of the words, he says: I believe this thing is true because I have proof, it is the word of God, altho' I may not see *how* it agrees with another thing which I knew or believed to be true. Here a most important question meets me. How can the christian know that he has the true meaning of God, in any passage or text? I answer, this is his rule of interpretation. He understands the words of God in their plain and obvious meaning just as he would understand the words of any other person; and that he may thus understand them he takes them in their most easy connection with each other. The literal meaning of a word or text is that meaning which it has taken out of its connection, the plain and obvious meaning is that which it has taken in its proper connection. The consistent christian adopts this rule of interpretation—because the Bible was written for all men to read—the unlearned as well as the learned. And as the unlearned make ninety-nine in every hundred, if the plain meaning is not the true meaning, these ninety-nine in every hundred have no Bible—for the plain and obvious meaning, is the only meaning they can ever understand. In truth, if the plain meaning is not the true meaning, it is a false meaning, and ninety-nine in every hundred are compelled to believe a lie. But it may be asked, are not some words used in a figurative sense? Yes, God is said to have hands and eyes. Christ is said to be the door—the Lamb of God, &c. But a plain man needs no philosopher to tell him how to understand such, and all such language. The connection will always explain the figurative language of the Bible. Once more it may be asked; are there not some words of unlimited signification, such as forever—everlasting—used frequently in a limited

sense. Yes; and the connection in which they stand will always explain such words. A mountain is sometimes said to be everlasting. Here the word everlasting is limited by the nature of the thing to which it is applied. The mountain will last as long as the earth—it can last no longer. But when the word everlasting is used in relation to future punishment, it then must have its natural unlimited meaning, because there is nothing in such a connection to limit its sense.

Keeping in mind this principle of interpretation, let us return to the Unitarian.

IV. THE CASE OF THE UNITARIAN.

The Unitarian, who denies the Trinity, and every fundamental doctrine of the Gospel, stands upon this wrong maxim. The doctrine of the Trinity is the grand distinction between the Unitarian and others who profess to believe the Bible. The Trinitarian believes there is one God—existing as the Father, the Son and the Holy Ghost. That the Father is God—that the Son is God—and that the Holy Ghost is God—That these three persons constitute one God. But in such a manner that a distinction exists between them which makes it proper for us to consider them as existing eternally in an ineffable society—and as holding different relations to each other, and as doing different things in the work of man's redemption.

The Trinitarian believes this doctrine because he finds it taught in the plain and obvious meaning of the Bible. He finds in the Bible the fact that there is One God. He then finds another fact; that there are three that bear record in heaven—the Father, the Word and the Holy Ghost: and these three are one. Again he finds that all the perfections of God belong equally to each person in the Godhead. Does he understand how they are distinguished? No—It is to him an unfathomable mystery. But does he believe it? Yes; he has proof enough that God is One God—and he has proof enough that he exists as the Father, the Son, and the Holy Ghost. Standing then upon the maxim of Peter he is satisfied.—

The Unitarian denies this doctrine, because he cannot comprehend *How* the Father, the Son, and the Holy Ghost can in any sense be distinct from each other, and yet constitute One God.

This objection stands upon the maxim of Jew.

The Unitarian tells us, indeed, that our doctrine is not in the Bible? How does he disprove it? His first step is to produce those passages in which Christ is represented as being inferior to the Father in knowledge, goodness and power. And although these passages are shewn to mean in their obvious sense either the human nature of Jesus, or to have reference to his official inferiority, the Unitarian drags them out of their obvious meaning, and boastingly exhibits them to disprove the Divinity of Christ. But how does he disprove our numerous passages which decidedly teach the divinity of Jesus Christ? *He denies our rule of interpretation.* He

denies the plain and obvious meaning. He substitutes, for all those passages which obviously teach the Divinity of Jesus, and the doctrine of the Trinity, new translations; or he explains away the plain meaning entirely, and substitutes a totally different meaning. The candid Unitarian will not attempt to deny this—nay he justifies himself in doing so.

He is conscious if he allows the plain meaning to stand, it proves the Trinity at once. But he tells us that that doctrine is to him “so absurd and incredible, so revolting to the human mind, that no testimony can be conceived strong enough to command his belief of it.” He says I would rather believe your texts meant nothing—that they were dishonestly inserted. “At any rate I am resolved not to receive such doctrines as coming from God, whatever may be the evidence with which they are attended.” It is impossible for me to comprehend *How* God can exist in three persons. I therefore feel myself at liberty to explain your proof texts upon the principle of my reason, or if I cannot do that, to reject them altogether. This is the rule of Unitarian interpretation, and this rule is founded upon the maxim of the Jew. It therefore matters not where the Unitarian begins. He must come back to the same place. If he attacks the doctrine of the Trinity without going to the Bible, he stands upon the maxim of the Jew at once. If he attacks the proofs we bring from the Scriptures, he cannot avoid their force until he takes shelter in the maxim of the Jew.

The denial of the Divinity of Jesus Christ, which is a denial of the Trinity—naturally leads to a denial of every fundamental doctrine of the gospel. The atonement—Original sin and Total depravity—The influence of the Holy Spirit—The new heart—Eternal future punishment. These are all abandoned, or if any profess to retain either of these truths after rejecting the Trinity, it is a mutilated thing, forming part of another and an essentially different gospel.—Then if this is so, the maxim of the Jew, when it breaks the Rock in pieces which is our foundation, leaves not one stone upon another, that is not thrown down, of all that mighty building of Faith, Hope and Charity.

V. THE CASE OF THE UNITARIAN AND THE ARMINIAN.

The Unitarian and the Arminian, when they deny the doctrine of Election, and the other leading doctrines of predestination, stand upon this wrong maxim. Calvinists believe that God, the Father, has given a certain part of mankind to Christ, and that those who are thus given are the persons who will inherit eternal life. This fact is taught in the plain and obvious meaning of a great number of passages in the Bible. I shall only notice the following.

John xvii. 2. “As thou hast given him [Christ] power over all flesh, that he should give eternal life to as many as thou hast given him.” Here we are told that power was given to Christ. If you ask what was the extent of that power? I answer—“Thou hast given him

power over *all flesh*." If you ask for what purpose was this power given? I answer—"That he should give eternal life to as many as thou hast given him."

Again: in John vi. 37. 39, we have the same thing said in words equally plain. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing; but should raise it up again at the last day." Now if you ask; are these persons given to Christ *after* they come to him, or *before* they come to him? I answer—"All that the Father giveth me *shall come* to me." If you ask what is the will of God when he gave them to Christ? I answer—"And this is the Father's will which hath sent me, that of *all* which he hath given me I should *lose nothing*, but should raise it up at the last day.

Again: Ephesians i. 4. 5. 6. 11. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will—To the praise of the glory of his grace....In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own Will."

Now if you ask, are some men elected? I answer—"According as he hath chosen us in him." If you ask when are they chosen? I answer—Before the foundation of the world. If you ask, does God choose them in Christ because they have holy characters, or is the choice the cause of their becoming holy? I answer—He hath chosen us in Christ that we *should be* holy and without blame before him in love, having predestinated us unto the adoption of children. If you ask what it is that God intends to exhibit by this election? I answer—The glory of his grace.—If you ask—Is this choice made in accordance with a previous purpose? I answer—Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

This is the doctrine of election which we express in few words when we say God the Father has given a certain part of mankind to Christ, and that those who are thus given are the persons who will inherit eternal life.

And now let me ask the man of plain understanding:—Is not the Calvinistic meaning the plain and most obvious meaning which strikes you? and, although you do not like to believe this doctrine, is it not very hard for you to make these texts and many others mean any thing else?

I ask the the Unitarian and Arminian scholar:—Is not the Calvinistic meaning the first and most obvious meaning which meets your understanding? One answer, and only one is given to these questions by the man of truth. He says the first and most ob-

vious meaning is that given by the Calvinist. This is so true that many are offended when we just repeat the words of the Bible. This is so true, that the Unitarian has made a version of the New Testament to get rid of the plain meaning upon this doctrine and the more fundamental truths I have mentioned; and when he dared not alter the old translation he has explained away the obvious meaning in his notes. This is so true, that Mr. Wesley made a translation of the New Testament to get rid of the plain meaning; and when he dared not alter the old translation he has explained away the obvious meaning in his notes. This is so true, that Unitarian and Arminian commentators often deny the plain meaning altogether and leave the text without any meaning whatever. "This I know, says Mr. Wesley, better were it to say the scripture had no sense at all than to say it had such a sense as this." "Whatever it proves beside, no scripture can prove Predestination."

Now let us enquire why Unitarians and Arminians deny the plain meaning of those scriptures we bring to support the doctrine of Predestination. They tell us the Calvinistic meaning is so absurd and impious, and so dishonorable to God, that they feel themselves bound to resist it unceasingly. We cannot see, say they, *How* the Calvinistic meaning can agree with the justice of God; with the free moral agency of man; and with the sincerity of God in offering salvation to all men. Now if the plain meaning is the true meaning of the Bible, then this objection is founded upon the maxim of the Jew.—It is saying the very thing said by the Jews. The Jews believed that Jesus was a man, but because they could not see *how* to reconcile that fact with his words—John vi. 51. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world:" They said, "How can this man give us his flesh to eat." "This is a hard saying; who can hear it?" "And they went back and walked no more with him." Exactly in like manner the Unitarian and the Arminian believe that God is just; that man is a free moral agent; and that God is sincere in his offer of salvation to all men. But at the same time they see the doctrine of Predestination plainly taught in the obvious meaning of many passages of scripture. Yet because they cannot see how to reconcile predestination with the justice of God—man's free moral agency and God's sincerity—they deny Predestination.

But the true nature of the Unitarian and Arminian objection is more fully seen when we enquire; why the Unitarian and Arminian consider the doctrine of Election opposed to the justice of God; the free moral agency of man—and the sincerity of God? I answer; because the Unitarian and the Arminian first form to themselves just those ideas of justice—free moral agency—and sincerity which they know cannot be made to agree with the doctrine of election, and then they triumphantly hold up their own notion of

justice, free moral agency, and sincerity as a complete overthrow to the doctrine of election. This will appear from the following comparison of the Bible language with the Unitarian and Arminian language upon the subject of justice, free moral agency, and sincerity.

Justice is represented in the Bible as that attribute which always induces God to render to every moral being *that* to which he has a right: Mat. xx. 13, "He answered one of them and said: Friend I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine is, and go thy way." This idea of justice is not contradictory to, but agrees exactly with the doctrine of election. But justice is represented by the Unitarian and the Arminian as that attribute which always induces God to do as much for the salvation of one of his creatures, as he does for the salvation of another. This idea of justice cannot be made to agree with the doctrine of election.—Again,

Free moral agency is represented in the Bible to consist in willing or choosing—Phil. ii. 12, 13. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Now to will and to do in the business of our salvation is certainly the highest exercise of free moral agency. And yet we are here told that this exercise of free moral agency takes place under the working of the Spirit of God. This idea of free moral agency is not contradictory to, but agrees exactly with the doctrine of election. But free moral agency is represented by the Unitarians and the Arminians to mean the exercise of a self-determining power in the soul, which is wholly out from under the special direction of God when the agent is in the act of choosing or willing.—This idea of free moral agency cannot be made to agree with the doctrine of election.—Again,

Sincerity in the offer of salvation, is represented in the Bible as consisting in God's calling upon men to embrace the gospel when all things are ready, and when he is waiting to be gracious and "willing to save them." II: Pet. iii. 9. The Lord—is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." I. Tim. ii. 4. "Who will have all men to be saved, and to come to the knowledge of the truth."

The compassion of God is exhibited in these passages. The compassion of God leads him to will the salvation of every sinner in itself considered. It is the very nature of goodness to desire this: God is infinitely good, and he does not desire or will the existence even of bodily pain or any temporal misery, in itself considered.—"The Lord doth not" in this life "afflict willingly, nor grieve the children of men." God did not desire or will the suffering of Jesus Christ, in itself considered. And God does not desire or will the death of the sinner, in itself considered. It is Satan who delights in pain and human affliction. Satan delighted in the sufferings of Jesus—Satan delights in the ruin of sinners.

It is the very nature of malevolence to do this. It is blasphemy to say this of God.—Yet all things considered, God does will the existence of bodily pain and temporal misery. All things considered, God did will the sufferings of Jesus Christ.—And all things considered, God does will the death of many sinners. If he did not, he could prevent the existence of bodily pain. He could have prevented the sufferings of Jesus, and he could save all men. He could save all men, for the Kings heart, and every other heart, is in the hand of the Lord: and as rivers of water he turneth it whithersoever he will. Hence it is as easy for God to work in *one* soul to *will and to do* as in another soul. Yet he tells us “He hath mercy on whom he will have mercy, and whom he will he hardeneth.” This view of sincerity is the plain and obvious sense of all those passages which represent God as having no pleasure in the death of sinners, and as willing the salvation of all men; and this idea of sincerity is not contradictory to, but agrees exactly with the doctrine of Election. But sincerity is represented by the Unitarian and the Arminian to mean that when God invites all men, and expresses his willingness to save all men, he wills and intends, in the most unlimited sense of those words, the salvation of every sinner. This idea of sincerity cannot be made to agree with the doctrine of election.

And now it is after affixing this meaning to justice, to free moral agency, and the Divine sincerity—the Unitarian and Arminian ask: How can the doctrine of election be true? How can it agree with the justice of God, the free moral agency of man, and the sincerity of God in his offer of salvation to all men? This is actually a step lower upon the maxim of the Jew, than that upon which the Jew stood himself. For the Jew would not believe the truth of Christ’s words because he could not see how it agreed with another *truth*, viz. That Christ was a man. But the Unitarian and the Arminian deny the truth of the plain words of Christ and his Apostles upon the doctrine of election, because they cannot see how it agrees, not with another *truth* in the Bible, but with a *mere notion of their own making!* For the meaning they put upon justice—free moral agency and sincerity, is a mere notion assumed without the shadow of authority from the Bible or common sense.

And now it is evident how truly the Unitarian and the Arminian, upon the doctrine of election, stand upon the very maxim upon which the Unitarian stands, when he denies the Trinity. The Unitarian first takes all those passages which represent the humanity of Christ, and his inferiority to the Father in knowledge and goodness. He drags them out of their obvious meaning: He puts an arbitrary notion of his own upon them, and then boastingly exhibits them to disprove the Divinity of Christ. So the Unitarian and Arminian, to disprove the doctrine of election, exhibit a mere notion, of their own making, upon the subject of justice—free moral agency, and Divine sincerity.

The second step taken by the Unitarian against the doctrine of the Trinity is, to meet all those passages which we think directly teach the Divinity of Christ and the doctrine of the Trinity. These passages we have said the Unitarian disproves by denying our rule of interpretation; that is, by denying the plain and obvious meaning, and by substituting for all our proof texts, new translations, or by explaining away entirely the obvious meaning.—So the second step taken by the Unitarian and the Arminian against the doctrine of election is the same. They meet our proof texts upon election by new translations whenever it is possible to tamper with the original languages. Words and whole sentences are changed out of their places without any better authority than the dogmatical opinion of their commentators; and the plain and obvious meaning in every case is put out of sight, and a totally different meaning substituted.

We say then the objection against the doctrine of election, and the objection against the doctrine of the Trinity—are one and the same. The Unitarian uses the same objection against the doctrine of election, which he uses against the doctrine of the Trinity; and the Unitarian objection is the Arminian objection. Dr. Clark's commentary, especially, is full of Unitarian explanations and glosses upon this doctrine.

Again—The Unitarian explains the scriptures upon the same principle in both cases;—and the Unitarian rule of explanation upon the doctrine of the Trinity, and the doctrine of election, is the Arminian rule of explanation upon the doctrine of election. In short the Unitarian tells us himself *he* considers the objection is one and the same against both doctrines. He stands upon his maxim, and says to us, I have my idea of unity and you cannot shew me how there can be any distinction between the Father, the Son, and the Holy Ghost, and yet show that they constitute ONE GOD—and then the Unitarian stands with the Arminian upon the very same maxim, and they say, we have our ideas of justice—free moral agency and Divine sincerity—and you cannot show us *how* God could have elected a part of mankind from eternity in agreement with his justice—his sincerity, and our free moral liberty. It is not difficult to see the conclusion of this matter. If the objection against the doctrine of election, is the same as the objection against the doctrine of the Trinity—and if the objection against the doctrine of the Trinity stands upon the maxim of the Jew—then the objection against the doctrine of election stands upon the maxim of the Jew. But it is upon this ground we find the Unitarian and the Arminian standing together.

I will now give you some Unitarian explanations of scripture, and some Arminian explanations of scripture, that you may judge if I have done the Arminian any injustice in saying that he stands upon the ground of the Unitarian in his treatment of the scriptures.—First, the Unitarian. Bring the Unitarian: Rom: ix.

5. "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever." The Unitarian answers.—The present translation is not the true meaning of the original. It ought to be "Of whom as concerning the flesh, Christ came, God, who is over all, be blessed for ever."—[Dr. Channing.

Bring the Unitarian: Heb. i. 8. "Unto the Son, he saith, thy throne, O God! is forever and ever." The Unitarian answers.—This passage several learned men translate thus.—"Unto the Son, he saith, God is thy throne forever and ever," a version which renders it similar to others in which God is said to be our rock, fortress, &c. [Dr. Channing.

Bring the Unitarian: John xx. 28. "And Thomas answered and said unto him, My Lord and my God." The Unitarian answers. "Whether Thomas addressed Jesus in the first clause of the sentence, "My Lord!" and then in a pious rapture looked up to heaven and exclaimed, My "God;" or whether he left the sentence unfinished, through the force of his feelings, so that his precise meaning cannot be ascertained, I will not determine!—[Dr. Channing.

Bring the Unitarian: Matthew ix. 4. "And Jesus, knowing their thoughts, said, wherefore think ye evil in your hearts?" The Unitarian answers—By this expression, perhaps the historian Matthew might mean nothing more than he judged from their countenances what was passing in their hearts."—[Belsham.

You will agree with me, my friends, that the men who can interpret the Bible in this manner must have a strong previous determination not to believe it, in its present plain and obvious meaning. But we have said the Arminian adopts the same rule of interpretation.

Bring the Arminian: Acts iv. 27, 28. "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done."

The Arminian, Dr. Clarke, answers—There is a parenthesis in this verse that is not sufficiently noticed; The 27th verse should be read in connection with verse 28, thus:—For, of a truth against thy holy child Jesus, whom thou hast anointed, (*for to do whatsoever thy hand and thy counsel determined before to be done.*) both Herod and Pontius Pilate, with the gentiles and people of Israel were gathered together. But why does Dr. Clarke make this total alteration?—The Doctor shall speak for himself. "It is evident, he says, that what God's hand and counsel determined before to be done, was not that which Herod, Pontius Pilate, the Gentiles (Romans) and the people of Israel had done and were doing: for then their rage and vain counsel would be such as God himself had determined should take place, which is both *impious and absurd*: But these gathered together to hinder what God had before

determined, that his Christ or anointed should perform; and thus the passage is undoubtedly to be understood."

So then the Doctor makes this total alteration for no other reason than because the present plain and obvious meaning is, in *his* opinion, *impious and absurd!* Does he tell us that all or even a tolerable number of learned men justify his alteration? No.—Does he tell us that all christians agree that the plain meaning is impious and absurd? No.—But it is evidently impious and absurd.—Evident to whom? To none but Unitarians and Arminians. Unitarians and Arminians are unable to see *how* the hand and counsel of God can determine the wicked actions of men—and because they cannot see *how* this thing can be, they feel themselves at liberty to make a total alteration in the meaning of the Bible. Certainly the Unitarian translations I have given do not make a more total alteration in the meaning of the Bible than this commentary of Dr. Clarke. And certainly no Unitarian has ever acknowledged with greater boldness the maxim of the Jew.

But again—Bring the Arminian: Rev. xx. 3. "And (the angel) cast him (Satan) into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. (Verse) 7. And when the thousand years are expired, Satan shall be loosed out of his prison."

Dr. Clarke answers.—*How* can this bear any kind of literal interpretation? Satan is bound a thousand years, and the earth is in peace; righteousness flourishes and Jesus Christ alone reigns. Satan however is loosed at the end of the thousand years; and goes out and deceives the nations; and peace is banished from the face of the earth, and a most dreadful war takes place, &c. &c. These can only be symbolical representations, utterly incapable of the sense generally put upon them." The Dr. cannot see *How* this passage can mean what it says, in its plain and obvious language.

What then? Why, it is symbolical—symbolical of what? The Dr. says nothing more about it.—But why is it utterly incapable of the sense generally put upon it? May I answer for the Doctor? This passage tells us in the plainest manner, that Satan, in all his actions is, and always has been, and always will be, as much *directed* and controuled by God as Herod, Pilate, the gentiles and the Jews, when they were "gathered together for to do whatsoever his hand and his counsel had determined before to be done."

The plain and obvious meaning of the passage in Acts and the passage in Revelation is, in truth, exactly what Calvinists believe. Had Calvin sat by Luke and John, and dictated to them, his language could not have more fully told his belief than that which they have used. But Dr. Clarke and the Unitarians cannot see *how* this meaning can agree with their pre-conceived notions of God—and therefore they deny the plain meaning. It is in the one

place impious and absurd; in the other it is merely symbolical—of nothing.

This treatment of the Scriptures is usual with Dr. Clarke. For in order to make Judas a saint, he tells us, the denunciation of Jesus “Wo unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born,” may be understood as the utterance of a Jewish proverb, which had ‘great variety and latitude of meaning;’ and merely implied a very deplorable and extremely dangerous state.

And to make the case of Judas yet brighter, the Doctor gravely tells us, after the most mature consideration of the subject, “he supposes” Judas died of the dysentery—his bowels gushing out in consequence of his falling from the *seat* to which he had retired to obtain relief from the distressful visitation of the disease!

I am now perfectly prepared to appreciate the Doctor’s notes on other passages of the Bible. It is plain he will go as far as any Unitarian in making it fit his system.

In proof of the doctrine of election, I produced John xvii. “As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him.”

Dr. Clarke, in his note on this verse, says—“As all were delivered into his power, and he poured out his blood to redeem all, then the design of God is, that all should have *eternal life*; because all are given for this purpose to Christ: and that this end might be accomplished, he has become their sacrifice and atonement.” This is a miserable evasion and twisting of the plain meaning.—The Bible says, “that he might give eternal life to *as many* as thou hast given him. Dr. Clarke tells us that “*as many*” means *all*. That *all* are given to Christ, that *all* should have eternal life. I quoted the passage in John vi. 37—39, to shew more fully the meaning of the text in John xvii. 2, “All that the father giveth me shall come to me: and him that cometh to me I will in no wise cast out.” Dr. Clarke tells us, upon this passage, “*Those who come* at the call of God, he is represented here as *giving* to Christ. That is, they first come and are then given.” But the Bible says, “All that the Father giveth me shall come.” They come because they are given. The Doctor and the Bible are fairly at issue. But again—a plain man sees at once that the ‘*as many*’ in chap. xvii. and the ‘*all that the father giveth me*’ in chap. vi. refer to the same persons. And Dr. Clarke tells us, in chap. xvii. that the “*as many*” means *all* men—that *all are given* to Christ; that *all* should have eternal life. But in chap. vi. he tells us, “*Those who come* at the call of God, he is represented as *giving* to Christ. That is, none are given but those who come.” Here the Doctor is at issue with himself. The issue between the Doctor and the Bible cannot be reconciled. But there is a way to reconcile the Doctor with himself. He may say—the giving meant in John vi. is a different kind of giving from the giving meant in John xvii. If this is said,

it will be a bold assertion, without an atom of proof—"a mere prostrate begging of the question." But no doubt the Doctor and his friends will make the assertion. For the passages in their present plain meaning teach, almost in so many words, that God has given a certain part of mankind to Christ, and that those who are thus given are the persons who shall inherit eternal life.

Dr. Clarke's notes on the 38th and 39th verses of John vi. are more evasive and dishonest than those I have just given. But Dr. Clarke does not stand alone among Arminians in thus laying violent hands upon the words of God. Mr. Wesley has been foremost in the rash usage of infidel language. Priestly, the daring, thorough-going Unitarian, said, "it is better to suppose the Evangelists did not rightly recollect what our Lord said to them, than to suppose Jesus claimed any existence before he was born of Mary." And to the same length was Mr. Wesley driven, when urged to acknowledge the plain and obvious meaning of Jude 4, 'For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.' II. Pet. ii. 12, 'But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.' I. Pet. ii. 8, 'And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.' John xii. 39, 40, 'Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.' Rom. xi. 7, 8, 'Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.' Acts iv. 27, 28, 'For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod & Pontius Pilate, with the Gentiles, & the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.' Mr. Wesley says, "It were better to say the Scriptures had no sense at all, than to say it had such a sense as this. Whatever it proves beside, no Scripture can prove predestination." Who can see any difference between the ground assumed by Priestly, and the ground assumed by Wesley? In truth, Dr. Clarke appears especially to have taken Priestly for his model throughout his commentary. Like Priestly, his maxim seems to be to maintain his cause at all events. Seldom is he at a loss for a gloss, or evasion, in aiming at the accomplishment of his object. If he meets with a passage, whose indubitable reading, and whose obvious, plain meaning, (as Acts iv. 27, 28, and Rev. xix. 3, 7,) is such, as every unbiassed man would pronounce favor-

able to the doctrine of predestination, the doctor is ready with ample stores of metaphorical, enigmatical and idiomatical forms of interpretation; and stubborn must be that text, which will not bend under one or other of his modes of treatment. In some cases a various reading, though none of the best, is called to his assistance. Should this aid fail, some learned critick or other is at hand with a conjectural alteration. Or if none of these means appear advisable, the philosophical commentator has in reserve a kind of logical alkali, which will at least neutralize a pungent passage; for example, the sage observation: "About the interpretation of it criticks differ much."

I am not aware of any way in which the Arminian can avoid the force of this argument, founded on the identity of his maxim and rule of interpretation, with the maxim and rule of interpretation assumed by the Unitarian. And indeed I have not heard of more than two attempts to shun this argument. The first attempt is this. The Arminian attempts to escape from the company of the Unitarian, and to shew that he does not stand upon the maxim of the Jew, by saying—The doctrine of the Trinity is plainly revealed—but the doctrine of election is not revealed—and that there are not many passages appearing to contradict the doctrine of the Trinity—but there are many which contradict the doctrine of election. In reply to this argument, I will say, the Unitarian is certainly a competent witness in this case, and he flatly denies what the Arminian says. He laughs him to scorn when he attempts to leave him upon this argument. The Unitarian says to him—'Come back, sir. I have given you my best arguments against the absurd and impious doctrine of Election; but they are the very same arguments I have fought with against the absurd and impious doctrine of the Trinity. You could not have opposed the plain meaning of the Bible upon the doctrine of election with any other weapons—and now it is unkind in you to deny you are using the very arms with which I fight against the Trinity.' The Unitarian is right. We will put it to the proof. Let the Arminian bring all the plain texts which reveal the doctrine of the Trinity—and I will bring as many which shall teach as plainly the doctrine of Election, and the doctrines connected with it. And then let them bring all the texts which contradict, as he says, the doctrine of Election. And I will bring as many which are more plausible against the Trinity. Secondly, the Arminian will try to escape from the Unitarian by saying—he may use the Unitarian objection against the doctrine of Election, and yet not be upon the maxim of infidelity, for the same reason that the christian uses the same objection against the Roman Catholicks which is used by infidels, and yet the christian is not reckoned an infidel. I answer, the cases are not alike. The infidel comes over to the ground of the christian in the objection against the Roman Catholick. Luther and Calvin, and the other reformers, denied the Roman Catholic fooleries of transubstantia-

tion, purgatory, the worship of relics, the worship of the virgin, &c. because the plain and obvious meaning of the Bible, and the senses of smell, taste, sight and touch, opposed the notion of transubstantiation; and because the same plain and obvious meaning of the Bible and every principle of common sense, opposed the other pretended doctrines and rules of papacy.

Now the infidel agrees with the christian in this matter. And so far he stands upon the maxim of truth. He is not standing upon the maxim of the Jew—"I will not believe this thing, whatever be the proof, because I cannot see HOW it agrees with another thing which I know or believe to be true." The Devil believes upon the same ground with the christian, that there is one God, and he does well; that is, he believes the truth. Again, we do not say, the Arminian is wrong, because he uses *an objection* used by a Unitarian; but that he is wrong because he uses *the very objection* which is the foundation stone of the whole Unitarian building. Our position in the present investigation is this: The Arminian urges the *very objection* against the doctrine of election, which is brought against the doctrine of the Trinity; and we say that he must stand or fall with the soundness or rottenness of the objection against the Trinity. And we contend that he must fall; because the objection against the Trinity, the Arminian himself being the judge, is rotten, since it is founded upon the very maxim upon which the deist stands when he denies the Bible—the very maxim upon which the atheist stands when he denies the existence of a God—and the very maxim upon which the Jews stood when they rejected Jesus Christ.

I WILL CONCLUDE WITH ONE PLAIN STATEMENT: That the Arminian should stand upon the Unitarian ground, and reject the doctrine of Predestination is a remarkable proof of the inconsistency of the human heart and understanding. For the Arminian believes the great fundamental doctrines of christianity as truly as the Calvinist. And when the Calvinist defends the doctrine of the existence of God—the truth of the Bible, as the message from God—the Trinity, and every other fundamental doctrine connected with the Trinity, he stands upon the maxim of Peter, and the Arminian stands, by his side, upon the same maxim. The Arminian is glad to stand there, and wield that weapon of philosophy and sound sense against the enemies of God and his Christ. But when controversy is at issue upon the field of predestination, the Arminian abandons the Calvinist, philosophy and sound sense, and goes over to the array of the Unitarian; and there he puts forth all his strength, with the Unitarian, in the armor of the deist—the Atheist—and the Jew. The Calvinist now stands with the world against him. But he is able to stand against it.—He stands upon the maxim of Peter.—He has the sword of the Spirit, and he is as able to maintain the sovereignty of God, as he is to vindicate the honors of Jesus Christ, or the eternity of Jehovah.

But every departure from the maxim of Peter is not only a lamentable inconsistency—it is a dangerous step; because there is no middle ground.—A man must stand upon the maxim of Peter or upon the maxim of the Jew.—And although the grace of God keeps Arminian christians from destruction, the tendency of their maxim upon those who are not hindered by the grace of God, is to hurry the soul into the blackness of Atheism.

Priestly became a Universalist by adopting the maxim of the Jew, and the Unitarian and Arminian rule of interpretation.—From what he tells us himself, we know, when he began to read his Bible, the plain and obvious meaning made him a *speculative* Calvinist. But not possessing the humility of a little child he soon found fault with the plain and obvious meaning. He would not continue to believe facts because he did not see their agreement with other supposed facts, and he became an Arminian. But Priestly felt that consistency forbade his remaining an Arminian. He felt that the very argument which made him an Arminian, urged him to deny the Trinity.—And he denied the Trinity and became a Unitarian. First an Arian*—He remained an Arian a short time and then sunk down a step lower and became a Socinian.† After a slight defence of Socinianism he found consistency would carry him still lower, and he became a Universalist. When a Universalist he candidly said he did not know where his belief would end. Death stopped him before he found the bottom of his maxim. This downward course is the consistent walk of every man who adopts the maxim of the Jew, and the Unitarian and Arminian rule of interpretation. True, there are many Arminian christians; but this proves nothing against the downward tendency of their maxim and rule of interpretation—for upon the Arminian step of the descent the fundamental truths of the gospel are still believed, and God chooses very often then to apply his spirit before the Unitarian step is taken.—But when he does not apply his spirit, *the man who is a thinking man* must come back to the maxim of Peter, or go down to Atheism. Thousands are now travelling Priestley's road.—The German Unitarians have travelled it until they have fairly found the bottom—the deep abyss of infidelity and Atheism.—To avoid the plain meaning of the Bible they made translation after translation—they covered the text with explanatory notes—they laboured to prove interpolations—they laboured to prove that whole epistles—that whole books were spurious. But all would not do—for every part of the Bible was found to teach the odious doctrines which they wished not to have come from God.—And finally they have been compelled to say the Bible is not the word of God. This is nearly the bottom of the maxim of the Jew.

*Unitarian is a general term which includes all those who deny the Trinity. The Arian is a Unitarian. He supposes Jesus to have been a creature higher than an angel.

†The Socinian is a Unitarian. He believes Christ to have been merely a man.

And here in consistency every Unitarian and Arminian ought to stand. The Boston Unitarians are rapidly sliding to the same place—and let it be remembered, most of them were once Arminians. It is worthy of serious notice that the German Unitarians since they have got rid of the Bible as the word of God, and having no interest to conceal the truth, do honestly confess that the Bible does teach in its plain meaning all the doctrines which are so odious to American Unitarians and to Arminians.

May the spirit of God lead every man, who reads this argument, to stop and ask himself: What is my maxim of belief? What is my rule of interpretation when I approach the awful word of God? Do I receive it with the humility of a little child? or do I make it any thing or nothing to meet the wishes of my selfish heart?

ANECDOTE.

DR. PRIESTLY, the Unitarians, & many Arminians have alledged, that the belief of the Calvinistic doctrines was calculated to fill the mind with gloom and melancholy. Infidels have often made the same objection to the doctrines of the gospel in general—there have been many instances of Infidels cautioning their children and friends against reading the Bible, or believing in christianity, lest their minds should become gloomy and uncomfortable. But one fact is worth a thousand theories. A few days since, a member of the Presbyterian church in a neighboring county visited an aged and venerable friend, also a member of the church, who has been, for a long series of years a firm and thorough-going believer of the high and glorious truths which our church maintains—and who is now laboring under an illness that will, in all probability, shortly terminate his earthly pilgrimage. The theme of conversation, between these christian friends was the gospel, and the support and consolation which it affords to the soul in view of the near approach of death. In the course of the conversation, both being subscribers to the Calvinistic Magazine, the publications it contained were spoken of—“Well,” said the visiting friend, “if my numbers should hereafter come to me altogether blank, I feel that the two sermons, in the first and seventh numbers, *on the final perseverance of the Saints*, have more than compensated me for my two dollars.” At the mention of these sermons, the pale, emaciated countenance of the aged disciple was lighted up with a gleam of indescribable transport, “*That doctrine*” said he, “is, in view of my approaching dissolution, a source of the highest consolation to my soul; and there is no earthly consideration for which I would exchange the satisfaction and delight with which I have read those sermons.”

May the Father of lights, grant that all our readers may thus understand, believe and obey the truth, and through life, and in death enjoy that support and consolation which it alone can afford.

C.

INTERESTING TRAIN OF INCIDENTS.

The following account is given by the REV. LEIGH RICHMOND, as having been related by a minister, in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him with the plank out to sea. A British man of war, passing by discovered the plank and child; and a sailor, at the risk of his life, plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man of war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all kindness and attention to the suffering stranger, but could not save his life. The old man was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure I am possessed of—" (presenting him with a Bible, bearing the stamp of the British and Foreign Bible Society.) "It was given me by a lady; has been the means of my conversion; and has been a great comfort to me. Read it;—it will lead you in the way you should go."

He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son three years old, into the sea, because he cried to him for needed food! The young officer enquired of him the time and place, and found here was his own history. Reader, judge if you can of his feelings, to recognise in this dying old man, his own father, dying a penitent under his care! And, judge of the feelings of the dying penitent, to find that the same kind young stranger was his son, the very son whom he had plunged into the sea—and had no idea but he had immediately perished.—A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a preacher of the gospel. On closing this story, the minister in the meeting of the Bible Society, taking a Bible from his bosom, held it up before the Society, and bowing to the Chairman, said, "Here, sir, is that Bible—and I am poor Jack."

HUMILIATING PICTURE.

In reading the second number of the American Quarterly Review, we met with the following powerful passage in an article entitled, "Natural History." It is a humiliating, but not the less true picture of human nature.

"Man may be justly entitled the great destroyer and exterminator of life, without regard to time, place or circumstance. By his power, the strongest are overcome; by his ingenuity, the most subtle are circumvented, and their energies of body and mind made subservient to his necessities or pleasures. He is superior to the whole animal creation in the noblest attributes; but he enjoys one pre-eminence, for which even the lowest have no cause to envy him. All the destructive animals fulfil their dire offices upon creatures belonging to other kinds: when the lion leaps from his ambush, it is into the neck of the wild ox or the antelope that he buries his claws;—when the wolves howl in unison, it is the deer they are pursuing;—when the scream of the eagle sounds shrillest, then let the wild duck beware. Even the insatiably ferocious tiger keeps aloof from his brethren of blood. But when the drums roll, and the trumpets clang—when the banner folds are shaken abroad upon the air, and the neigh of the charger re-echoes the deep notes of the bugle; then is man, with his boasted reason, preparing to spill the blood of his brother,—to drive his desolating chariot over the faces of his kindred—to spread havoc and despair before his path, and leave famine and pestilence to track his footsteps."

From the New York Observer.

MARSHAL VON BULOW.

"Marshal Von Bulow, the Prussian General who brought up the army of reserve at Waterloo, and by whom the fate of that bloody day was decided, is now converted to Christ, has given up his military profession, and is prosecuting his missionary labors for souls through Europe, and this under the patronage of the Continental Society in London, for the propagation of the Gospel in Europe. The Marshal appeared in London, at the annual meeting of the Society, and gave them the different badges of warlike glory that he had obtained, desiring they might be devoted to the enlargement of the cause of mercy and truth in the world. He has the simplicity of a little child, whilst he possesses the most undaunted courage. He appears to be very eminently qualified for the work to which our God has appointed him. He is not only diligent in his work, but his usefulness is very great."—*Bap. Mag.*

Marshal Von Bulow was converted to Christ, near the close of 1818, after several months of extreme anxiety and restlessness.—When the light of salvation shone upon him, he felt that his whole course of life must be changed. "I could now no longer live to

Mm

myself," he says, "or be the servant of sin; no more could I have worldly honor and glory for the objects of my pursuit; nor could I find it consistent to be at the same time a soldier of the Lord Jesus Christ, the Prince of Peace, and of an earthly prince,—a soldier of life, and death. I therefore left the military service, and determined to devote myself to the work of the Lord." Accordingly, in the spring of 1819, he visited the coast of Norway, distributing Bibles and imparting religious instruction wherever he went. He was greatly affected with the moral wretchedness of the people, but could do nothing more for them till the spring of 1826, when he procured a boat 25 feet long, and, with the aid of two sailors, visited the whole coast from Christiana to Drontheim. He preached the Gospel at 60 different places, to congregations of from 20 to 500 hearers, and distributed some hundred copies of the Scriptures, together with 6000 or 7000 Tracts. He was ordained in London on the 16th of Feb. last, and, as stated above, is now a *Missionary*; under the direction of the Continental Society.

From the Vermont Chronicle.

THE WORTH OF A DOLLAR.

MR. TRACY—The following story is no fiction. It was related to me by a mother in Israel, in whose veracity I repose entire confidence. The principal actor in the scene was a brother-in-law of hers, distinguished for his piety while living, but now with God; and it was from his own lips that she had all the particulars. Pray, sir, give it to your readers; and if I may judge from its effects on myself, it will touch, in many a heart, a chord which will vibrate long, with tender and delightful emotions.

About thirty years ago, Deacon M. was travelling from a town on the eastern border of Vermont, to another on the western side of the same state. Passing over the mountainous part of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard; and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; no place of shelter appeared; and he hastened on until he arrived at a small hut, just on the border of the woods. The rain, just then, began to rush down with power. He sprang from his horse, pulled off his saddle, and without ceremony, darted into the house. Surprized to see no family but a single female with an infant child, he began to apologize for his sudden appearance—hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied, that she was glad that any one had happened to come in, for she was always much terrified by thunder. "But why, madam," said he, "should you be afraid of thunder? It is the voice of God, and will do no harm to those who love him, and commit themselves to his care." After conversing with her awhile on this topic, he inquired

whether she had any neighbors who were religious. She told him she had neighbors, about two miles off; but whether they were religious, she knew not; only she had heard that some man was in the habit of coming there to preach once in a fortnight. Her husband went once, but she had never been to their meeting. In regard to every thing of a religious kind she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious deacon, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read her Bible daily, and to give good heed to it as to a light shining in a dark place. She with tears in her eyes, confessed that *she had no Bible*. They had never been able to buy one. "Could you read one if you had it?" "Yes sir, and would be glad to do so." "Poor woman," said he, "I do heartily pity you—farewell."

He took his saddle, went to his horse, and was preparing to pursue his journey. But he reflected—"This woman is in perishing need of a Bible. O that I had one to give her! But I have not. As for money to buy one, I have none to spare—I have no more than will be absolutely necessary for my expenses home. I must go—But if I leave this woman without the means to procure the word of God, she may perhaps perish for lack of knowledge. What shall I do?" A voice whispered, "He that hath pity on the poor lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days." His heart responded, "I will trust the Lord." He took a dollar from his purse, went back, and desired the woman to take it; and as soon as possible procure for herself a Bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave, and set off. As there were then but few taverns on the road, he asked for lodging at the private house, against which he happened to be, when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two more days was before him, he proposed to make his supper on a cold morsel, which he happened to have with him. But when the family came round their table to take their evening repast, the master of the house very strongly invited the stranger to join with them—not only so, but to crave God's blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour. It was a season of refreshing to their thirsty souls. In the morning, the deacon was urged to tarry till breakfast, but declined; the distance he had to travel requiring him to set off early. His benefactor would take no compensation, and he departed giving him many thanks. He travelled on till late in the morning, when finding no public house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend Christ and him crucified to the family. When ready

to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast, and the oats for his horse; but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called, and always offering, as another traveller would do, to pay his expenses; but no one would accept his money; although it was not known but he had a good supply; for he told them not, and his appearance was not mean: at home he was a man of wealth. What, thought he, does this mean? I was never treated in this manner on a journey before. The dollar given to the destitute woman recurred to his mind; and conscience replied, *I have been well paid.* It is, indeed, safe lending to the Lord. On the second day after he left the cottage in the wilderness, he arrived safely at home; and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called at the house of deacon M. for some refreshment. In the course of the conversation he observed that he lived, when at home, on the other side of the mountain, near Connecticut river. The deacon inquired for some gentlemen there with whom he was acquainted, and found that the gentleman knew them. Next he asked whether the people in that vicinity were paying attention to religion. And the reply was, "Not much. But" continued he, "in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance, was a poor woman who lived in a very retired place. At the time of her baptism, she related that some time before, a stranger was driven into her house by a thunder-storm, and talked to her so seriously, that she began while listening to his discourse to feel concerned about her soul. The man, she related, was much affected, when he found that she had no Bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one, and charged her to get it soon, and read it diligently. She did so; and it had been the means, as she believed, of bringing her from darkness into light—from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbors wondered much. They were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of themselves, of the importance of attending more to their Bibles; and were finally awakened to a deep concern for the salvation of their souls. As many as thirty or forty were already hopefully converted, and rejoicing in God their Saviour." The deacon, who had listened to this artless narration with a heart swelling, more and more, with wonder, gratitude, and joy, could refrain

no longer; but with hands and eyes upraised to heaven, exclaimed,
 “My God! thou hast paid me again.”

S. M. K.

THE SAFE CONTRACT.

A respectable Merchant of one of our principal cities was travelling, about five years since, in the county of B.— in the state of New-York, and arrived, on Saturday evening, at a public house, where he had been accustomed to lodge in travelling that way. After having taken some refreshment, in connexion with a number of travellers, among whom were two or three families removing to the New Settlements, he began the distribution of a Tract to each individual, presenting the Tracts in a respectful manner, and recommending them, from the pleasure, and, as he hoped, advantage, which he had himself derived from their perusal. To the families which were removing to the New Settlements he gave several, to be carried with them to the place of their destination. Before he had completed the circle of his distributions, he offered a Tract to a poor man, who declined receiving it, saying, “It’s of no use to give one to me, Sir, for I can’t read.” “Well,” said the merchant, “it is probable you are a married man, and if so, perhaps your wife can read it to you.” “Yes,” said he, “my wife can read, but I have no time to hear it read.” “You certainly can hear it read to-morrow,” said the merchant, “which is the Sabbath.” “Sir,” said he, “I have no more time on the Sabbath than on any other day; I am so poor, I am obliged to work on the Sabbath. It takes me the six days to provide for my family, and on the Sabbath I am obliged to get my wood.” “If you are as poor as that,” said the merchant, “you must be very poor.” “I am,” said he; and proceeded to mention that he had no cow, and his family was very destitute. “It is no wonder you are poor,” replied the merchant, “if you work on the sabbath. God will not prosper those who thus profane his day. And now,” said he, “my friend, I have a proposition to make to you. You, landlord, will be my surety, that my part of the contract shall be fulfilled. From this time, leave off working on the Sabbath. If you have no wood with which to be comfortable to-morrow, get a little for your necessity, the easiest way you can, and then, on Monday morning provide a supply for the week; and hereafter leave off your other labours every week early enough to provide a full week’s store of wood, on Saturday. Quit all your work on the Sabbath; reverence that day; and at the end of six months, whatever you will say you have lost by keeping the Sabbath, I will pay you, to the amount of *one hundred dollars*.” The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the due payment of the money. With this their interview, which had been continued for a considerable length of time, and withal a very serious one, was closed.

THE SECOND MEETING. About five months afterward, the merchant put up again at the same public house, for the night;

and before he retired to rest, began, as before, to distribute to each person present a Tract. He observed a plain, but well-dressed man, who seemed to be eyeing him with especial interest, and who, when he approached him, said, "Did you never distribute Tracts here before, Sir?" "Probably I have; I am not unfrequently distributing them." "Did you not, four or five months ago, give a Tract to a man here, who said he worked on the Sabbath?" The merchant, who, as the time for fulfilling his engagement had not arrived, had not before thought of it during the evening, then replied, that he recollected the circumstance very well. "Well, Sir," continued the other, "I am that man. I carried home the Tract you gave me, (it was the Tract entitled, *Subjects for Consideration*, No. 46,) and told my wife every word of our conversation. She said you were right; and we sat down together, and she read the Tract aloud. So much affected were we with the Tract, and with what you had said, that we scarcely slept any all night. In the morning we rose; I went and procured a handful of wood with which to get our breakfast, and after breakfast was over, we sat down and read the Tract again. By-and-by one of our neighbours came in, as was usual, to loiter away the day in vain conversation. We told him what had happened; he said you were right; and my wife then read the Tract again to him and myself. Other neighbours came in, and we did the same by them. They came again the next Sabbath, and we again read the Tract to them; and now, Sir, we have at my house, every Sabbath, a religious meeting: that Tract has been read every Sabbath since I saw you, and the reading of it is now accompanied with religious conversation and prayers!"

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad of your money: how much have I to pay?" "O, nothing, Sir," replied the other; "I never prospered so much as I have since I observed the Sabbath to keep it holy. When I saw you before, I had no cow—now we have a cow, and all our wants are comfortably supplied. We were never so happy before; and never can be thankful enough for what you have done for us."

The landlord assured the merchant that he never had known such an alteration in a neighbourhood, as had taken place in that since he was last there. Before, the whole neighbourhood spent their Sabbaths at work, or in visiting, fishing, hunting, and other amusements; but now they are seriously attentive to the subject of religion, and meet every Sabbath for the worship of God.

Father of light and life! Thou good supreme!
 O teach me what is good! Teach me thyself!
 Save me from folly, vanity, and vice,
 From ev'ry low pursuit; and feed my soul
 With knowledge, conscious peace, and virtæ pure.
 Sacred, substantial, never fading bliss!

LARGE CHURCHES.

A correspondent of the New York Observer has formed the following table from the Minutes of the General Assembly of the Presbyterian Church, showing that there are 23 churches in that connection, each of which contains over 400 members. One would think it is time, for some of the large hives to send forth their swarms.

1. Rutgers-street Church, New-York,	1095
2. First Church, Northern Liberties, Philad.	900
3. Brick Church, New-York,	859
4. First Church, Elizabethtown, New-Jersey,	639
5. Second Church, Philadelphia,	625
6. Orange, New-Jersey,	604
7. Canal Street Church, N. Y.	552
8. Morristown, N. J.	540
9. Rome, N. Y.	480
10. Ithica, N. Y.	478
11. Homer, N. Y.	474
12. First Church, Utica, N. Y.	468
13. New Providence, Union Pres. Tenn.	467
14. Laight Street Church, N. Y.	455
15. Auburn, N. Y.	448
16. Third Church, Philadelphia,	444
17. First Church, Albany,	443
18. West Town, Orange co. N. Y.	414
19. First Church, Newark, N. J.	408
20. New-Providence, Holston Pres. Tenn.	408
21. Fagg's Manor, Penn.	407
22. Goshen, N. Y.	406
23. Geneva, N. Y.	403

From the Episcopal Watchman.

THE SAILOR'S FUNERAL.

The ship's bell tolled, and slowly to the deck
 Came forth the summoned crew.—Bold hardy men,
 Far from their native skies, stood silent there
 With melancholy brows. From the low clouds
 That o'er the horizon hovered, came a sound
 Of distant, muttered thunder. Broken waves
 Heaved up their sharp white helmets o'er the expanse
 Of ocean, which in brooding stillness lay
 Like some vindictive king, who meditates
 On hoarded wrongs, and wakes the wrathful war.
 —The ship's bell tolled!—And lo, a youthful form
 Which oft had dared the high and slippery shrouds,
 At midnight's watch, was as a burden laid

Down at his comrades' feet—Mournful they gazed
 Upon his noble brow, and some there were
 Who in that bitter hour remembered well
 The parting blessing of his hoary sire,
 And the fond tears that o'er his mother's cheek
 Went coursing down, when her son's happy voice
 Bade them farewell. But one who nearest stood
 To that pale shrouded corpse, remembered more,—
 Of a white cottage with its shaven lawn,
 And blossomed hedge, and of a fair-haired girl
 Who at her porch of creeping woodbine watched
 His last, far step, and then rushed back to weep.—
 And close that faithful comrade in his breast
 Hid a bright chesnut lock, which the dead youth
 Had severed with a cold and trembling hand
 In life's extremity, and bade him bear
 With broken words of love's last eloquence
 To his sweet Mary. Now that chosen friend
 Bowed low his sunburnt face, and like a child
 Sobbed in his sorrow. But there came a tone
 Clear as the breaking moon o'er stormy seas
 —“I am the resurrection!”

Every heart

Suppressed its grief—and every eye was raised.
 There stood the Chaplain—his uncovered brow
 Pure from all earthly passions,—while his voice,
 Rich as the balm from plants of Paradise,
 Poured the Eternal's message o'er the souls
 Of dying men

It was a holy hour!—

There lay the wreck of youthful beauty,—here
 Stood mourning manhood,—while supporting Faith
 Cast her strong anchor, where no moaning surge
 Might threaten, and no mortal woe invade.
 —There was a plunge!—The parting Sea complained!
 Death from her briny bosom took his own.
 The troubled fountains of the deep lift up
 Their subterranean portals, and he went
 Down to the floor of Ocean, 'mid the beds
 Of brave and beautiful ones.—Yet to my soul,
 Mid all the funeral pomp, the measured dirge,
 And monumental grandeur, with which Earth
 Indulgeth her dead sons,—was nought so sad,
 Sublime or sorrowful as the wild sea
 Opening her mouth to whelm that sailor youth.

H.

THE CALVINISTIC MAGAZINE.

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

No. 10.

OCTOBER, 1827.

VOL. I.

From Ruffner's Treatise on the Decrees of God.

THE FOREKNOWLEDGE OF GOD.

I INTRODUCE the Divine Foreknowledge, chiefly for the purpose, of shewing the folly of some objections to the doctrine of Election. It is not needed as proof of our doctrine, and yet it is totally inconsistent with the contrary doctrine. For this reason some attempts are making among our opponents to overthrow their Maker's foreknowledge, and to make him ignorant enough for their purpose. But while the Scripture prophecies of men's actions, good and bad, one thousand years before they happened, stand upon record—while the inspired word declares that “known unto God from eternity are all his works;”—*his works in whom we live and move, and without whom not even a sparrow falls—*and while religion and reason prevail over the shufflings of sectarian bigotry—so long will sensible Christians regard this denial of their Maker's Omniscience as a desperate shift of defeated sophistry, which rather than acknowledge its error, will endeavor to deprive the Almighty of half his perfections. Reader, you shall soon understand why some people are so eager to invent a God, who, like themselves, *knoweth not what shall be on the morrow.*

The Divine foreknowledge establishes the doctrine that all future things are, and ever have been, unchangeably fixed in the sure and unalterable view of God; and consequently that every man, though acting by choice as a moral agent, is in time and eternity, only fulfilling the course marked out in the book of God's foreknowledge; and consequently also that every man's final end is now fixed beyond all possibility of change.

The opponents of our doctrine object that if a man was foreordained to destruction, he was condemned before he was guilty, and damned before he was born. The literal sense of the objection is notoriously false. Predestination only fixes or insures a man's condemnation after he is guilty, and his damnation after he has lived and died in sin:—and if it be right in God to condemn a sinner after he has broken the law, can it be wrong in him to determine beforehand that he will do so? But if by the objection is

Nn

meant that predestination fixes a man's lot before he has the opportunity of choosing for himself—the shortest answer is that foreknowledge does the same. The moment a thing is known, then its certainty and unchangeableness are known. It is then ascertained that *it must be so*. But the objection is really, though I hope not intentionally, against the sovereignty and perfection of the Deity, and our dependence upon him. It speaks a language like this: 'It is wrong for me to live and move in another being, so that I can do nothing without his permission—I ought to be independent. He ought not to foresee my actions, but to let me first choose them for myself. He ought not to decree a punishment for sins only foreseen—for this punishment for sin would be unavoidable before I had my being. Such dependence upon the will, power and knowledge of God is an insufferable hardship, and I will shake it off by denying it.' But the supposed hardship of having our lot fixed before we choose it for ourselves, must be altogether imaginary. It is no matter whether my lot is fixed before or after I choose for myself. The matter is, *Do I choose for myself?* If I do, I can ask no more. If the future is hid from my eyes, and I have the liberty of choosing my way through it, it is absolutely indifferent to me as it respect my free-agency, whether God knows and has foreappointed that way or not. I am just as free, and have the same power of self direction, in the one case as the other.

The foreknowledge of God also exposes the fallacy of those other objections to our doctrine, namely, that it makes the general offers of God to sinners deceitful—preaching vain—and the whole system of means for the conversion of souls, superfluous and absurd.

Where is the sincerity or consistency of offering salvation to sinners, whom God had eternally predestinated to damnation? Would he offer to them what he did not intend to give, and require of them what he foreordained they should not do, and plead with them and finally damn them, for doing what he had decreed they should do, and for not doing what he decreed they should not do? How impious and absurd are such doctrines?

Let us see if we cannot frame as plausible objections on the ground of foreknowledge alone.

Where is the sincerity or goodness of making to sinners an offer of salvation, which God knew would be in vain, which he knew would only increase their guilt and eternal misery? Would God offer what he knew he would not give, and therefore did not intend to give? Would he require a sinner to believe in Christ, when he KNEW from eternity that THAT sinner was infallibly to be damned? Would it not be sporting with the misery of a poor wretch, to tell him that Christ died for his salvation, that God intended and desired to save him, that he might be saved, &c.&c.—when God KNEW that he was just as sure of hell, as if he had been there a thousand years?

And may not a caviller take the *Almighty Power of God* for his text, and go on in a similarly irreverent strain?

If God be infinitely powerful—if he can renew and sanctify the heart—if nothing be impossible with him—what sincerity is there in his expressions of universal love and pity towards men—of his unwillingness that any should perish—of his desire and intention of saving all, &c. when he suffers the devil to snatch so many out of his hands, leaves many a heart unrenewed, and much undone that might be done towards enlightening, convincing, and saving the world?

I hope that God and my reader will excuse me for setting down such impious sophistry. My aim is truth, and I wish to shew it to my reader by exposing the infamous arts of cavillers who give distorted views of a doctrine in order to raise prejudices against it.

You see how little ingenuity is necessary to give a colour to objections against the Foreknowledge and Power of God, on the ground that the offers of the gospel are insincere or absurd, if God know all things and have all in his power.

Foreknowledge is a stumbling block to our opponents, and some of them are attempting to put it out of their way. Will their next attempt be against the power of the Almighty? It is no less in their way than his knowledge?

But let us briefly consider the objection to Predestination, on the score of the sincerity of God in offering salvation to all who hear the gospel.

What is the nature of that offer? “Believe and thou shalt be saved.” What is necessary to constitute that offer sincere? Only this, that “Whosoever believeth shall be saved.” When God offers salvation to all upon the condition of their believing—does he really intend to save all who believe? What predestinarian questions it? Or how is predestination inconsistent with it? Or how does predestination destroy the sincerity of an offer of salvation upon such terms? But says the objector, “God offers salvation to all, and predestinarians hold that he does not mean to give it to all? True; and so held our Saviour and his Apostles; and so hold our opponents themselves, when they hold that believers only are to be saved, and that all are not believers. But says the objector, “Predestinarians say that God offers salvation by faith to some who are shut out from believing by a decree of reprobation.” Not so; the decree of reprobation neither shuts out nor hinders any man from believing if he will. But it shuts out from heaven those who *will not*. “Well then (says the objector) you do hold that God offers salvation through faith to some, from whom he decreed to withhold the grace of faith?” I answer, What if we do? When God offers to save all who believe, does he promise the grace of faith to all who hear? Or does the offer itself lay him under an obligation to bestow that grace? Such a promise and such an obligation would indeed prove the insincerity of the offer; since God

does not give faith to all who hear; as he would do if he were bound. And if there be no such obligation, then there is no inconsistency, and consequently no insincerity, in giving the offer and withholding the grace. If God allow all who hear to accept the offer if they choose, then there is manifestly no insincerity in the nature of the thing; and I affirm that God's purpose of not giving effectual grace to all who hear, has nothing to do with the sincerity or wisdom of the thing itself. Does not the Bible say that God hardens the hearts and blinds the eyes of some, to whom the gospel call is sent? And are they not still called, invited, commanded, to be saved? May they *innocently* go on to reject Christ, to disbelieve his word, and to despise his grace, as soon as God has given them up to a reprobate mind? But if their unbelief be still a sin, then they are still bound to believe; and if a graceless reprobate be under obligation to believe, then God may (as he certainly does) offer the salvation of the Gospel to those whom he has determined to punish in hell for their wickedness and unbelief. The case is as clear as day. God forever withdraws his grace from some. He still holds out to them the common call—repent, believe, and be saved. Their impenitence and unbelief are still sins. The conclusion is irresistible. The objection is annihilated.

As to the latter part of objection, that according to our system, God will damn some men for doing what he had decreed they should not do—it is all a fallacy. We hold that God decreed wicked actions *permissively*, or in other words, he decreed to *permit* them, knowing they would come to pass according to his *permissive decree*. The language of the objection carries a different idea—as if God *compelled* men to sin. Again, the objection represents our doctrine to be, that God punishes men *for* doing what he decreed to be done, and *for* not doing what he decreed not to be done: thus making the conformity between their actions and the decree of God, the cause why they are damned. But that is not our doctrine, nor a consequence of our doctrine.—The wicked are damned *for* their non-conformity to the commandments of God—not for their conformity to his secret decrees. Those decrees are not the rule of human duty; and therefore no more the ground of a sinner's condemnation than of a righteous man's justification.

But perhaps the objector may ask, “Do you not hold that God condemns the wicked *although* they do nothing but what he has decreed?” I answer, yes; God has decreed all things, and among the rest the condemnation of the impenitent. Only take a right view of his decree concerning wicked actions and the objection vanishes. Men are dependant upon God for the powers of thought, will, and action. These powers they have by a decree of God. They are every instant dependant upon him for the exercise of these powers. He *permits* them to think, and will, and act—that is, to exercise the powers he has given them—in such times, ways

and circumstances, as he sees good—good I mean, not always for them to do, but for him to permit. They have such an entire dependence upon him, and he such an entire control over them—that they could not move a finger without his will. Now in addition to these plain truths, only grant that God exercises his will in bringing to pass, permitting, or preventing every act of his dependant creatures according to his “determinate counsel and foreknowledge”—and you are a believer in those decrees to which the free-est actions of the free-est agents must be conformable, and may be conformable, without any want of freedom and accountability in the doer.

The objector is now reduced to his last shift: “If men cannot act otherwise than God has decreed, then the wicked are condemned for doing what they could not help.” If the objector admits the foreknowledge of God, let him try the soundness of his objection by his own doctrine. “If the wicked can act no otherwise than God eternally foresaw, then they are condemned for doing what they could not help.” From this trial we may be sure that the objection contains a fallacy. It is founded wholly upon an erroneous assumption. The wicked as well as the righteous could have helped what they did, if they had chosen to help it. The decrees of God always leave men the liberty of acting otherwise if they will. Like foreknowledge, they do not compel men to do any thing whether they will or not;—they only make it certain that men will choose to act in a particular way. Finally, I shall notice an evasion resorted to by some, in order to slip their doctrine altogether out of the entanglements of foreknowledge. They admit that God knows all things from eternity to eternity, but deny that he properly speaking, possesses either foreknowledge or after knowledge. “With him (say they) is no time, succession, nor change, but an ETERNAL NOW. He forever sees all things at once, with a perfect and unchangeable view. Fore and after, time and change, belong only to creatures.

This doctrine is in substance true; but the conclusion drawn from it is erroneous—so absurdly erroneous that I wonder a man of Mr. Wesley’s penetration should adopt it, or a man of his honesty should attempt to palm it upon the world.

The Bible speaks of God’s *foreknowledge*—and that is sufficient authority. But what does reason teach us upon the subject? The knowledge of God, considered as an attribute of the Divine mind, is certainly without succession or change. It is ever the same unvaried intelligence. But the things known—the objects of that knowledge (God himself excepted) are successive and changeable. They are before and after each other—and in every point of time; some are past, some are present, and some future. Now the truth of God’s knowledge consists in his knowing things as they are; the past as past—the future as future. He knows the creation of the world, the flood, the Jewish dispensation, the death of Christ,

to be now past—the day of judgment to be not yet come. With regard to future things which have no actual existence, but are known to God—it is strictly proper to say he *foreknows* them, or knows them before they come into being. The expression is literally and precisely true, and therefore proper.

But in exposing this error, I am doing a work of supererogation. Be it as they would have it; let there be no foreknowledge in God; let all things which to us are future, be to God in actual and substantial existence; let all the actions of men, all the issues of the last judgment—and the final state of every creature, have been eternally done, decided, and irrevocably determined in the mind and view of God—and what has become of our opponent's doctrine? Its whole frame and substance is transformed into the abhorred system of stern, unalterable FATE.—According to this system, what we conceive to be future, God sees in actual being. In the Divine mind, nothing was ever viewed as yet to come; all was present. The life and actions—the good and evil, the salvation or damnation of every human being, and all the dealings and decisions of God in their case had, in the sight of God, the same present existence before time began, as they will have when time shall be no more. Upon these principles, what is TIME, but God's causing those things to exist *successively* to us, which existed *eternally* to himself?

Will our opponents own this conclusion? Can they adopt the principles above stated, and consistently reject the consequences? We have traced them from one extreme to another—we have stripped some of their sophistries—we have endeavored to compare the strength of both sides—and refer the decision to the reader's judgment.

THE CARNAL MIND.

“...The carnal mind is enmity against God.” ROM. VIII. 7.

This assertion has stood, for a long time, on the sacred page, yet it is believed by none, christians excepted; and *they* do not feel it to the extent of its truth. Unrenewed persons are not aware of their opposition and actual enmity to God. They think they are only, not devoted to him in the manner they should be; and some deny the doctrine of depravity. Instead of ingenious argumentation on this subject, I shall just make a direct appeal to common sense.

In the days of Pilate, Caiaphas and Cæsar, there were in Judea, persons of note, and of wealth, and in office, who practised continually all manner of enormity. Their oppressions and their cruelties were wonderful. They were much censured, no doubt, by many. But the wide multitude did not take it so high as to collect into raging mobs, determining to spill their blood on the spot.—There was at the same time a meek individual who passed through

the streets, pitying distress and relieving it. The tear swam in his mind's eye at the sight of woe. He persuaded men to love each other—to be kind to each other—to be peaceful and happy. Toward this person the malignity felt by the populace was so uncontrollable, that after seeing him expire in lingering tortures, their keen hatred was by no means satiated. How are we to account for their different feelings toward these opposite characters? It can only be done by rehearsing the sentiment of the apostle, 'The carnal mind is enmity against God.'

There was a *mean* and *hateful* tyrant, who arrayed himself in royal apparel—sat upon his throne, and made an oration unto the people. They shouted, it was the voice of a God, and not of a man. There was a minister of the Saviour's holy religion, who not long after made an oration unto the people, trying to point them to the paths of peace and joy. How did they receive *his* address. "Away with such a fellow from the earth, for it is not fit that he should live." No one had accused him of fraud, of theft, or of murder. They could scarcely tell you what they had to alledge against him. But, "Away with such a fellow from the earth."

In those days there were unnumbered cases of the *tallest villainy*—open, manifest, conspicuous. But these actors of crime passed on through life with the ordinary censure only. Look at the cases of prophets and apostles, who went about with lowly dispositions, trying to do good. Scarcely was it ever known that one such escaped being burnt, crucified, or sawn asunder.—Throughout the wide earth where heathenism was taught—where the worship of unclean and drunken idols was enjoined—the pagan priests were not misused—they were not spoken against. Those teaching falsehoods, gross and ridiculous, which a child might have detected, never met with hatred or opposition. The present condition of civilized society utterly prohibits this enmity of the carnal mind from exhibiting itself in acts of blood. But is it lessened? Not a whit. Converse with a worldling on the defects, real or imaginary, of a conspicuous professor of religion, and mark the gratified bitterness that curls his cheek, in that ironical *grin*.—Why? Is there no case of notorious wrong and baseness, in all the land, for him to spend his hatred on, that he seizes with so much greediness upon one of doubtful or only conjectural hypocrisy? Let one who has been a zealous advocate for the Redeemer's cause, act amiss, or only be said to act amiss, and then notice the industry of the irreligious, as they collect in groupes, at the corners of the streets. How patiently they travel over the news, again, again, and again, with untiring interest. Hear their mirthful remarks, and how each strives for the most biting jest. Is there no case of vice or crime to be met with in the whole circuit of their observation, but that one? Ten thousand of them. But they do not furnish such delicious food. The ungodly one will tell you, that it is because he hates hypocrisy beyond any thing else.

But this, in him, is a hypocritical falsehood. For the farmer or the merchant who is caught defrauding his neighbor, has been for years perhaps, professing the highest regard for uprightness and integrity, and yet that case is not dwelt on by the pretended hater of hypocrisy, as though it never could be worn out. Again: he hears the harangues or sees the circulars of a thousand candidates in the United States, declaring that they are actuated wholly by a desire for the prosperity of their country—that their *own* interest is trifling in their view, compared with the public good. And although the conduct of many of these might lead one, not destitute of charity, to suppose they were not altogether sincere, yet the opposer of religion does not seem eager to denounce them all as political deceivers. But it is his common practice to call those who profess an attachment to Christ and his cause, despicable hypocrites. It is enmity to God instead of dislike to hypocrisy; for he can put up with pretenders in any thing except religion, and there it is evident he is gratified to find a hypocrite, and does not meet with them as often as he could wish.

“The carnal mind is enmity against God.” “But (says the hater of truth) the doctrine of depravity is not true; our children are inclined to good, and not prone to evil as the sparks to fly upwards.” Here again I shall simply address the common understanding of all who have the smallest portion of candour.

Who taught your child to use deception? to be selfish and irascible? Suppose you were to labor as industriously, and study as ingeniously, to train them to steal, and lie, and blaspheme, as you do to teach them virtue; in which task would you succeed most readily? Why is it that you have not as much difficulty to prevent their going to an extreme in steady habits, as you have to save them from profligacy? “O (say you) they are spoiled by the world.” And who spoiled the world? If men were as much inclined to good, as evil, there would have been at least as many virtuous as vicious characters, and the example ballanced, so that one not depraved would be as likely to take the straight as the devious path. Now all who do not *wish* to believe a lie, can see this; and those who do, will not see any thing.

“The carnal mind is enmity against God.” Moses had the utmost difficulty (after all the wonders they had seen) to persuade the Israelites of God’s power, and care, and guardianship. But when the stupid calf was elevated, and it was said, “These be thy Gods, O Israel, that have brought thee up out of the land of Egypt,” Whether they believed it or not, they assented to it with all imaginable readiness! There never was, in any age of the world, the smallest difficulty in getting men to believe falsehood. But to prevail on them to believe the truth seemed next to impossible. Throughout the multitudinous kingdoms of Paganism, there always have been ten thousand times ten thousand pretenders to miracle; and in the wickedly superstitious church of Rome, the Catholic imposters of

this kind have been without number. What do we uniformly observe with regard to them, from the earliest times down to the present day? Why, that their pretensions, although, open to detection, weak, and absurd, in the extreme, have scarcely met with opposition of any kind. But how was it when real miracles were performed? High and low, learned and unlearned, raised their voice against them—and when facts were too glaring to deny, attributed them to demoniac influence rather than yield. From the flood that swept the earth to the present moment, imposters have succeeded to deceive with the utmost ease; whilst real miracles have always been received by the majority with mistrust, hesitation and enmity. But are things different in our enlightened age and country? Not a whit.—Let a worthy, humble man, go into a village, and preach that men should repent; advise them to submit to Christ, to “cease to evil, learn to do well,” and then go on his journey. Is there any stir made about him? None of any kind. Is the case remembered? Scarcely for a week. Now let a Universalist—let a Shaking Quaker—let a Unitarian, a Deist or any one notorious for contradicting God’s holy word, arrive. He will be followed from one side of a county to the other. He will have attentive hearers of those who do not go to Methodist, Presbyterian, or Baptist meeting once in five years. If he says any thing which is at all passable, it will be applauded to the skies. It will be remarked, “that he is at least a man of parts and shrewdness,” by those who have let pass them entirely unnoticed, the most shining talents, but employed, in the cause of truth. When Christians refuse to go and hear their Saviour vilified, they will be abused for sectarian bigots. Drunkards, swearers, the most wicked, and the most ignorant, will become zealous partizans—disputers on creeds—and quote scripture with more positive importance, than one who has studied it with trembling humility for forty years. And the farther removed from piety—the greater the opposer of religion—the larger will be their admiration of the new preacher.

“The carnal mind is enmity against God.” And of this fact, we are well assured, (or rather of these two facts). 1. The enemies of God never *oppose* falsehood with *feravour*. 2. They never *support* truth with *zeal*. There may be (in the sentiments of a church) a falsehood so glaring, that they will acknowledge it is false. *But they do not oppose it with fervour*. If they did, our text could not be true. There may be a truth in Religion so manifest that they will confess it is true. *But they never support it with zeal*. If they did, the carnal mind could not be enmity to truth. And now having travelled thus far in accordance with the views of the most enlightened of that respectable class of Christians denominated the Methodist Episcopal church, after having their hearty wishes against all who seek to overthrow that religion which is our common joy and comfort—it is far from pleasant to say that which they will receive with dislike, if not with anger. But truth is stern—

Oo

and stern is the duty which demands its delivery. There is a doctrine, (the doctrine of Election) which they oppose in common with the Infidel. And strange it is, that they are not startled, when they see with what ease they obtain the hearty assent of all the ungodly, when they preach against it—with what entire absence of the lightest difficulty, they can get any Deist—any scoffer—any Universalist—to agree, with vehement accent and flashing eye, that it is the most abominable creed upon earth.—O multitude of Jerusalem, if ye had applauded the Saviour, I should have thought one evidence of the truth of our holy Religion materially diminished. It is in vain for them to ask, are we to believe nothing which is believed by the gospel's enemies? In natural philosophy, you may—for the carnal mind is not enmity to the world. In politics, you may—for the carnal mind is not enmity to the things of the world. But in the science of Redemption what they hate with a *perfect hatred*, is true—and what they *rejoice* in, is always false. It is in vain to point to here and there a solitary irreligious individual who says he believes in election. Ask the deist if he believes in God. He will tell you he does.—Ask him if he is a God of justice—if He abhors sin—if He ever required an atonement—ever became incarnate—if He will punish the impenitent forever; and you will find that he denies almost every part of God's character—does not believe properly in a single attribute. If Arminians will take the Deists' creed for believing in God, I will take the assertion of the solitary wicked man mentioned above for belief in election. But in either case it is no belief. Nothing more than words. An unrenewed soul never rejoiced in that doctrine—never was pleased with God's sovereignty; and it is the remains of the carnal heart which causes the christian to oppose it. Take the wide circuit of heathenism, which embraces two-thirds of our fallen family; tell them of the pure and sin-hating God; and they will abhor your doctrine.—Preach the precious and glorious truth of his electing grace, and their animosity (if it is not blessed to their conversion) will become tumultuous. Oppose this doctrine according to the usual method, and they will be pleased with your performance.—Talk to the Infidel, or to the Arian, or to the notoriously wicked, of the blood of Christ, of Salvation by faith, or of any doctrine which we all hold dear, and he will spit. Talk to him of any of those points mainly insisted on by Calvinists, and his almost fiend-like sneer will tell you where his heart is. *Abuse those doctrines and his hearty amen will evince that you have struck a kindred chord.*

And now to sum the whole on this head in one sentence: If I ever preach, in *any* congregation, no matter what text is my theme—and find, in one corner, the Atheist saying “most true”—in another the Unitarian responding “well done”—and all who hate my master, smiling with approbation; nay, if there is no symptom from such, of their hearts saying “away with such a fellow

from the earth," I shall want no angel's voice to tell me, I have strayed from the path the Gallileean trod.

"The carnal mind is enmity against God." The evidence of this may be seen almost any where. Enter our law-making assemblies, and hear when half a million of dollars is asked for, to build a Fort at the mouth of some river; there is no objection to the appropriation. Ask for a tenth of that sum to plant a colony on the coast of Africa, and by freeing us from the curse of slavery, procure the greatest national blessing that the New World ever panted for—and then mark if many frightful giants do not immediately arise in the politician's view. He will see a hundred objections. What is his real one? *The measure is connected with the prosperity of the Redeemer's kingdom.*—Let it be proposed to erect a marble column; and write on it the name of some dead warrior (who will never be the least gratified by it, whether he is with Dives or with Abraham;) and it will appear to many a glorious object. Propose to send half the sum to the different missionary stations for the purpose of raising our Indians from degradation, ignorance and wretchedness, to a state of civilization, and you will meet with the most industrious opposition. Speak of gospel spreading efforts before an enemy of the Saviour, or before a professor who has in reality no love for the Master he pretends to follow, and he will tell you it is draining the country of its money. Now, is this his real motive for opposing the work? No more than man's prosperity was Satan's motive for asking him to sin. He well knows that more than the sum requisite to send the gospel to all the world, goes to foreign ports for ardent spirits every year—bringing back ruin instead of advantage to his fellow men. Why are not his clamors heard as loud and as long on the one subject as on the other? Because his heart is at supreme friendship with his own purse, and of course at enmity with God—because our text is true—And if it is true, what is the inference?

1st. Without an atonement we are all lost. And that atonement never could have been made by a produced being. For he would owe as much obedience to his God or producer as I do to mine.

2d. Without faith and repentance, an atonement will avail us naught.

3d. In matters of Religion, whatever total *enmity* loves, God hates—whatever total enmity hates, God loves. N.

MODERATED DESIRES.

A well regulated mind, a dignified independence of the world, and a wise preparation to possess one's soul in patience, whatever circumstances may exist, is in the power of every man; and is greater wealth than that of both the Indies, and greater honor than Cæsar ever acquired.—*Dwight.*

For the Calvinistic Magazine.

ELECTION.

“Wherefore the rather, brethren, give diligence to make your calling and election sure.”—II. PET. ii. 10.

Arminians and Calvinists are much divided in their expositions of this text. Arminians understand, by making our calling and election sure, the making it certain—that is, to give an existence to that which did not exist before. Calvinists understand, by making our calling and election sure, our so demeaning ourselves in attaining to the true faith of the gospel, that we may rise to the assurance of our eternal election. Arminians maintain the doctrine of a conditional election, and that faith is the condition.—Calvinists hold forth the doctrine of unconditional election, and that faith is the evidence. I shall attempt to prove that the Arminian exposition is not the true meaning of the passage under consideration.

It may here be noticed, that the notion of a conditional election, destroys all true evidence of election entirely. For, if we make use of faith as a condition, we cannot then make use of faith as an evidence. If our election is conditional, we must believe before we can be elected; consequently, according to the Arminian doctrine, our faith must precede our election. This notion, as I will presently shew, is altogether unscriptural. But if our Arminian brethren contend that faith is also the evidence of election, as well as the condition, it is plain that according to their scheme, the evidence must likewise precede election. How can that be? How can an evidence precede any fact whatever of which it is evidence? Is it not a generally received maxim that evidence or proof must always follow any truth or fact, which that evidence is designed to prove? If our election is to be ascertained by evidence, that evidence must be brought in to prove it *after* we are elected, and not brought in to prove it *before*; for the existence of no fact is created by its own evidence. Faith would then be a nonentity, without an object to act on, and an evidence of nothing. Evidence is intended to prove the existence of a fact, not to prove *that it shall exist*. But here Arminians, contrary to every dictate of common sense, urge that the fact of our election is created by its preceding evidence. faith. But, to be short, it certainly must be the grossest absurdity, to make use of evidence to prove a fact, prior to the existence of that fact. In a court of justice, evidence is never produced to prove a fact, before that fact existed. Although to act otherwise, would be just as consistent, as to make the evidence of our election to *precede* the fact of our election. Thus, if faith be not the evidence of a conditional election, it is entirely without evidence.

Again: Election cannot be evidence of itself; because, it does not consist in any living, inherent, operative principle by which it can be an evidence of its own existence. Paul, speaking of the

Thessalonian believers, expressed their assurance in these words: "Knowing, brethren beloved, your election of God." I. Thess. i. 4. This could not be, upon the Arminian plan; for, then it would be impossible for them to know it, as there would be no proper evidence to prove it.

Again: A conditional election can answer no possible purpose to the believer. The important point is to perform the condition. It is admitted by all, that faith is all-important to us. By faith we receive Christ—faith purifies the heart—by faith we overcome the world—without faith it is impossible to please God. Now, why is it that the Scriptures make no mention of faith according to the foreknowledge of God, which is so essential and important to us, but passes by it altogether—takes no notice of it whatever—not so much as to say, we are believers according to the divine foreknowledge? Merely to mention an election according to his foreknowledge, is of no benefit to us, if the Arminian notion be correct; because, upon that plan, election follows our believing, as a necessary consequence. Why is it that the condition did not stand in view of the divine foreknowledge as much as our unconscious election, since we necessarily become the subjects of election, by becoming the subjects of faith?

We will, for a moment, turn our attention to the Calvinistic view of this subject, and hold forth the doctrine of an eternal, unconditional election, according to the express warrant of Scripture. "According as he hath chosen us in him before the foundation of the world"—"In hope of eternal life, which God, that cannot lie, promised before the world began"—"Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." &c. &c. Now it is certain, from these and many other passages of Scripture, that something must have been done for Christ's people, *before the foundation of the world*. If they were not *elect*, they were *chosen*, and where is the difference? Now, faith is the best possible evidence of what God did for the elect before the world was made. The existence of eternal things is not created by our believing them; but faith brings the fact of their eternal existence to our hearts, and serves as the best and most satisfactory evidence. Faith is the best scriptural evidence. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. Faith is the evidence of things not seen. Here let me ask an Arminian, have these unseen things no existence, until they are apprehended by faith? or is not faith rather the evidence of their eternal existence? Calvinists, therefore, make use of faith as evidence according to the Scripture. And why may not our eternal election be amongst those unseen things, of which faith is the evidence, as well as any thing else? Why may not the glorious truth of our eternal election be revealed to us in our receiving the Lord Jesus Christ by faith?

In viewing election as maintained by Calvinists, all is rational— all is scriptural. Neither election, nor faith, seem to be vain.— Election, then, will be like a threefold cord let down from heaven, which the believer has a right to view as his eternal security, never to be broken—and which will draw (not drag) him sweetly through sanctification of the Spirit, and a cordial belief of the truth, into the haven of eternal rest. Not like the Arminian election, which is a brittle, attenuated thread, that we may break by sin, and mend by repentance—break and mend—break and mend—as often as we please—but, if death should *happen* to catch us out of tie-thread, we are gone forever.

There is another text, which I shall briefly notice, which goes to prove that a *conditional election* has no foundation in Scripture.— “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” Rom. xi. 7. What was it that Israel sought, which he did not obtain? Was it not justification, by the deeds of the law? Most certainly; for, they went about to establish their own righteousness, and did not submit themselves unto the righteousness of God. But the election hath obtained it; that is, hath obtained the righteousness which is of faith. Now, the question is, how the election obtained the righteousness of faith, if faith was the condition of their election? Would not the righteousness of faith, according to Arminianism, obtain the election? Let common sense answer the question.

JOSEPH F. BRITAIN.

For the Calvinistic Magazine.

INCREdulITY.

Perhaps there is scarcely any rule, or standard, to determine the strength of prejudice by, more certain, than to ascertain the weight of evidence required to produce conviction. Hence, if my friend and enemy, have a difference, and the evidence is nearly equal, it can easily be guessed on which side my belief will settle.

And unless, we determine by this rule, it will be hard to account for the incredulity of our Arminian brethren on the subject of predestination. They will assert to you, that the unavoidable consequence of the doctrine, is, to make its votaries inactive, to cause men to fold their hands together, and say: If I am to be saved, I shall be saved; and if I am to be lost, I will be lost, do what I may. And although hundreds and thousands of men, and women, such as they would believe on any other occasion, assert, in the most positive terms, that they know by experience, that a firm and unwavering belief in the doctrines of Predestination, has no such tendency on the human mind—yet the Arminian will not credit one word of what is so said: And although, such Calvinist, will shew by the whole tenor of his conduct, that he places as much reliance on contingences, or second causes, as any person ought to

do; and so shew by matter of fact, that his words are true—yet not the least credit will the Arminian give to all this evidence; while at the same time the Arminian has no testimony to oppose this volume, but the mere calculations of a biased mind.—And what is still more strange, if one who formerly believed in the Calvinistic doctrines changes his belief, he will insist on the same objection, although he knows from his own experience, that it never had any such effect on him; and if he would say it had, all who knew his conduct would condemn him, because all his actions would shew that he regarded second causes as other men. If you can assign any reason for this strange incredulity, I should be happy to hear it, for the thought of ascribing it to the obstinate prejudice of any person, is a very unwelcome thought.

There is another trait in the character of the Arminians equally strange, which is, that they are continually asserting, that predestination necessarily destroys free-agency, thus taking for granted the very point to be proved; and yet no one of them can be prevailed on to discuss that point, however positively it may be denied on the other side.

In order to shew what I mean by predestination, and free-agency standing together, I will instance a case:

When David fled from Absalom, Shimei cursed David grievously; one of David's officers proposed to take off Shimei's head; but David would not suffer him, because the Lord had bidden Shimei to curse David: After Absalom's defeat, when David was returning, Shimei came and acknowledged his sin, and obtained David's promise not to put him to death with the sword; yet when David came to die, he first charged Solomon to have Shimei punished for that wrong. And afterwards, when Solomon had Shimei put to death, he charged him with the wickedness of the act. So that the Lord bid Shimei to curse, yet, in his own judgment, as well as David's and Solomon's, he sinned in so doing. Now if the Divine Being had determined beforehand that He would bid Shimei to curse David, here was predestination. If Shimei cursed him willingly, here was free-agency, therefore his sin remained.

There is yet another thing.—Why is it that our Methodist brethren are perpetually mis-stating our doctrines? And although we are complaining much against them for this immoral act; yet they are blind and deaf to the complaint. They will always state, that we hold to predestination, but will omit to state, that we hold to free agency also; thus suppressing a part of the truth, to obtain an easy victory; not once considering that it is as great a falsehood to suppress a part of the truth, as to add a lie. If our creed was not so fully and explicitly set forth, and of so long standing, then there would be more excuse. And in order to keep their people ignorant of their immorality, they will press on them the propriety of reading their own books only; thereby preparing their minds to

load us with numberless slanders. I would be very glad if some excuse could be framed for this abuse of fair dealing; for, I can find none. To me it appears that the Arminian doctrine destroys the divine government, and decides all by chance; yet I do not say such is their doctrine. Surely truth has not departed from our land.—It may be, that we are doing wrong in not exposing this immorality, in not giving it, its proper name, in not exposing it as a naked untruth; this perhaps would cause the common members of the methodist church, to enquire into the fact, and know whether, or not, they are falsely slandering their fellow men. The Arminian writers on the subject of predestination, in relation to the plain points that are above mentioned, ought not to be treated as those who mistake, but as wilful doers of immoral acts; and see whether it is not possible to dislodge them from their refuge of lies. We owe it as a duty to our deluded fellow-men; and we should do it plainly, and candidly, without reserve; for, if wrong we are always willing to see and acknowledge it; and if our brother is wrong we ought as candidly to tell him of it. We maintain predestination, and we maintain free-agency; we say they are both sound doctrines, and do not conflict; and if any say these doctrines do conflict—we are willing fairly, candidly, and dispassionately to discuss that point; and a decision of that one point, settles the whole question of predestination; for if our free-agency is not affected, then our guilt, or innocence, has no dependence on it; and if so, who will object to the divine right, previously to fix on his own plan of operation?

A. M'HENRY.

THE LEGACY.

The brief history I am about to sketch is, I apprehend, one of those isolated portions of God's dispensations which may advantageously be exhibited by itself, and which, if I mistake not, will reflect back a lustre upon the word of God, and supply an illustration of its truth, which cannot but confirm our faith, both in the inspiration of the Scriptures, and in the unity of purpose and operation which runs alike through nature; providence, and grace.

It is no hear-say tale—no painted narrative—no exaggerated description, which, divested of distortion and coloring, would sink into insignificance; but it is a case which, however told, however pruned of the luxuriance of language or the artifices of description, will have the same bearing and produce the same effect.

In one of those lovely and fertile vales with which our country abounds, and in a retired town, some years ago resided a happy and industrious pair, who, in the midst of their toils for daily bread and their anxieties for the welfare of their family, had not forgotten "the one thing needful." The house of God was their delight, and in his ways they long found a solace amidst all their cares, which made their daily bread sweet, and their daily toils light. They had

a privilege which is not enjoyed in every one of the lovely vallies of England, and which cannot be found in all its towns, much less in all its retired villages—they enjoyed the glad sound of the Gospel, and listened with delight for many years to the messages of heavenly grace. Thus their life passed on, until the woman, whose piety was of no common order, seemed to be verging on that heaven, for which her Christian friends had long believed her preparing. I will not pause in my narrative to describe the esteem and affection which the blameless character and pious life of this venerable Christian procured for her, both in the place of her residence and in the neighboring towns and villages.

In the all-wise dispensations of Providence, this excellent woman, after seeing her children grow up in life, was laid on the bed of affliction. There she exemplified, as might be expected, the power of the gospel in a meek submission of herself and hers into the hands of God. Her whole deportment was not merely consistent, it was highly encouraging. She not only bore her afflictions and bore them patiently, but she rejoiced in them with the joy of faith, and waited for their issue in the triumph of immortality. At length she was released, and entered into the joy of the Lord. But her departure was connected with remarkable events I am about to detail. She was ripening for glory about the time the Missionary cause was first coming into notice. She had heard of the benevolent project of those pious men who broached the then ridiculed scheme of sending salvation to the heathen; and, just before her death, she called her daughter to her bed-side, and said, with all the solemn but elevated feeling of a dying Christian, "*Here are Twenty Pounds—I wish to give it to the Missionary Cause. It is my particular desire that, after my death, you give it to that cause; and, depend upon it, you will never have any reason to be sorry for having given it.*"

"After my mother's death, I took the money," said the daughter, "and gave it according to the dying directions of my venerated parent, not thinking that ever that cause would bring comfort to myself."—There appeared, indeed, no possibility of the benevolent act returning in any shape to bless the family of the liberal donor. What was given to effect a purpose so far off, and among heathen nations, was never likely in any way to benefit those connected with the pious woman who had set apart this portion for the Lord's cause. But the daughter, who had, with becoming diligence and care, fulfilled her mother's dying bequest, and who inherited no small portion of her mother's spirit, at length had a son, who, as he grew up, gave symptoms of a state of mind and heart as opposite to that of his mother and grandmother as can well be imagined.

As this youth approached man's estate, he became very profligate, and brought heart-rending trouble upon his mother. It is useless to describe the pangs a godly mother feels when her first-born, perhaps her favourite son, her hope for her hoary hairs, or her widow-

hood, turns out ill. This youth proved utterly unmanageable either by tenderness or authority. He threw off all regard to his friends—forsook them—entered into the army, and vanished altogether from their knowledge. The Providence of God, however, at length brought him to India. Here, after some time, he fell into the company of a missionary. The man of God dealt faithfully with the youth, who was much impressed, and could neither gainsay nor get rid of the good man's words. At length his convictions mastered his conscience, and subdued his heart. He became an altered man, and gave such evidences as satisfied the missionary that a work of grace was indeed begun. The situation he was placed in as a soldier soon became distressing to him. His occupation was irksome enough; but the scenes of wickedness which he could not avoid, filled his soul with disgust, and most eagerly did he long to escape from companions in whom he could no longer take delight, and in whose ways he could find nothing but shame and grief.

After a prudent trial of his steadfastness, the missionaries, influenced by a truly liberal and Christian-like affection for the young man, procured his discharge from the army, and took him under their own immediate care. At length, so satisfied were they of the devoted piety, the zeal, and the talents of this young convert, that they encouraged him in the design of dedicating his talents to the missionary work. How delightful are the fruits of that grace which subdues the heart to the obedience of faith! Even irreligious and worldly men must admire so illustrious a work—so lovely a change as that we are now describing, when, from being a vicious, abandoned profligate, a young man becomes orderly, virtuous and religious. But how will the Christian reader triumph to find the grace of God changing this youthful warrior into a soldier of the cross, and turning him from the kingdom of darkness into that of God's dear Son!

But to return to the narrative: As soon as an opportunity occurred, he wrote to his afflicted and bereaved mother, stating the great change that had taken place, and detailing as well the merciful dealings of the Lord with his soul, as the singular alteration which had taken place in his employment. All this was accompanied with the most humiliating expressions respecting himself, and with entreaties for the forgiveness of that kind and pious mother, whose affection he had neither appreciated nor improved. Let a parent conceive the mingled emotions of joy and surprise, of rapture and astonishment, which filled the mother's heart when she received this letter, when she read her profligate son's repentance, and his prayer for her *forgiveness*.—"Forgive you my son!" she cried out; "oh, how easy it is for me to forgive you!"—What a moment was that!—what a gush of feeling overcame the good woman, when she thought of her dying mother, and the *Twenty Pounds!* It was like Joseph's being sent into Egypt to prepare corn for the famished house of his father and brethren. Here was an answer to

many prayers—here was a return, indeed, more than a hundred-fold, poured immediately into her own bosom. It was the Lord's doing, and it was marvellous in her eyes.

But we have not yet done. This good woman had a younger son, who, in his early life, had been a child of great promise. He seemed likely to be the stay of his father's house, and the prop of his mother's age. His talents were superior, and all who knew him, and witnessed his boyish years, augured well for the future, and blessed the woman that had such a son. But the fairest flowers are often nipt in the bud, or blighted as they begin to open and show their beauty and their fragrance. Henry, for that was his name, fell by that snare which ruins so many promising youth—evil company. He became ensnared—fell into profligate habits, and resolved to go to India.

All this transpired before any information reached the family of the fate of the first son. Of course, the loss of a second, and he the youth of the fairest promise and the brightest gifts, was enough to break the heart of such a mother. The announcement of his resolution to go to India, was like tearing away the tenderest strings that were entwined around her heart. One already lost to her, and a second treading in his steps! O! it was almost too much for nature to bear, even though it was supported and succoured by grace. All that a mother could do, she did. She wept—she prayed—she entreated—but all in vain. The youth was resolved, and it was hopeless to attempt to bring him to a better mind.—When things were arrived at this point, she gave him up indeed as lost to herself and his family, but as still in the hands of a merciful and gracious God.

Like a mother, however, whose bowels yearned over the son of her womb, dear, though fallen, she sent him a small sum of money, with as many needful articles as she could procure, to render him comfortable, and left him to wander far from his native home, and far from the peace and simplicity of his native vale. He sailed—he arrived in India, without any knowledge of what had befallen his brother, or even of what part of the world he might be in.

This youth had not been long in India, before he too was brought into contact with some of the Missionaries. After a short time, the sight and conversation of these good men, reminded him of scenes at home. He recollected his father's house—the Gospel—the good instruction of his mother—her prayers, and tears, and love. The seeds sprung up, though in a foreign clime, and though a long and threatening winter had passed over them. The result was a decided change of heart and conduct, upon which I need not expatiate. Soon after this change, it became evident that the climate disagreed with his constitution. His health and strength rapidly declined, and it became manifest that he would never return to tell his afflicted mother what the Lord had wrought for his

soul. In this situation he was affectionately attended by the Missionaries, who did all in their power to carry forward that work of grace, which was so auspiciously begun. They earnestly sought the peace of his mind, and the good of his soul, and they had the unspeakable happiness of reaping a rich reward of their labors.

While this younger brother lay ill, the elder, who knew nothing of what had transpired, and who resided several hundred miles in the interior of the country, had occasion to come to the very place where his younger brother was. He did not even know that he was in India, much less that he was ill, and least of all that he had become a converted character. But a mysterious and most gracious providence directed his steps to the very place where his brother was now dying. Having himself become a Missionary, and being, of course, on terms of the strictest intimacy with the brethren at this station, it will easily be imagined that he would soon become acquainted with the case of the youth who was the daily object of attention and solicitude, and whose growing piety was to them a source of so much exalted gratification.

I need not detail his surprise at the discovery that this person, to whom their intercourse and instruction had been made so great a blessing, was his own brother. His grief at finding him in that situation was, I need not say, *alleviated* by finding he had become a subject of divine grace: it was far outweighed, almost forgotten, in the joy of discovering him, though on the borders of the grave, waiting for admission at the gate of the heavenly city. The first meeting of the brothers in this strange land, so wholly unexpected, and under such new and strange circumstances, is too much for description—let the reader pause and imagine it. To the sick brother it was like the visit of an angel from heaven—to the elder it was like an opportunity of repairing some of the evil he had done to his father's house, and of healing some of the wounds he had inflicted on his mother's heart. But all this I shall not attempt to describe, fearing that already the narrative is beginning to wear the air of romance or fiction, and being anxious to avoid every semblance of artifice and studied effect.

It will be readily conceived that these two brothers, now united by the strong ties of christian affection, as well as by those of nature, would feel an indescribable satisfaction, the one in administering, the other in receiving, the attentions and services which such circumstances dictated. The eldest continued to the last administering to his younger brother all the comfort both for body and soul which was in his power; and the younger continued to receive, with unutterable delight, the brotherly attentions, and the spiritual assistance which had been so mercifully provided him in a strange and heathen land. At length he died; and the surviving brother, who had written, some time before, to his mother, the detailed account formerly mentioned concerning himself, and who had also written during his brother's illness an account of the

circumstances in which he had found him—of their meeting, and of his brother's change of heart; now despatched a third letter, to announce to the bereaved mother, the peaceful end of her son, and to console her for the loss by the description of the happy days they had been permitted so unexpectedly and almost miraculously to spend together.

This last letter was committed to the care of a person about to sail for England, and who undertook to deliver it himself. The former communication, which the elder son had written many weeks before, respecting himself, met with delay on its passage. The last written letter, announcing the death of Henry, arrived the very day after that first mentioned. The person who had undertaken the delivery of the packet, took it to the good woman, and said, "I have brought letters from your son in India." She replied, with astonishment, "I received one but yesterday." "Then," said the stranger, "you have heard of the death of Henry." She had not even heard of the meeting of the brothers. She had only just heard of the conversion of the son that first went abroad—the sudden announcement, therefore, of the death of Henry, quite overcame her. Though the day before she had heard the delightful intelligence, that her eldest son had become a christian, and a christian Missionary; yet now this beclouded all. She thought, "my child is dead—dead in sin against God—dead in a foreign land among strangers—heathens—not one to speak a word of divine truth—to tell him of mercy—of a Saviour's dying love—of hope for the chief of sinners—no kind christian friend to pour out a prayer for his forgiveness, or to direct his departing spirit to that throne of grace, where none ever plead in vain."

A torrent of such thoughts rushed into her mind, and filled her heart with an anguish not to be described. She retired to her room overwhelmed with sorrow, and sat for many hours. Describing her feelings at this juncture, she says—"I could not sleep—I could not pray—I seemed to be stupified with horror and agony.—At last I opened the letters, and when I saw the hand-writing of my eldest son, whose letter the day before had given me so much comfort, I was confounded. As I read on, and found that the brothers had met—that the eldest had witnessed the last moments of the younger, and that this my second son had been met with by the Missionaries, and by them turned from the error of his ways—that there was no doubt of the safety of his state, and that he had died in his brother's arms—"O! she said, "it was indeed a cordial to my soul. How marvellous are the ways of heaven, that both my sons, after turning aside from the ways of God, and from every means of instruction at home, should be converted to God in a heathen land! O, the twenty pounds," she thought, "and the last declaration of my dear dying mother! O, what blessings to me were hidden in that *twenty pounds*—what do I owe her for that saying—"You will never have cause to repent of giving it to

the Missionary Society.' Could I have foreseen all this, what would I not have given."

The influence of these occurrences in confirming the faith and hope of this good woman, may well be imagined. She could not look back without astonishment at the dealings of God with herself and her children, and she could not recount these remarkable particulars without connecting them with the last solemn request of her pious mother. The honour of having two sons rescued in so remarkable a manner from the profligate and destructive courses into which they had entered, the distinguished honor of having one of them employed in the Missionary work among the heathen, and the remarkable fact of having had them both rescued from vice and destruction, by the friendly and pious labors of English Missionaries, as well as the happiness of knowing, that the one who was torn from her had experienced, in his last hours, every attention and solace that the affectionate hand of a brother could supply—all these were so intimately connected with the legacy of her mother, and the almost prophetic words with which it was delivered, that she could not refrain from considering the whole a singular fulfilment of prayer, long since recorded on high, and as singular an illustration of the special providence of God towards his people.

SYNOD OF TENNESSEE.

PASTORAL LETTER, AND NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF TENNESSEE.

DEAR BRETHREN—It becomes our duty to address you on a retrospect of the past year. Every returning Anniversary of this kind is calculated to teach us a lesson of our dependence. We feel ourselves encircled by a Power that rules the destinies of mortals, sets bounds to the aspirings of man, and says to his pride, here shall thy waves be stayed. It is our duty to recount with pious exactness the steps of his operation, and may his Spirit aid us to draw before you their accurate outline.

You will not have forgotten that our last address was unusually cheering. A religious impetus had been given to our feelings and the community's, and our churches were blessed with its happy development. A revival of religion pervaded our borders. God imparted it, through what agency he pleased, and to him we gratefully ascribe the honor. Our churches were blessed with an unexampled ingathering, and our ministers with a corresponding devotion to their office. The reviving of religion, that was so general then, has not wholly subsided. It extended into the past year and branched into various ramifications. In them it has appeared

flowing, a gentle and salutary current, purifying, from its noxious ingredients, the life-blood of the moral community, and healing its diseases. We rejoice in the fact of its partial continuance.

In some churches of the Presbytery of Union, the spirit of God has shewn the energy and sovereignty of his operation, in subduing the proudest rebellion of man to a cheerful and filial submission to his maker. In the churches at Maryville, Eusebia, Tellico, Grassy Valley, Kingston, Monmouth, and Lebanon, in the Fork, 284 have been received as members since the the last Synodical Report. In the Presbytery of French Broad, in the churches Shunem, Westminster, New-Salem and Hopewell, 233. In the churches of Green Spring and Glade Spring in the Presbytery of Abingdon, 41. In the churches of Hebron and Rocky Spring, in the Presbytery of Holston, 73.

The additions to the churches of Mount Bethel and Providence, have amounted to 155: this includes those added to those churches during the revival last fall, which was not fully reported to the Synod at its former meeting—the pastor of those churches being absent.

In the church of New Providence in the Presbytery of Holston, where the vigorous feelings of the preceding year had in some measure yielded to the spirit of this world, an effort of humiliation and prayer by about three hundred members, at a late sacrament, was followed the same evening by a deep solemnity through the congregation; and, the next day, a profession of gospel penitence by 21, who were never before professors of religion.

From a view of the pungent, deep and extensive awakenings of the year preceding, it was natural to anticipate that the same means, not finding the same new ground to occupy, would not be followed by so numerous instances of anxious feeling. The anticipation is realized; but not to that degree of contrast that should lead to the slightest discouragement. And even to this there seem to be exceptions; for one instance is mentioned in Westminster church, of one hundred anxious persons at a single meeting, and of ninety being added during the year. It was said by the brethren, who gave narratives of Kingston and Eusebia, that the solemnity was greater than they had ever before witnessed. In Providence church of Holston Presbytery, where religion was thought to be in some respects declining, the public worship of God was attended more numerously and punctually than ever. In many, prayer meetings gained a growing interest and a deepening solemnity. In Washington church of Union, a bible class of both sexes of youth was heard on the sabbath with very flattering prospects. In Salem and Leesburg a spirit of enlightened and liberal benefaction to the objects of christian enterprize has increased, and a system been adopted to check the spread of intemperance by ceasing to furnish and use its resources. In Rogersville, New Providence and Kingsport, there is an increasing thirst for knowledge and for study.

ing the scriptures. In Providence and Mount Bethel a Home Missionary Society has been formed limited in the first stages of its operation to the county of Greene, and two hundred dollars added to its funds.

The Synod would with gratitude record what the Lord has done for the citizens of Abingdon and its vicinity, during their present session. An unusual interest has been excited to the concerns of eternity. The communion sabbath was a day of great solemnity. Sabbath night God's power to convince and convert was interestingly displayed. The consequence was that on Monday six took a decided public stand on the Lord's side, and about twenty-five or thirty took the anxious seats. It was truly a time of joy and strengthening to God's people, and a time of alarm and trembling anxiety to many sinners.

We should be too tedious for your patience, should we go into a detail of those instances of converting grace, that have been rehearsed from the different sections of the Synod.

We have heard of young persons, who stand around the edges of our congregations, and occasionally interrupt their solemnity by frivolous whispers, drawn by the convictions of the Spirit to the seats of the anxious, and becoming the humble disciples of their Redeemer.

We have heard of an old man between sixty and seventy, deeply alarmed through the ministry of the word, retiring home at night to seek security on his pillow, but unable to pacify the reproaches of conscience, returning the same evening to ask the prayers and counsel of christians, yielding up himself to the mercy of his God, and on the first opportunity establishing the worship of God in his family.

We have heard of a proverbial despiser of religion, now oppressed with the horrors of despair, and now obtaining "a good hope through grace."

We have heard of the avowed disbeliever in revelation, persuaded to abandon his refuge of lies, and embrace the gospel he once hated.

We have heard of the ungodly son of a pious parent, arrested by a fit of sickness, in the career of unbelief and ingratitude, and melted to penitence by his sister's reading of the death of Jesus.

On instances like these it is natural to remark:

1. That the means of conversion is the same now, as when Paul addressed the awakened jailor, or when Jesus delivered the parable of the sower. It is the simple word of God. We should try, therefore, in all our addresses to the impenitent, not to stun them with our voices, to frighten them with our gestures, or confuse them with the rapidity and indistinctness of our utterance; but to communicate to their understandings, and urge on their consciences, that solid instruction, which we are taught to study from the sacred volume.

2. That the Holy Ghost alone can apply that instruction, with a saving and comforting efficacy on the heart. Therefore, we should seek to cultivate, with this almighty Comforter, that intimacy of intercourse by secret prayer, which will lead us to a constant reliance on his aid, in wielding that weapon, which he condescends to intrust to our feeble instrumentality.

3. That conversion comes not from the choice of the sinner, but from the choice of God. The sinner, instead of choosing it, tried to throw off and escape his convictions. But God chose to convert him of his own kind and sovereign pleasure. Hence we arrive, by the experience of fact, at the same truth which we are taught by Revelation, that "it is not of him that willeth nor of him that runneth but of God that sheweth mercy." Therefore it is our duty, with devout and submissive gratitude, to ascribe to his own electing purpose all the honors of human salvation.

The above striking instances of conversion have been cited, by no means to dishearten the honest christian, whose experience is shaded with different colors, but drawn by the hand of the same Divine Artist. Let him remember, if he has truly the spirit of Christ, it is of little consequence through what channel or process God chose to bestow it. But let him seek to ascertain on satisfactory evidence, that "the same mind be in him, which was also in Christ Jesus."

In taking a retrospect of many congregations, to which allusion has not been made, it is painful to witness the strides of ungodliness and indifference to religion; that the spirit of the world is crowding out the spirit of the gospel; an overweening conformity to wordly maxims, customs and frivolities usurping the place of christian self-denial and devotion, the collision and heat of political controversy marring the attachments of christian brotherhood; that the sabbath is alarmingly profaned, and the preaching and ordinances of religion neglected. In some, that had been favoured with copious refreshing, are deplorable instances of backsliding; though fewer than our fears had led us to anticipate.

The Southern and Western Theological Seminary presents its claims to your christian munificence. It was founded in Maryville in 1821, to furnish laborers for our moral wastes. The report of its directors is laid before us. The number of its students is forty-five; thirty-four in the literary, and eleven in the theological department of instruction. Of these forty-three have been gratuitously instructed and twenty-seven gratuitously boarded. A statement had been made, before the farm was purchased, on which the students at present labour, that boarding could be afforded at twenty-five or thirty dollars a year. The past year it has been afforded at less than twenty dollars. The tuition and boarding of the past year would have amounted to 1550 dollars. So much of this, as amounted to 707 dollars, was afforded gratuitously by the two professors; though no fund is provided for their support. A donation

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of books exceeding two thousand volumes has been received. Other donations are enumerated in the report, and money amounting to five hundred and nineteen dollars eighty-three and half cents. The debts of the institution exceed the amount of the monies in its treasury one thousand and five dollars twelve and a half cents. The progress of its students is reported to be flattering, and not retarded by their occasional labours on the farm; its objects in a state of successful prosecution, but its pecuniary wants great and embarrassing.

The destitute regions within our bounds are many and extensive. The counties of Anderson, Campbell, and Morgan, in Tennessee, and Russel, Tazewell and Scott, in Virginia, are totally destitute of an educated ministry. In Claiborne county in Tennessee one of our number has occasionally preached, and increasing multitudes have flocked to hear. Could all these destitute regions be supplied with faithful and learned ministers of religion, intelligence, education, sabbath-schools and bibles would give a new aspect to their social existence, and with God's blessing, the saving influence of religion be impressed on the hearts and lives of many. A race of hardy and industrious farmers, believing recipients of the blessings of the gospel, living examples of those habits of active labor which its morality inculcates, "the noblest work of God," the firmest support of our political institutions and the surest pledge of their perpetuity, would overspread those hills with the smiles of industry and the beauties of cultivation. For where the gospel goes, there industry and the social virtues flourish. But where the gospel is neglected, there reign indolence and dissipation, the dearest offspring of human depravity. What plan for supplying them appears more feasible, than to send at present among them at least a few men from the American Home Missionary Society, and ultimately, as soon as they can be furnished, a more copious supply from the Southern and Western Theological Seminary? But both and either of these objects need the aid of your liberal charities.

Brethren, the call which addresses you from these moral desolations is loud and imperious. It requires all the zeal of your piety, all the vigour of your well directed efforts, and all the liberality of your benevolent charities to supply these regions with the word of life. But the object is noble and the reward glorious. This object, so manifestly one of christian philanthropy, has been too long neglected. And even now we hear it mentioned with a supineness which is unworthy of our christian obligations. The field of duty is wide before us. It is full of objects, and each of these objects full of importance. Choose in the light of God's truth, and act for eternity and heaven.

ISAAC ANDERSON, *Moderator.*

JOHN V. BOVELL, CL'K.

EIGHTH ANNUAL REPORT
OF THE
DIRECTORS OF THE SOUTHERN AND WESTERN
THEOLOGICAL SEMINARY.

The Directors of the Southern and Western Theological Seminary, respectfully present the following, as their eighth annual report to the Synod of Tennessee, to convene at Abingdon, on the second Wednesday of October next.

1. The directors would with gratitude record the continued kindness of the King of Zion to the institution under their care. Well may they raise to his name their grateful Ebenezer, and acknowledge, "hitherto the Lord hath helped us."

The number of hopefully pious young men, in different stages of literature, who have attended the instructions given in the seminary during the whole or a part of the past year, is 34. The number of divinity students, who have attended the instructions of the seminary, is 11; 4 of whom are now licensed to preach the gospel, but are still connected with the seminary.

Consequently, the whole number of students connected with the seminary the last year, and attendant on the different branches of a literary and theological course, is 45.

The number of students who have been gratuitously instructed is 43; the number gratuitously boarded, is 27, of whom 21 have been boarded at the boarding-house, and five of them, the whole of the time since the boarding house was opened, on the farm, which was the 1st of last January.

The amount of boarding and tuition of these students, according to the common rates in this country, would be \$1,550. Of this expenditure, the sum of \$707 has been borne by the two professors.

The Directors have to acknowledge the liberality of the following gentlemen, in boarding charity students, viz. Mr. Nelson Wright, one student $1\frac{1}{2}$ months; Matthew Wallace, Esq. one student 3 months; Mr. Daniel D. Foute, one student one session; Mr. John Montgomery, one student $1\frac{1}{2}$ sessions; Mr. Robert Hooke one student $1\frac{1}{2}$ months; and Mr. Edward Hart, one student 2 sessions.

2. In reference to the seminary farm, the Directors further report, that a large orchard of fruit trees has been planted; that between 50 and 60 acres have been well cultivated; and that considerable improvements have been made on the farm. This labor has been performed chiefly by the steward and charity students who board at the boarding-house. The Directors would do injustice to their own feelings, were they not to speak in commendatory terms of the attention and devotedness of the steward to the concerns of the boarding-house and farm; and also of the promptness of the boarding students in affording their co-operation.

We are still further convinced, that the purchase of the farm, and the opening of the boarding-house, has not been an imprudent measure. From a careful calculation of the different items of expenditure, and the several products of the farm, it appears that the average cost of a boarding student for nine months has been only about \$15. If all the improvements made on the farm be taken into the account, the average cost of boarding for the time above specified, would be about \$9.09. It is hence evident, that the assurances heretofore given to the public, that a charity student may be boarded at the boarding-house for \$25 or 30 a year, is certainly correct.

It was never contemplated that the farm could, by the exertions of the steward and boarding students be made fully to supply the boarding-house. It was viewed as a matter of importance, to devise a plan that would afford healthful exercise to the students, and in part contribute to their maintenance. The plan has been devised, and is in successful operation. The boarding charity students have made and are disposed to make a laudable effort to support themselves. Shall they now be forsaken? Shall the hand of charity be withdrawn? Shall they languish and despond for want of the cheering smiles of the christian public? Shall this scheme of charity be mutilated and palsied for want of liberal co-operation?

We wish to state, as an encouragement to the friends of this institution, that we have with peculiar gratification witnessed the highly honorable proficiency of the students in general, both literary and theological, and cannot refrain from suggesting our pleasing astonishment at ascertaining the fact, that the necessary agricultural avocations are not inconsistent with literary progress. The free and perfectly voluntary labor of the charity students, has not in any respect interfered with, but rather facilitated their studies.

3. The Directors with gratitude acknowledge the commencement of two scholarships. \$15 have been received on the Nelson scholarship; and \$150 on the Ross scholarship.

4. The following donations have been received:

WASHINGTON CHURCH.

Three shirts, 5 yards of shirting, 11 pair of socks, 2 vest patterns, two vests, two pair of pantaloons, 1 jeans coat, and 3 pair of shoes.

NEW-PROVIDENCE CHURCH.

Major James Houston, 12 bushels of corn, Elias Dabusk, 6 bushels of corn, Gideon Dalzell, 26 bushels of corn, William Gillespie, 2 days hauling, Thomas Caldwell, 130 pounds of pork, Jacob Foute, cloth and trimmings for a surtout, price \$10 50, Mrs. Betsy Freeman, 1 pair of socks, Mrs. George Duncan and Miss Mary Duncan, a pair of socks, 6½ yards of jeans, and the making of a pair of pantaloons, Mrs. Young, a vest, Asa Broady, a pair of shoes, Mrs. Joshua Smith, a pair of pantaloons, Colonel Arthur B. Campbell, sundry articles for the boarding-house and farm.

amounting to \$38. John Woods, Esq. 25 young apple trees, Daniel D. Foute, 3 bushels of oats, James Berry, 3 bushels of oats, Dr. Samuel Pride, a pair of pantaloons, George Ewing, esq. 126 lbs. of beef, Capt. Wm. Wallace, 35 apple trees and hauling flour and bacon from the Boat-Yard, \$6. 87½.

BLOUNTVILLE.

Samuel Rhea and Elizabeth Anderson, 36 yards of cassinett.

BETHEL CHURCH.

Mrs. Betsy Morgan, 4 yards of mixed cloth and trimmings for pantaloons; Mrs. Ann McCampbell, six yards of shirting.

JONESBOROUGH.

Mrs. Agnes Hammer, 2 yards of linsey and 3 yards of linen; Mr. Deaderick, a patent plough, \$10; Wm. D. Jones, 8 pieces of castings, weighing 141 lbs. and 4 bars of iron, weighing 127 lbs.

KINGSFORT.

John Lynn and Sons, 1½ bushels of clover seed; Rev. Andrew S. Morrison, by Jos. C. & Samuel Rhea, a barrel of salt, weighing 320 lbs. an oven and lid, weighing 30 lbs. and a small pot weighing 12 lbs.

NEW BETHEL CHURCH.

John King, Jun. pork three dollars; Joseph Torbet, flour, three dollars; Josiah Hodge, flour, two dollars; William King, Pork, three dollars; James Gregg, pork, three dollars; Francis Hodge, flour, three dollars; Samuel Hodge, flour, two dollars; Susanna Alison, 2½ yards of jeans; Martha Alison, 2 pair of socks; Elizabeth Hodge, a pair of socks; Susanna Hodge, a vest.

EUSEBIA.

John Simms and William E. Creswell, 21 bushels of corn and 180 lbs. pork.

HAWKINS COUNTY.

William Lyons, 12 yards of jeans; A friend, 50 lbs. of bacon, JEFFERSON COUNTY.

Donations of different persons, left in the care of John L. Carson and forwarded by him, 12 yards of linen, a pair of shoes, 7 pair of socks, and a vest. Sent by Thomas Snoddy, 13½ lbs. of bacon, from James Hunter; 9½ lbs. of bacon from Joseph B. Woods; a vest, from Elizabeth Carson; a pair of socks, and a pattern for pantaloons, from Isabella Hunter; Mrs. Penelope Erwin, (N. Salem Church,) 6 yards of shirting and 5 pair of woollen socks.

DONATIONS FROM VARIOUS INDIVIDUALS.

Mrs. Andrew Kennedy, 2 yards of linen; Joseph Shannon, Esq. (Grainger county) 30 bushels of corn; Miss Catharine Foute, a pair of woollen socks; Miss Mary Foute, a pair of woollen socks; 4 pair of socks by Elijah M. Eagleton, from unknown friends; Alexander Blackburn, a pair of shoes; William Eagleton, 60 lbs. of beef; James Turk, Esq. a two-horse plough; by the agency of Mr. Moody Hall, a cooking stove, a donation from Troy, N. York. price 50; also, a box of Medicine; Abijah Conger, 3 bushels of

potatoes; Mrs. Mary Patrick, a vest pattern and a pair of cotton socks; Samuel Torbot, sen'r. 50 bushels of corn; Elijah Burbank, (Worcester, Mass.) 2 reams of paper.

DONATIONS

Received by the Treasurer of the Boarding House, in Cash and Notes.

JONESBOROUGH.			
John Kennedy, esq.	\$5 00	Maria Tillinghaust, Huntsville,	10 00
Alfred M. Carter,	5 00	A friend, Greeneville,	3 00
Samuel Maxwell,	1 00	Union Presbytery,	19 25
Henry Hoss,	2 00	Rev. Robert McAlpin,	4 00
Ezekiel Lyon,	1 00	Mrs. McAlpin,	1 00
John Ryland,	1 00	James Reevely, the proceeds of a lot of wheat,	
William Mitchell,	75	devoted to the Lord,	5 00
William Hammer,	50	Hambright Black, Tellico,	1 00
Agnes Hammer,	50	Samuel Bicknell, ib.	1 00
John Richards,	2 00	William B. Craighead, Monroe Co.	5 00
Margaret Deaderick,	5 00	Matthew McSpadden, ib.	1 00
Joseph A. Deaderick,	35 00	John Waugh, ib.	50
John F. Deaderick,	30 00	Thomas McSpadden, ib.	1 00
Do. by S. D. Mitchell,	3 00	Samuel Blackburn, ib.	4 00
Mrs. Mary Taylor, Carter County,	5 00	An unknown friend, by Rev. John McCampbell,	3 00
Mrs. Theodosia Vance,	2 00	Col. Wm. Wallace, Maryville,	2 20
Mrs. Mary Kain, Knox co.	2 00	A lady of Baltimore, by James Cantwell,	5 00
James King, Washington Co. Va.	10 00	Session of Central Church, N. York,	50 00
Sam'l Rhea and Elizabeth Anderson, Blountville,	10 00	Young Men's Education Society, N. York,	125 00
Dr. W. R. Dulaney,	1 00	By Jno. L. Carson, proceeds of corn,	4 00
Francis Allison,	3 00	Stockley D. Mitchell, Rogersville,	5 00
Miss Catharine Macky,	2 00	Premium on a draft,	1 25
Jacob Sturm,	2 00	NOTES AND ORDERS.	
R. Gammon,	2 00	— — —, Jonesborough,	
John Hawley,	1 00	note and interest, not collected,	32 80
Mrs. S. Purris, Kingston,	1 00	John G. Eason, order collected,	15 00
Mrs. Elizabeth McEwen, Kingston,	2 00	— — —, Jonesboro', note not collected,	14 25
Miss Catharine Jacobs, Jonesborough,	1 00	— — —, Dandridge, note not collected,	18 06
An unknown friend,	4 00		
An unknown friend,	2 50		
Brister, a man of colour, Jonesborough,	1 00		
Polly, a woman of colour, ib.	1 00		
Clary, do. do.	50		
X. Y. Z. New York,	5 00		

———, note sold,	2 71	collected,	12 83
Also another note, not collected,	18 06	The amount received by the Treasurer,	418 75
———, note not		The amount expended,	315 70

ADDITIONS TO THE LIBRARY, BY THE AGENCY OF REV. ELI N. SAWTELL.

728 volumes, from Boston,

1389, principally from New-Hampshire and Massachusetts;

Making 2117 volumes, besides a number of pamphlets.

The Directors would also acknowledge the receipt of a neat set of globes, with the last box of books.

RECEIPTS INTO THE TREASURY.

Samuel Long, (Choctaw Nation,) on a five years' subscription,			\$50 00
William Ewing,			3 00
By the hand of Rev. Robert Hardin,			13 12
Sum in the Treasury the last Report,			34 96

EXPENDITURES.

Freightage on books,			188 40
Error in last settlement,			10 00
Travelling expenses of Rev. Robert Hardin,			10 12
Bought of Col. A. B. Campbell, a waggon, mule, cattle, hogs, and other articles necessary for the boarding house and farm, amounting to \$681. 21.			

Bought of Col. Wm. Wallace, a horse for the farm, at \$60.

These sums are according to agreement, to be paid within five years from the time of the purchase.

Besides the sums just mentioned, the Treasury of the Seminary already owes the sum of \$259. 52½, and at present there are no resources to meet these demands.

The Directors, however, in humble reliance upon the provident care of the Shepherd of Israel, and the liberality of the benevolent, would dismiss their fears, take encouragement, and press *onward*. The institution has doubtless flourished beyond their fondest and most ardent anticipations. According to divine promise, "no weapon formed against it has yet prospered." In the strength of the God of Jacob, it has stood unharmed and undismayed amidst the assaults of its adversaries. Various have been the snares and machinations of the enemy employed against it; but the Lord has delivered it from all its embarrassing besetments; and we humbly trust he will yet deliver. We have no expectation that an institution of this kind will pass unnoticed, in the present eventful struggle between light and darkness, truth and error, holiness and sin, Christ and Belial. "The enemy hath come down with great wrath, knowing that his time is but short." Rather than fail in the work of death, he would employ even some *professed friends* of Zion to hurl their venomous shafts against the general cause they affect to have espoused. Such has been the malignant rage of Sa-

tanic opposition, that in perfect disregard of all matters of fact, and without even the shadow of probability, we have been denounced before the public as seeking a legal patronage, dangerous to civil and religious liberty! A petition to our legislature, having for its avowed and exclusive object the legal qualification of trustees, to hold funds in behalf of the seminary, is the benevolent and laudable effort thus stigmatised, distorted and misrepresented. The authors of the above calumny have been well informed of the true nature of the case, but with incurable obstinacy they still continue to reiterate and circulate their slanders. Such persevering and desperate malice has been rarely equalled, and never surpassed.—Throughout the whole records of ancient and modern infidelity, we have scarcely ever met with an effort so stupid in its invention and so contemptible in its malignity. Notwithstanding these contemptuous charges, we have the pleasure of assuring you, that in this institution the original and pure principles of the Presbyterian church have been maintained, in all their characteristic friendliness to civil and religious liberty. There is a most careful and vigilant cultivation of the same republican spirit which has ever perched on the Presbyterian standard, and caused tyranny to tremble, whether invested with the ensigns of royal or ecclesiastical usurpation. But we would not be discouraged by these efforts of darkness. The victory is sure, for the battle is the Lord's. Immanuel has girded on his armour, to achieve a universal conquest. Who, then, can with dastardly fear shrink from the all-important contest? *We will trust in God and go forward.* A brighter sun is rising than has ever gilded our earth. A day is dawning, which is to be long and joyous. Preparations are rapidly making to chaunt the jubilee of the world. The astonishing multiplication and success of benevolent institutions, and especially the reviving influences which God is shedding on his Zion like the dew of heaven, proclaim the Messiah's reign to be at hand. Let him who would wear the crown, not shrink from the ennobling toil. May the benignant smiles of heaven attend you in your deliberations, and abundantly prosper your exertions to build up this institution, and to advance the cause of Christ at large.

JAMES HOUSTON, *Chairman.*

WILLIAM EAGLETON, *Stated Clerk.*

September 12, 1827.

EARLY PIETY.

Sentiments of piety and virtue cannot be impressed too early on the human mind. They are the origin of respectability in society, give relish to the innocent enjoyments of this life, and happily prepare for the fruition of consummate felicity in the life to come. And there is ground to hope, that *early piety* will be *eminent piety*.

THE
CALVINISTIC MAGAZINE.

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

No. 11. **NOVEMBER, 1827.** VOL. I.

From the Christian Repository.

THE CORRECTNESS OF THE COMMON BIBLE.

The truths of the gospel have always had their enemies. Those enemies at the present day are very numerous. Open Deism is indeed unfashionable, and is therefore rarely professed: But its operations are still carried on, with a vigilance that never sleeps, and a diligence that never tires. Assuming the name of christianity for a disguise, and raising the cross for a banner, it marshals under its standard not only the gay, the dissolute, and the unprincipled, but also the ignorant, the fanatical, and the self righteous. The heart searching and soul humbling truths of the gospel are the unceasing object of attack. Every art is employed, every species of sophistry is resorted to, and every prejudice is taken advantage of, to drive those hated doctrines out of the world. Various schemes of religion are contrived, suited to the various tastes of mankind, agreeing in their fundamental principles, but differing widely in their details, that they may harmonize with the native temper of the human heart, and humor the fancy of every individual. One is adapted to those of a cool, speculative, and philosophical turn of mind, and another to those of more ardent feelings, and stronger passions. One is adapted to those who are fond of pomp and show, another to those who are pleased with a decent and orderly simplicity, and another still to those who are impatient of all order. One is contrived to suit those who are quiet and still, and another to please those who are fond of noise and confusion. One is adapted to those who pride themselves in the uprightness of their external conduct, and another is contrived to take in the profligate and abandoned. One is suited to the learned, the wealthy, and the honorable, and another to the ignorant, the poor, and the obscure. The fundamental principles of each are in accordance with the supreme selfishness of the natural heart, and at war with the self denying doctrines of the gospel. And while the advocates of each are, with few exceptions, ready to extend the right hand of fellowship to those of every other, they agree in the most determined opposition to the orthodox, and in the most active co-operation to hunt them down.

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That the doctrines of grace are taught in our common bible, if the language is to be understood according to its plainest and most obvious sense, cannot be denied. Hence, the enemies of those doctrines have employed and continue to employ, with the utmost industry, all their talents and learning, in endeavoring to explain away that obvious sense, and to make men believe it cannot be a true sense. Volumes of learned criticism have been written, rules of interpretation have been contrived, supposed analogies of faith have been traced out, and multitudes of metaphysical objections have been raised; and all to do away, by notes and comments, the plain, obvious meaning of scripture language. But all this labor fails of accomplishing its object. For, although many are bewildered and led away from the simplicity of the gospel, yet many also will still resort to the Bible for instruction, and will receive its plain obvious testimony, on the authority of God alone. They will sit down as learners at the feet of Jesus, and joyfully receive the word at his blessed mouth. They will believe God rather than man. And they will regard all these efforts to prevent their doing it, as so many expressions of enmity to the truth, and so many full confessions, that the bible itself, without note or comment, does teach the doctrines to which the carnal heart is so much opposed.

Finding it impossible to persuade those who have confidence in the bible to reject the doctrines it teaches, the enemies of truth are now making use, I believe extensively, of another artifice.—*They deny the correctness of the Bible itself.* They do not, indeed, wish to be understood as rejecting the bible altogether; for they could not retain the name of christians at all if they did so. It is essential to the success of their plans that they retain the name of christianity, and that they make the impression, if possible, on the public mind, that they are the most enlightened and consistent christians. But they well know, that if they can succeed in destroying the confidence of the public at large in the correctness of the common bible, the chief obstacle will be removed. They are willing to give them some other bible in the room of it; and it makes but little difference what other. The "Improved Version," which wrongfully bears the name of Archbishop Newcombe, will please some; the new translation lately proposed in England, by Bellamy, will please others. The new translation of Wesley will suit one class, and that of Kneeland another. If the old bible, which teaches the hated doctrines, can be destroyed, and a new bible can be introduced, which does not teach them, the object will be gained. And if a variety of new bibles can be introduced, all differing from the old, and all differing from each other, the object of those, who are infidels at heart, will be still better attained; for in that case no confidence will long be reposed in any.

To destroy the public confidence in the common bible, various misrepresentations are employed, some in regard to the correctness

of the translation, and some in regard to the correctness of the original text from which the translation was made. And when these representations are made to those who have not the means of information on these points, they are often exceedingly well adapted to shake their confidence in both. The last of the old testament was written above two thousand years ago, and the last of the new more than seventeen hundred. The art of printing has been known only about three hundred and eighty years. Before the art of printing was invented, books were written by hand, and one copy was made from another. And we all know that in copying by hand mistakes are liable to creep in, as they do sometimes even in printed books. It is alleged, therefore, that many such mistakes have been made by transcribers: and that, in fact, so great differences exist in the ancient manuscripts which have come down to us, that it is difficult if not impossible to ascertain which is right. It is admitted that where all copies agree in any reading, there can be no doubt respecting the correctness of that reading. But where there is a difference, regard must be had to the number of manuscripts in which it is found, to their antiquity, and the credibility of the sources from which they are derived; and also to its existence in the ancient versions, and the citations of it by ancient writers. With regard to the text from which our common bible was translated, it is alleged, that the researches of modern critics have discovered that it is extremely incorrect; and that they have found authorities according to which many parts of it ought to be rejected.

Now, such assertions are easily made; and it is extremely difficult for those who are not acquainted with the subject, to furnish a contradiction, or give any satisfactory explanation. And there is something very unfair too, in making such assertions in loose and general terms, without any specification of the parts, which, according to this pretended new evidence, ought to be rejected or altered. But such a specification would not answer the purpose for which such assertions are thrown out. That purpose is, to destroy the public confidence in the common bible. And the circulation of such loose and general assertions is well adapted to bring the whole into suspicion. Whereas, if the particular parts objected to, were pointed out, every one would see that nearly all the proposed alterations are of no importance whatever; and that if the few which materially affect the sense, were admitted, it would not destroy one out of fifty of the proof texts of any single doctrine. When, therefore, these charges of a corruption of the text are made, let those who make them be called upon for specifications. Let them tell what texts are wrong, and how they ought to be.— Let this be done, and they will soon cease to make these charges, for they would soon perceive that no object can be accomplished by it.

One thing at least is certain. Where all the manuscripts agree,

and there is no various reading at all, that reading must be the true one. If, therefore, any man wishes to alter the text for the sake of getting rid of any of the doctrines of grace, it is incumbent on him to show, that, according to the best authority, from a comparison of all the manuscripts and ancient versions, *all* the texts which teach that doctrine ought to be excluded. If *one* text remains, which teaches that doctrine, the doctrine itself is supported, even if all but one should be rejected. But this cannot be done; and the enemies of truth well know that it cannot be done. They cannot even produce one copy, whether more or less ancient, whether derived from a more or less credible source, from which *all* the texts which teach any one of the doctrines of grace are left out. For instance, the Socinians wish to prevent the bible from teaching the divinity of Christ. But in order to do it, they ought to produce sufficient authority for rejecting from the original text *all* the passages which teach it. It would not be sufficient for them to produce authority for rejecting half of them, or nine tenths of them, or even all but one. If one single text, of undisputed authority, like John i. 1, should remain, it would sufficiently establish that doctrine. It is utterly in vain, then, for them to reject I. John v. 7, and to alter two or three other passages, and to produce some show of authority for so doing. Though, from a careful attention to all the evidence I have been able to find, on both sides, I am fully convinced that those passages are correct, as they stood in the original text from which our common bible was translated. It would be utterly in vain, if they could prove that fifty passages which teach this doctrine ought to be rejected from the text, whilst more than two hundred would remain which teach the same doctrine.

With regard to the integrity of the Hebrew text of the old testament, it may be observed, that, though our Lord charged the Jews with various corruptions of the truth, he never charged them with altering the text itself; but he enjoined it upon all to search the scriptures, and appealed to them for proof that he was the promised Messiah. The apostles did the same. Down to that time, then, the integrity of the Hebrew text could be depended on.— And from that time forward, it has been in the possession of both Jews and christians; so that if either made alterations, they would be immediately detected by the other. Translations of it existed also, from about that time, in Chaldee, Syriac, Greek, and Latin, in the hands of various and opposite parties. It is not to be believed, then, that any designed alterations could be made, and be found in all the copies, and in all the versions. And as to the variations which do exist in the Hebrew copies, they are all known to the learned. A most careful and critical examination was made, a few years ago, of all the manuscripts and printed editions of the Hebrew bible that could be found, by Kennicott and De Rossi. The former examined by himself and others about 700, the latter about 500. Every variation was taken down, even in

the mode of spelling the same words, or in pointing and accenting the same letters, or in the shape and size of the letters. The result of this immense labor has been a full conviction that there is no necessity for altering that printed text of the Hebrew Bibles from which our common bible was translated. Some editions have been printed with a selection of the various readings in the margin, containing all that it was thought any one would deem important. Such a one I have possessed for sixteen years, and have been in the habit of examining by it those passages which teach the disputed doctrines. And I have never yet found a single proof text of any one of those doctrines at all affected by any of those variations, if their authority were admitted.

But the original text of the new testament has been more frequently the object of attack: Because, though the same hated doctrines are taught in the old, yet, in the new, they are, in general, taught more clearly and fully. The Greek testament in common use contains what is called the *received text*, because it is that which the learned in general have considered the most correct.— It is the same as that from which the new testament in our common bible was translated, except in a few instances of no importance. Griesbach, a German critic, some years since published a Greek testament which differs in many places from the received text. He rejects I. John v. 7, and alters some other passages, so that they do not teach the divinity of Christ, as they do in our common bible. And besides this, he makes a great number of alterations, which do either not affect the sense at all, or in no considerable degree. From this, doubtless, the report has been spread abroad, that the received text contains a great number of false readings. For a time after his testament was published, it obtained considerable credit. The Socinians were gratified with it, because it rejected some texts which they wished out of their way; and the orthodox were, for a time, inclined to believe, from the account he gave of his own labors, that he had sufficient evidence for the alterations he made. A more careful examination into the subject, however, by learned critics who have followed him, has resulted in the conviction, that the rules by which he decided on the correctness or incorrectness of the various readings, were not to be depended on, and that he had not even followed them himself; and, of course, that his proposed alterations were not to be received.

Macknight closes a very full account of the manner in which the received text of the Greek testament was settled, in the following words:

“From the manner in which the text of the Greek new testament in common use, was ascertained, every attentive reader must be sensible, that the learned men who employed themselves in that important work used the greatest diligence, fidelity, and critical skill. And as they were many in number, and of different senti-

ments with respect to the controverted doctrines of christianity, no reading could be admitted from prejudice, or any particular bias, but every thing was determined agreeably to the authority of the greatest number of the most ancient and best manuscripts. Therefore, if the present text is not precisely the same with that which was written by the inspired penmen, it approaches so very near to it, that it well deserves to be regarded as the infallible rule of faith and manners."

It is worthy of note, that Macknight says this in the year 1795, which was twenty years after Griesbach's testament was first published; whose alteration he is therefore by no means disposed to admit. And I believe it is not pretended that any important discoveries in this department have been made since that time.

But if all Griesbach's alterations had been admitted, and all other alterations should be made in the original text which any learned man would venture to say were supported by any authority worthy of credit, what would be the consequence? The evidence of no fact would be destroyed, no duty would be altered, no doctrine would be shaken. There are passages enough, in which all the copies of the original agree, passages enough which cannot be disputed by any, which inculcate the same duties, and which teach the same doctrines, as those do which are disputed. The enemies of truth are well aware of this; and therefore their last resort is, to find fault with the translation, and propose "Improved Versions."

Some new translations have been made by men of learning and talents, men of competent skill in the Greek language, but men whose enmity to the truth has appeared at every step. They have done what they could, in order to make the scriptures speak a different sense from that which appears in our common bible.— But after all they have done, they have not been satisfied with their own labors in this way; and finding that the words they were obliged to use, if understood in their plain obvious sense, would still teach the hated doctrines, they have added notes and comments, to contradict them or explain them away. I have heard of other translations, made by men notoriously incompetent, whose only knowledge of the Greek language was acquired, according to their own account, in a few months. These, for aught I know, if their authors were only bold and daring enough, and sufficiently regardless of their reputation, may have been so made as to leave out the doctrines of the gospel entirely. And indeed, no greater liberties would need to be taken with all the texts which teach the doctrines of grace, than Wesley has taken with some of them.— For instance, Acts iv. 27, 28, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." He takes out the 28th verse from the

place where it stands in the original, as in the common bible, and puts it in after the word *anointed*, in the 27th verse, so as to make it read, "For of a truth against thy holy child Jesus, whom thou hast anointed for to do whatsoever thy hand and thy counsel determined before to be done, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." His object evidently is, to prevent the passage from teaching that the conduct of these wicked men was foreordained of God. When a translator takes such liberties as this with the sacred text, he can reduce it to almost any shape he pleases. But this is as much as we can expect, when a man goes about the work of translation, with his mind made up, as Wesley's was, by his own account, that it is better to suppose a text has no meaning at all than to suppose it teaches the doctrine of predestination, and that no scripture can prove predestination; or, as Priestly says, that it is better to suppose the evangelists did not rightly recollect what our Lord said to them, than to suppose he claimed any existence before he was born of Mary. When such men undertake a translation of the bible, we have no reason to be surprised if they do violence to the sacred text, rather than suffer it to teach a doctrine they dislike.

With regard to the dependence which those who know none but the English language can place upon our common bible, I would observe a few things. I believe they may safely place entire dependence upon it, as the pure word of God. And I will give some of the reasons why I believe so. It is now more than eighteen years since I commenced the study of the Greek language; and during that time, there have been but few intervals in which I have not been in the habit of reading it more or less almost every day.—And though I do not deem myself by any means master of the language, yet it must appear probable that the Greek testament is tolerably familiar to me. And from all that I have been able to learn about it during that time, I see no need of any new translation. There are places, indeed, in which I obtain some additional ideas from reading the original; but none in which those ideas are essentially different. I believe the translation contained in our common bible is a far better one, and much more conformable to the meaning of the original, than any that have been intended to supplant it, or than any that would be likely to be made at this day. I have also the translation in the German language, in the Low Dutch, and in the French, and two different Latin versions, all made from the original, independently of each other; all of which I consult occasionally, but have never yet discovered any essential difference, among any of them.

But a fact of much more importance, and one that is well known, is, that the Bible Societies throughout the world choose our common bible as the only copy to be circulated in the English language. This fact alone should be sufficient to satisfy every doubt as to its correctness. The Bible Society is confined to no sect or

denomination. It has belonging to it the most pious and learned men of the age—the very men who are the best judges of its accuracy—the very men to whom we must look for a new translation, if one were to be made. These men are every day giving us the most decided testimony that no new one is necessary, by using all their efforts to circulate the old throughout the world, wherever the English language is known, and that too, “without note or comment.” They use it themselves in their families, and they recommend it to all as the pure word of God. Now, for us to believe that it is not the pure word of God, but is so corrupted as to teach false doctrines instead of the true, would be to believe that all the learned men in the bible societies are guilty of the grossest dishonesty. And on whose testimony are we called upon to believe, that the wisest and best men that we know of, are guilty of the grossest dishonesty? On whose testimony is it? Let us look well to that.

There is one other consideration. The common translation was made under circumstances more favorable to its accuracy than any other translation has been made since, circumstances that forbid the supposition that any considerable defects can exist in it. The following extracts are undisputed and authentic history:

“Fifty-four learned men were appointed to this office by the king, (James,) as appears by his letter to the archbishop, dated 1604; which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task; since Fuller’s list of the translators makes but forty-seven, who being ranged under six divisions, entered upon their province in 1607.”

The following were some of the instructions given them:

“Every member of each division to take the chapters assigned for the whole company; and after having gone through the version and corrections, all the division were to meet, examine their respective performances, and come to a resolution which parts of them should stand. “When any division had finished a book in this manner, they were to transmit it to the rest to be further considered.

“If any of the respective divisions shall doubt or dissent on the review of the book transmitted, they were to mark the places, and send back the reasons of their disagreement: If they happen to differ about the amendments, the dispute was to be referred to a general committee, consisting of the best distinguished persons drawn out of each division.

“When any place is remarkably obscure, letters were to be directed by authority to the most learned persons in the universities, or country, for their judgment upon the text.

“Three or four of the most eminent divines in each of the universities, though not of the number of the translators, were to be assigned by the vice-chancellor, to consult with other heads of houses for reviewing the whole translation ”

Of the manner in which each company proceeded in examining the translation made by each member, we have an account in the following extract:

“The judicious Selden, in his Table Talk, speaking of the bible, says, “The English translation of the bible is the best translation in the world, and renders the sense of the original best. The translators in king James’s time took an excellent way. That part of the bible was given to him who was most excellent in such a tongue, as the Apocrypha to Andrew Downes, and then they met together, and one read the translation, the rest holding in their hands some bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault they spoke; if not, he read on.”

“Almost three years, it seems, was spent in this service. At the end thereof, the whole work being finished, and three copies of the whole bible being sent to London, one from Cambridge, a second from Oxford, and a third from Westminster, a new choice was to be made of two out of each company, to review the whole work and polish it, and extract one out of all the three copies, to be committed to the press. In three quarters of a year they fulfilled their task.

Last of all Dr. Andrews, Dr. Bilson, and Dr. Myles Smith, again reviewed the whole work, and prefixed arguments to the several books.”

From the above extracts, it appears to me abundantly evident that a translation made with so much care is not likely to be essentially defective; and that we have every reason to confide in the judgment and honesty of those pious and learned members of the Bible Societies, who circulate it without note or comment, and recommend it to all classes as the pure word of God.

On the whole therefore, I cannot but think the course taken by the Unitarians in Germany is the least laborious to themselves, as well as the most open and magnanimous. It is that of admitting that the writers of the bible did believe and teach the doctrines of grace; and then seeking to get rid of their authority *by denying their inspiration*. Would all the enemies of truth take this course, the controversy between them and its friends would be reduced to a very small compass; and those who should be disposed to have any bible, would be left in the undisturbed enjoyment of the one they now possess.

PHILOBIBLOS.

AN ATHEIST.

A person endeavored to prove to Dr. Johnson, that an atheist may be a man of good moral character. “Sir,” said the Doctor, “when a man rejects his allegiance to his great Creator, what has he to restrain him from the perpetration of crimes? If an atheist was to drink tea with me, I should look very carefully after my spoons.”

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WESLEY'S TESTAMENT.

We cannot but admire the wisdom and goodness of God, in causing the great system of Divine Truth to be reduced to writing. "Holy men of God spake as they were moved by the Holy Ghost." And the will of God, revealed to them, is thus transmitted to following ages in a permanent and substantial form. Had the truths of the gospel not been committed to writing, but dependent on tradition for their transmission from age to age, how would they have been disguised, mutilated, perverted, and wholly changed from their original purity? For the current of our depraved nature is directly opposed to the truth of God. "The carnal mind is enmity against God, and is not subject to the law of God."

Knowing the hostility that exists in our revolted world against his truth, Jehovah has uttered the most solemn prohibitions against altering his written word. When he gave the law to Israel, he gave them this strict injunction: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Deut. iv. 2. To guard further against alterations which they might wish to make in his word, in order to get rid of truths which they did not relish, He gave this command: "Take this book of the law, and put it into the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. xxxi. 26. By the mouth of Solomon he said to the same people, "Add thou not unto his word, lest he reprove thee, and thou be found a liar." Prov. xxx. 6.

So deeply impressed were the pious Israelites with a sense of the purity and sacredness of the word of God, that when they drew off copies to be used in private or in their families, they not only carefully compared *every word* with the original, but even *counted the letters*; thus guarding against the least error.

Equally sacred is the New Testament. Jesus Christ says, "Heaven and earth shall pass away, but *my word* shall not pass away." In the concluding chapter of the New Testament, we find these remarkable words: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Wherever the Bible has travelled in our benighted world, it has grievously incommoded the propagators of error. It is a light, before which the shadows must flee. It is a rock, that breaks the billows that attempt to shake it. When Antiochus attempted to destroy the religion of the Jews, and bring them to heathenism, he ordered all the copies of the Scriptures which they had among them to be burned, and commanded that whosoever attempted to preserve a copy of the Sacred Book, should be put to death. The

same impious artifice was put in practice by several Roman emperors, during their persecutions of the Christians, especially by Dioclesian, who triumphed in his supposed success against them. After the most barbarous havoc of them, he issued an edict, commanding them, on pain of death, under the most cruel forms, to deliver up their Bibles. Though many complied with this sanguinary edict, the greater part disregarded it; and notwithstanding these, and numberless other calamities, the sacred volumes have survived, pure and uncorrupted to the present time. The Pope and his Cardinals, aware that the absurdities taught by the church of Rome, never could be palmed on a people who had the word of God in their hands, absolutely forbade the people to read the Scriptures at all. History records many interesting facts respecting the measures taken by the common people to become acquainted with the scriptures in spite of the power of the Pope. "Mr. Fox mentions two apprentices who joined each his little stock, and bought a Bible, which at every interval of leisure they read; but being afraid of their master, who was a zealous papist, they kept it under the straw of their bed." When Wickliff translated the Bible into English, the Pope denounced him. But the people began to read the oracles of God, and reformation principles spread with great rapidity. The Pope and his Cardinals kindled the flames of persecution; many of the followers of Wickliff were brought to the stake; the copies of the Scriptures which they had were tied round their necks, and thus they were burned to death. When French infidels were raging to drive christianity from the earth, their vengeance was directed with peculiar vehemence against the Bible. They caused it to be burned in the public street, by the hands of the common hangman.

"But Satan now, is wiser than of yore." He finds that open assaults on the sacred book, will not succeed. He finds that there are now more Bibles in the world, a thousand-fold, than there were when he commenced the work of burning and destruction. The propagators of error in modern times have taken a new plan. They profess to believe the Bible, but alter its language so as to make it teach just what doctrines they please. Our readers are already acquainted with many of the alterations the Unitarians have made in order to overthrow the doctrine of the Divinity of Jesus Christ, the atonement, and other kindred doctrines. They have also seen some of Dr. Clarke's alterations. But perhaps many of them have not seen 'Wesley's Testament,' and are not aware of the length he has gone in making alterations, in order to prevent the Scriptures from teaching doctrines, to which he was violently opposed. It has been said that Wesley made no *important* alterations. Our readers shall judge for themselves. That Wesley's Testament has been carried through the country and circulated by Methodist presiding elders, circuit riders, &c. none will dare to deny. And how many families there are connected

with the Methodist church, who have *no other Testament* than Wesley's, it is impossible to say. The copy from which the following extracts are taken, was published in New-York in 1815, by "D. Hitt and T. Ware, for the Methodist connection in the United States."

TESTAMENT.

JOHN VI. 64.—But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

ACTS IV. 27, 28.—For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.

JUDE 4.—For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

REV. XXII. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

WESLEY'S ALTERATIONS.

JOHN VI. 64.—But there are some of you who believe not. (For Jesus had known from the beginning, who they were that believed not, and who would not betray him.)

ACTS IV. 27, 28.—For of a truth, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed, to do whatsoever thy hand and thy counsel before determined to be done.

JUDE 4. For there are certain men crept in unawares, who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

REV. XXII. 19. And if any man shall take away from the words of the book of this prophecy God shall take away his part of the tree of life, and the holy city, which are written in this book.

These are a few of the many alterations Mr. Wesley has made. Let the reader say whether they are *important* or not.

- Question 1.* If Mr. Wesley had not been secretly conscious, that the Scriptures as they stand, are at war with his favorite scheme of doctrines, would he have wished or attempted to make these alterations?
- Question 2.* If the Bishops, Presiding Elders, and leading men of the Methodist Church, were not secretly conscious that the common Testament is at war with the doctrines they teach, would they wish to have it supplanted by Wesley's Testament?
- Question 3.* Who shew the most honesty and consistency in the controversy between Arminians and Calvinists? those who loudly and roundly assert that the Bible as it stands, is altogether on their side, and yet *alter* its language, in many important passages, and publish large editions of these altered copies for their 'connection in the United States,' and exert themselves to circulate these copies far and wide among their members? or those who are perfectly satisfied with the Bible

as it stands, and lift up their warning voice against any alterations?

Question 4. If all other denominations should follow the example of the Unitarians and the Methodists, and alter and mutilate the Scriptures for different purposes, where could the humble, honest, devout christian, find a copy of the pure Word of God, to rest his faith upon while he lives, and give to his children when he dies?

Question 5. If Satan could, by any temptation, induce other denominations to lay profane hands on the Sacred Book, and publish and circulate large editions of adulterated copies among 'their connection,' would it not throw into the shade, all his former schemes against the religion of Jesus, and cause the dark vaults of hell to resound with the wild yell of malignant triumph?
G.

DIALOGUE

BETWEEN A UNIVERSALIST, AN ARMINIAN, AND A CALVINIST.

Arminian.—Having attended one of your lectures, yesterday, I wish to ask an explanation of some things, which, if I mistake not, you advanced. Did you, or did you not mean to be understood to say, that no part of the human race would ever suffer the vengeance of eternal fire?

Universalist.—I am pleased to have an opportunity of attending to any inquiries on that subject. I am ready to meet you on the ground of fair investigation, and canvass the subject of a future and eternal punishment with candour and impartiality. I frankly own, that I meant to be understood to say, that the endless punishment of any of the human race, is unreasonable and incredible.

Arminian.—I am sorry you have embraced that plan. I believe it to be not only unreasonable, but unscriptural. I never can believe that all the immoral and profligate and abandoned among mankind, will ever reach heaven and participate in the joys of that holy and happy place.

Universalist.—But is it not *desirable* that all the human race who are destined to an immortal existence, should be happy in that existence? Does not God *desire* that all mankind should be saved? Did not he *design* to save *all men* when he sent the Saviour into the world?

Arminian.—I did not say that the doctrine of universal salvation is *undesirable*, but unreasonable and unscriptural. I shall not differ with you respecting the question whether it is *desirable* that all should be happy in another world; for I believe God desires this object, and that when he sent the Saviour into the world, his *design* was, not to save a *part* of mankind only, but to save *all*—and that he does all he can to effect it, consistently with the free agency of men. Christ desires it, has laid down his life for this

purpose, and is now inviting all to come and accept of salvation. All holy beings desire it, and are engaged with all their hearts to effect it. But some are so proud they will not come to Christ and be saved.

Universalist.—I am pleased to see you adopt the maxim that God desires the happiness of all the world, and that, when he sent the Saviour into the world his *design* was, not to save a *part* of mankind only, but to save *all*—and that he does all he can, consistently with the freedom of men, to effect it. This, in my opinion, is a much more lovely view of the divine character than the one entertained by some who teach that God designed from the beginning to save only a part of mankind, whom they call the *elect*. I shall proceed, with the more pleasure, to canvass with you the subject of a future and eternal punishment, since you have assented to this maxim. But why do you think the doctrine of universal salvation unreasonable?

Arminian.—I have several reasons for that opinion. One is, the impenitent are not fit for heaven. They have not that love to God which is requisite for admission into that holy place; and they are also so attached to their temporal gratifications, that they could not enjoy themselves if they should be admitted to heaven.

Universalist.—Your first difficulty can be removed without supposing that any are unfit for heaven. The reason why any are led to think they are unreconciled to God, is because the character of God has been represented in such an odious light. I am as much opposed, as any person can be, to that view of the divine character which is exhibited by some public teachers of religion. I have heard some say that God is an absolute sovereign, and that his sovereignty extends to all events, and even that he hardens the hearts of some, and makes them obstinate, and not only so, but that he had an *eternal design* to make some into vessels of dishonor; and then, to complete the picture, that he has *determined to punish them forever*. It is this representation of the divine character, that leads people to suppose they are enemies of God. But when I exhibit my view of the divine character, I have seldom found any who oppose it.

Arminian.—I am as much opposed as you to that view of the divine character. Had some Calvinistic teachers “undertaken to blacken the character of God by the most vile misrepresentations,” they could not have done it more effectually, than they have in their sermons. I blame no person for opposing that view of God. I frankly own that I would much rather be a universalist than to adopt that view of the divine character. But I think many do not love the *true* view of the character of God. He is an holy being, and he requires that all men should renounce the pleasures of this world, and serve him. But many are displeased with God because he will not allow them to pursue their temporal pleasures.

Universalist.—This indeed is true. But this is a foible of human nature in which all partake. The best as well as the worst of man

kind are more or less attached to the pleasures of the world. But this attachment will not always continue. As old age advances, mankind usually lose their attachment to the sports and pleasures which engaged their feelings in the season of youth, and I have no doubt but they will all be free from it in another world. I cannot believe that any of the human race will oppose the character of God, when the light of heaven shall have disclosed his universal benevolence, and desire to make all happy. Nor can I believe there will be any, who will refuse to serve him, when they see that God has done all he can to make them happy.

Arminian.—But do you not believe that some men deserve eternal punishment?

Universalist.—If one does, then all do, for all have come short of the glory of God. Many of the scripture worthies committed more sin than others who have been doomed to eternal punishment by men. I believe David deserves eternal punishment as much as Judas, and that God would be *partial* and *do more for one than for another*, if he pardoned David and not others who have committed less sin. The thief on the cross, whom Christ said should be that day with him in paradise, had committed more sin, and done less good, than many who are on the list of the impenitent, at the present day.

Arminian.—But David and the thief were penitent and sorry for the sins they had committed. There was therefore a propriety in pardoning their sins and not those of others.

Universalist.—And are not all mankind sorry that they have sinned, when death overtakes them? And if they are taken away suddenly in their wickedness, have we not reason to suppose that they will be sorry for their sins and repent of them after death? Or if it should be necessary to punish them for a season to bring them to repentance, they will then be fit for heaven, and be taken there.

Arminian.—But what reasons have you to support that opinion? Such an opinion ought not to be adopted without evidence.

Universalist.—I will answer that question by asking another. What reason is there to suppose that God will punish a part of mankind forever? The Calvinists, you know, maintain that God designed from the beginning, to punish a part of mankind. You agree with me in denouncing that doctrine as odious and absurd. Yet, you acknowledge that God knew from the beginning, how each of mankind would act through the whole course of their lives. Now, as you agree with me, that although God knew from the beginning how sinners would act, yet it is absurd and odious to say that he *determined* from the beginning to punish them; you must, to be consistent, agree with me, that it is absurd and odious to say he will punish them at all. For if the punishment, when inflicted, is right, how could it be wrong for God to determine beforehand to inflict it, since he knew all things from the beginning. But the fact is, the

doctrine that God will punish any sinner forever is absurd. Take this ground; show that this doctrine is false and hateful; then you can manage the Calvinists; for then the *eternal purposes* of which they talk, will be seen to be eternal purposes to do wrong, and every man of sense will renounce them. Yes, the doctrine of eternal punishment is absurd and groundless; for, if God desires the happiness of all, and designed to save *all* when he sent the saviour into the world, and does all he can, consistently with the freedom of men, to make all happy, I think it is certain he will one day effect this desirable object. I see no good reason at all, why God will punish some of mankind forever; and certainly such an opinion ought not to be entertained without good reasons. We both agree, that God's original design, when he created man, was that all should be holy and happy forever. We both agree, that the fall of man was contrary to what God intended, and that it was altogether a contrivance of the devil. The devil brought it about, you know, to defeat the benevolent designs of the Almighty. God then introduced the scheme of redemption; and when he sent the Saviour into the world, his design was, not to save a part only, as the Calvinists contend, but to save *all* mankind. This is what he is still desirous to do; and you admit he is now doing all he can to accomplish it, consistently with man's free agency. Who is attempting to prevent the Lord from accomplishing this benevolent plan? The devil. Who are looking, with intense interest, upon this contest between light and darkness, and deeply concerned for the issue? Angels, glorified spirits, and all holy beings. Can you believe that the devil will defeat the Almighty? Can you believe that a God of infinite wisdom and boundless power will be overmatched, disappointed and frustrated by a being that he could crush in a moment? Now you must admit, that God will, one day, accomplish all that he desires, and save all mankind as he at first *designed*—or, it will appear throughout eternity, to the great grief of saints, angels, and all holy beings, that he has been overmatched and disappointed; and that satan has managed his cause so artfully as to succeed, in his wicked schemes, to a mighty extent, notwithstanding the omniscience and omnipotence of that Being, against whom he contended.

Arminian.—If I cannot convince you by reason, I think I can by scripture. I can refer to a number of passages of scripture, which I think plainly teach a future and eternal punishment.

Universalist.—Will you please to mention them.

Arminian.—I will. Ps. 9, 17. The wicked shall be turned into hell, and all the nations that forget God. Math. 25. 41, 46. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal. Math. xiii. 41, 42. The Son of man shall send forth his angels, and they shall gather out of his kingdom.

all things that offend, and *them which do iniquity*; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. II. Thes. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Rev. xiv. 10, 11. The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night.

Do not these passages assert that a part of mankind will be punished forever?

Universalist.—They do indeed if they are to be understood literally, without any explanation.

Arminian.—Have you not, then, given up the point, and granted that your system is unscriptural?

Universalist.—I acknowledge that I have always been troubled with these texts. But there are many texts which as plainly prove doctrines which both you and I hold to be abominable. Even the doctrine of election seems to have its support in scripture. I will quote a few texts. Eph. i. 4, 5. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. II. Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. i. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. ix. 11, 12, 13. (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. John xv. 16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain. Acts xiii. 48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And there are many texts which seem to teach the doctrine of reprobation: such as the following: Jude 4. For there are certain men crept in unawares, who were before, of old, ordained to this condemnation. II. Pet. ii. 12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not: and shall utterly perish in their own corruption. I Pet. ii. 8. And a stone of stumbling, and a rock of offence, even to them

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which stumble at the word, being disobedient; whereunto also they were appointed. John xii. 39, 40. Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. Rom. xi. 7, 8. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day.

Are these texts to be understood as they read?

Arminian.—I know, indeed, that there are some passages of scripture, which appear very dark, and I suppose are not to be understood as they seem to mean on the face of them. Those you have quoted are among the darkest, and need the most care to find out their true meaning. But have you not seen a different translation and explanation of those passages?

Universalist.—I have. Do you suppose those persons who made the alterations are justifiable in translating and explaining them as they have done, so as to evade the idea of election and reprobation?

Arminian.—I believe these passages need more explanation than any others; and I have no hesitation in saying, as Mr. Wesley does, that "it were better to say those passages *had no sense at all*," than to suppose, they teach the doctrine of reprobation. For I believe he was right when he said "whatever it proves beside, no scripture can prove predestination."

Universalist.—I am exactly of your opinion as to these passages; and wish for the same privilege respecting those passages which you quoted, that seem to be inconsistent with my scheme of universal salvation. They can be as fairly translated anew and explained, so as to make them consistent with my scheme, as those I have quoted can be, to make them consistent with yours. You have admitted that the doctrine of universal salvation is desirable, and that God *designed* to save *all men* when he sent Christ into the world, and does all he can, to make all happy, consistently with the freedom of men; and I think you yourself can see no objection, on the ground of reason, against my scheme, and on the ground of scripture I only follow your example. I think you must see that I have as good reasons for new translating and explaining those passages which you have quoted, so as to make them read consistently with my scheme, as you have to new translate and explain those I have quoted, so as to make them read consistently with yours; and I trust you will be so candid as to allow me the same privilege which you have taken yourself. It must be plain, that if I am allowed this liberty, there is no difficulty in getting rid of every text you have brought against my scheme. But, this is not all. For if your first principles be correct, it is easy to shew, that the argument from scripture is powerfully against you. You hold—that God desires

the salvation of all men—and that, when he sent the saviour into the world, his *design* was to save all men. Now the scriptures most clearly teach, that God's counsels will not be frustrated—that in his designs he will not be disappointed—but, that he will accomplish all his pleasure. Job, speaking of the Most High, says, "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth." Job xxiii. 13. David says, "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Psalm xxxiii. 11. Solomon says, "There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand." Prov. xix. 21. And in Isa. xlvi. 10, the great Jehovah declares, "My counsel shall stand, and I will do *all my pleasure*."

Arminian.—But ———— Why ————

Calvinist.—I have had a variety of sensations, while listening to your debate. It is not, however, because "I was afraid, and durst not show mine opinion," that I have been silent. I have several objections against universal salvation, which have not yet been noticed; and I should like to have an opportunity to examine, with a little more care, those which have already been noticed during this discussion.

Universalist.—As the object of this interview is to discuss with freedom, the question whether all men will be saved, I am anxious to hear what other objections can be brought against it. I have never heard any which appeared to me unanswerable.

Calvinist.—I wish to examine some of those which have already been noticed, before we attend to any new ones. I am not altogether satisfied with some of the admissions and reasonings which I have heard during the present debate. And as the subject is one in which we are all deeply interested, I hope you will attend with patience and candor to a little closer examination of the subject. I have heard all that has been said during the present debate, and still believe the notion of universal salvation both unscriptural and unreasonable.

Universalist.—But do you not believe that the doctrine of universal happiness in another world, is desirable? Has not God said that he delights not in the death of the wicked, but that he would turn and live? And if God takes no pleasure in the death of the wicked, what reason have we to believe that he ever will punish any of his immortal creatures eternally?

Calvinist.—It is true that God desires the eternal happiness of all as an event, simply considered. It is also true that he desires the *temporal happiness* of all, in this sense. "The Lord doth not," in this life, "afflict willingly, nor grieve the children of men." Lamentations iii. 33. But, for some wise reason, he does, in this life, inflict many sore evils upon mankind. Look abroad through the world and behold the afflictions which fall to the lot of every nation, every family, every individual. He has in his employment

a variety of "ministers of vengeance," famines, plagues, consumptions, fevers and diseases of a thousand names, which he uses at his discretion, to punish mankind. If a future and eternal punishment will be inconsistent with a strong desire to make all happy, why are not temporal evils inconsistent with such a desire?

Universalist.—I know, indeed, that God inflicts many evils in this life, at the same time that he desires the temporal happiness of all. But I believe that in every instance it is intended for the benefit of the individuals whom he punishes.

Calvinist.—Have you not then given up the point, and granted that the infliction of punishment is consistent with a desire to make all happy, when a good reason can be assigned for so doing? I doubt, however, the correctness of the maxim, that God inflicts punishment in every instance for the benefit of the individuals who bear it.

Arminian.—But do you not believe that God does all he can, consistently with the free agency of men, to make all happy?

Calvinist.—This maxim, also, from a strong conviction of its falsehood, I must beg leave to deny. Certainly God could put a stop to the ravages of earthquakes, hurricanes, floods, conflagrations, famines, plagues, and diseases of every kind, without destroying man's free agency. You will surely acknowledge that these things produce much human misery, and I think you can hardly prevail upon yourself to believe that God's chief design in sending them into the world was to make *all men happy*. From Scripture we learn, that "The Lord hath made all things for himself: yea, even the wicked for the day of evil." Prov. xvi. 4. And from fact I think it can be demonstrated, that God does not do all he can, consistently with human freedom, either to make men holy or happy. Did not God harden Sihon's spirit, and make his heart obstinate, that he might be delivered into the hands of Joshua to be punished? Deut. ii. 30. Did not God blind the minds and harden the hearts of some of the Jews, that they should not see with their eyes, and hear with their ears, and be converted and healed? John xii. 39, 40. And does not the Bible declare of some who receive not the love of the truth, that For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. II. Thes. ii. 11, 12. Did not God raise up Pharaoh, to show his power in him, and to be the means of declaring his name throughout all the earth? Did he not harden his heart again and again, until he had made a most affecting display of his power and sovereignty in Egypt by inflicting the ten plagues? With these facts before our eyes, who can believe that God does all he can, consistently with human freedom, to make every individual happy?

Universalist.—But do you believe that God really hardened Pharaoh's heart, and made the heart of Sihon obstinate?

Calvinist.—Certainly I do, and so must you, unless you dispute

what God has plainly declared in his word, and the Bible says "Woe to him that striveth with his maker."

Arminian.—But have you not seen a different translation and explanation of those passages?

Calvinist.—I have, and have also seen the translation of forty-seven of the the most learned and credible men who could be found in the reign of king James, as they have given it to us in our common bible. And I have more reason to place confidence in their translation than I have in any alterations made by individuals since. I have no confidence at all in the alterations of those men who first consult their own feelings to ascertain what they wish to have the bible say, and then alter and amend the scriptures to suit themselves.

Arminian.—But how do you know that those individuals who made the alterations in the passages which have been quoted, were governed by their own feelings, and not by a sense of duty?

Calvinist.—When I see one venture to declare, as John Wesley does, that "It were better to say that certain passages of scripture had no sense at all," than to suppose they prove the doctrines of election and reprobation; and that no scripture can prove predestination, and another, as Dr. Priestly does, that it is better to suppose, contrary to all evidence, that certain other passages are interpolations, than that they teach the pre-existence and divinity of Christ, it is plain that they make their own feelings the supreme rule, and make nothing of the authority of God. That the common translation is worthy of confidence, I appeal to the united voice of the christian public associated in the Bible Society, embracing the wisest and best men of all denominations of christians, who have chosen that translation to circulate in preference to all others.

Arminian.—But dare you adopt the maxim that the bible always means as it seems to mean on the face of the passages?

Calvinist.—I dare not adopt a maxim different from that. My general rule of interpretation is, "The Bible means as it says," and my motto is, "Let God be true and every man a liar." The words of Scripture are to be understood according to their meaning in other books, and the figures and images are to be understood agreeably to the connexion of the passages and general scope of the writers. As the bible was intended to be a revelation from God to man, it is reasonable to suppose that it is to be understood in its plain, obvious meaning, so that the "way-faring man, though a fool, need not err therein."

Arminian.—But if the passage "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth," is to be understood as it seems to mean on the face of it, then it will follow that God is partial, and does more for some than he does for others.

Calvinist.—"Partiality does not consist merely in treating one person differently from another, but in treating one person differ-

ently from another *without any good reason.*" Is the Governor of the State to be charged with partiality because, for good reasons, he pardons some criminals, and allows others for their crimes to be punished according to law? Thus God does not display partiality, but wisdom and sovereignty in selecting the objects of his mercy and of his justice. Dare you charge God with partiality because he has provided a saviour for fallen man, and provided none for the fallen angels, but has given them up to the vengeance of eternal fire?

Universalist.—Let what will be said on the subject of a future and eternal punishment, I never shall believe it, without seeing some reasons which shall appear sufficient to justify such a supposition. I see no good reason at all why a part of mankind should be made forever miserable.

Calvinist.—If God has plainly revealed the fact, we ought to suppose that *He* sees good reasons, if *we* do not. But I am far from believing that this subject is in so much darkness as is frequently supposed. We are explicitly told why God raised up Pharaoh to such an high degree of pride and wickedness. It was to show his power in him, and that his name, by this means, might be declared throughout all the earth. And how signally has this prediction been fulfilled. Who can read the history of Pharaoh without clearly seeing, and most sensibly feeling, the power and sovereignty of God. From this fact, and from other facts and predictions, recorded in the bible, I think it is evident that one important reason why the wicked will be punished eternally is, for the purpose of *displaying the divine perfections.* And is not this a sufficient reason to justify the character of God while causing the smoke of their torment to ascend up forever and ever? Is not the glory of God, and the happiness he will enjoy in the display of it, of more consequence than the happiness of the finally impenitent? Is it not also desirable that the heavenly hosts should have constantly before their eyes a visible and clear display of the power and justice and sovereignty and benevolence of God?

Universalist.—But have not the divine perfections already been displayed in the works of creation?

Calvinist.—The works of nature very clearly display the natural perfections of God. It is from this source that we learn that *He* is a being of infinite knowledge and power and wisdom and skill.—But his providence more fully displays his moral perfections.—From his decrees and his treatment of moral beings, we learn that he is a being of infinite justice, and goodness, and truth, and faithfulness. While the marble and the silver and the gold lie hid in the earth, is it not impossible for creatures to see their beauty? Thus while the perfections of God are hid within himself, no creature can discover the glory and excellence and loveliness of Jehovah. And who dare affirm, that the display of the divine glory which will be occasioned by the overthrow of the wicked, is not

an object of more importance than the happiness of those who shall go away into everlasting punishment? Moreover, the notion that you advanced a while ago, that all sinners will become penitent as soon as they enter eternity, is not true. Satan and the fallen angels have been in punishment for many thousand years, and as yet they give no evidence of penitence, but, as 'roaring lions,' still fight against God and against his cause. And the Scriptures teach that though Satan shall be bound during the long periods of the Millennium, yet, will not his malignity be subdued. Enmity against God, and against his holy kingdom, will still rankle fiercely in his unconquered heart. And while bound in the 'great chain' of God's wrath, he will still brood over his frustrated plans and ruined prospects—meditate new schemes of vengeance—and, in the fury of his desperation, from amidst the clanking of his chains and the smoke and darkness of his prison, he will hurl his blasphemy against the "High and Holy One."

The Scriptures further teach, Rev. xx. 7, 9, that at the close of the Millennium, when 'Satan shall be loosed out of his prison,' he will shew that his enmity is not at all abated. He will "go out to deceive the nations—gather them together to battle—compass the camp of the saints about, and the beloved city," and will not cease to act out his malignity, but "shall be cast into the lake of fire and brimstone, and shall be tormented day and night forever and ever."

Jesus Christ says to impenitent sinners, John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do.' Punishment *never did* conquer the hearts of sinners, and bring them to penitence. Punishment *never will* do it. The Holy Spirit, and He only, can conquer the proud heart of a sinner, and bring him as a penitent to his God—but punishment produces no such effect. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and *blasphemed* the name of God, which hath power over these plagues: and they *repented not* to give him glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and *blasphemed* the God of heaven because of their pains and their sores, and *repented not* of their deeds. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men *blasphemed* God because of the plague of the hail; for the plague thereof was exceeding great. Rev. xvi. 9, 10, 11, 21. The sinner that remains unreclaimed by the gospel, until he enters eternity, will continue to be a sinner: "he that is unjust will be unjust still, and he that is filthy will be filthy still." His enmity and blasphemy and all his violations of the divine law in the eternal world, will as justly deserve punishment as the crimes he committed on earth: he will advance in wickedness as well as in misery. And there is

no extravagance in saying that the sinner who dies in a state of rebellion, will during the first thousand years he spends in eternity perpetrate more offences—utter more blasphemy—offer more insult to God, than any thousand sinners ever did on earth: and the period will come, when the crimes of one sinner in eternity, will exceed in number and aggravation all the sins that were ever committed on earth by Adam's race: yes, the period will come when the offences of one sinner will exceed all the sins that have yet been committed by fallen men and by fallen angels: thus Satan and all his followers will forever progress in wickedness; and "endless wickedness will deserve and will receive endless punishment."

But even suppose that punishment in eternity would ultimately conquer the hearts of all sinners and bring them to repentance.—Such repentance would come too late—the harvest would be past and the summer ended. For the bible informs us, I. Cor. xv. 24, that at the day of judgment, Jesus Christ will deliver up his mediatorial kingdom to the Father. There will then be no mediator between God and rebels in his government. There will then be no ground of pardon—no more offers of mercy. The impenitent of Adam's race will then be left without any mediator, as the fallen angels now are.—And the high arches of heaven, and the dark caverns of hell, will re-echo that awful voice that shall come out from the midst of the throne: "He that is unjust let him be unjust still—and he that is filthy, let him be filthy still—and he that is righteous, let him be righteous still—and he that is holy, let him be holy still."

Universalist.—Rather than believe that doctrine, I would new-translate, or explain in some other way, every text in the Bible that speaks on that subject.

Arminian.—On the subject of future punishments, I must still think that they will be eternal. But as to the passages in the bible which Calvinists bring to prove predestination and election, I will go all the length which Mr. Wesley goes: "It were better to say those passages had no sense at all" than to suppose they prove that doctrine. "Whatever it proves beside, no scripture can prove predestination."

Calvinist.—To say that "no scripture can prove" a doctrine which you dislike, is taking bold and dangerous ground. It is in fact saying, the Almighty may assert that doctrine as plainly as he can, but I will not believe him.—To affirm that "It were better to say those passages had no sense at all," than to admit they teach a doctrine you oppose, is the same as to say: "I would rather contend that the God of wisdom speaks nonsense, than give up my prejudices against a plainly revealed truth." This is the very ground taken by the Unitarian, who says that our Lord Jesus Christ was a mere MAN: and that his death was no atonement for sin. He says that if the divinity of Jesus Christ, and the doctrine of atonement were asserted in a hundred passages in the Bible, he would not believe these

doctrines; for he considers them absurd. The Unitarians have accordingly made many alterations in the NEW TESTAMENT, for the purpose of getting rid of the divinity of Christ, and the atonement. They have made great efforts to bring the altered copies of the Testament into circulation. You both take the same ground. One of you would alter or explain away every text that teaches the doctrine of eternal punishment:—the other would alter or explain away every text that teaches the doctrine of Predestination and Election.

Now, gentlemen, what would become of the Bible if the Unitarian is allowed to make his alterations—and the Arminian allowed to make his alterations—and the Universalist, and every other man, that finds his heart rebel against the plain import of God's word, is allowed to make such alterations as suits himself? Does not every American patriot feel greater veneration for the farewell address of Washington, and would he not feel more reluctant to tamper with the language or alter a single word in that address, than many professed Christians seem to feel for the language of their Creator! Does not the Turk manifest a higher reverence, for the inviolable sacredness of the Alcoran of Mahomet, than many professed Christians appear to feel for the words of him who spoke as "man never spake."

Every man, who honestly believes that the common Bible is the Word of God, and that it is the only infallible rule of faith and practice, must look with horror upon such unhallowed attempts to mar its sacred pages. No man who is satisfied with every doctrine plainly taught in the Bible, as it now stands, wishes to have a single passage altered. Neither of you would have the presumption to alter a single text of Scripture, nor dare to hint that "*it has no sense at all,*" if you were not secretly conscious, that it directly contradicts your creed, and plainly teaches doctrines which you deny—doctrines which *you wish were not in the Bible*. But, let the Unitarians—Universalists—and Arminians go on making alterations in the Scriptures until they have every passage removed, or altered, that teaches doctrines which they deny. Every one must admit, that all other denominations have as much right to alter the Scriptures as either of you have. Then, let all, who are disposed to tamper with the awful Word of their Creator, make alterations to suit themselves—and, again I ask, what will become of the Bible—the pure Word of God? Could the Atheist, or Deist desire a more certain method to have the Bible mutilated—mangled—destroyed? Could the Devil himself devise a more artful scheme to overthrow the Christian religion altogether? It would certainly, gentlemen, be the wiser course for you to *alter your sentiments* to suit the Bible, than to venture to *alter the Bible* to suit your sentiments.

For my part, when I reflect that the high—holy—omniscient God has, in wonderful condescension and mercy, undertaken to be the Instructor of our benighted and guilty race—and has placed

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in my hands this Holy Book, that I may know and do his will—I feel that the gift is too precious—its words too solemn, to be trifled with. Let pride be subdued—let preconceived opinions be cast away—let the murmurings of my selfish heart be hushed—and let me, with the meekness and docility of a little child, learn the will of the Lord from his own mouth. Instead of arraying my ignorance against Omniscience, and saying, ‘God *cannot* teach this doctrine,’ or ‘*cannot* teach that doctrine’—or rather than believe the plain meaning of his Word, I will contend there is ‘no sense at all’ in what he says—let me say with the humble piety of young Samuel, ‘Speak Lord, for thy servant heareth.’ Is ‘all Scripture given by the inspiration of God?’ Did ‘holy men of God speak as they were moved by the Holy Ghost?’ Is the Bible the Word of that awful Being, whose lightning burnt up Nadab and Abihu for offering ‘strange fire’ in his presence?—who struck Uzzah dead for touching the ark with unhallowed hands?—that awful Being in whose sight the heavens are not clean?—in whose presence the cherubim tremble, and ‘veil their faces?’—and shall ignorant man stretch forth his rash hand to *alter and correct* what this ‘Great and Dreadful God’ hath written?

To penetrate the hearts of men with reverence and awe for the sacredness of his Word, the Most High, when he *commenced a written revelation of his Will*, came down on Mount Sinai with awful tokens of Majesty, in the sight of all Israel. ‘‘There were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud;’’ ‘‘and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly’’—and the thousands of Israel trembled in their camp.—And, to keep the world in awe, the Lord Jesus Christ, when *closing the volume of revelation*, pronounced these dreadful words: ‘‘I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.’’ But, gentleman, if the sacred declarations of the Great Eternal may, with impunity, be altered and butchered by the hands of ignorance and impiety—instead of his Holy Bible, the Almighty might as well have ‘‘handed down from heaven a *blank book*,’’ for sinful men, swelled with arrogance and conceit, ‘‘to scrawl their vague conjectures on.’’

ANECDOTE.

In a conversation some months ago, between a Presbyterian and a Methodist Preacher, that passage in the Bible which speaks of there being silence in heaven for half an hour was mentioned.

“At that time” said the Methodist Preacher “the fall of Adam took place, and the persons of the Trinity were then in consultation devising the scheme of man’s redemption.” “You must be mistaken in that notion,” said the Presbyterian, “for the Bible informs us that Christ was foreordained before the foundation of the world.” This was denied by the Methodist Preacher, who stoutly contended that the Bible contained no such declaration. The Presbyterian then took the Bible and turned to I. Pet. i. 19, 20, which reads as follows: “But with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” The Methodist Preacher was not a little staggered at this pointed declaration of the Apostle, and observed “I don’t think it reads that way in my Bible:” and putting his hand in his pocket, he forthwith produced Wesley’s Testament. Having turned to the passage, it appeared, that Mr. Wesley, in his great anxiety to shuffle the doctrine of foreordination out of the Bible, has altered the 20th verse, to make it read as follows: “Who verily was *fore-known* before the foundation of the world, but was *made* in the last times for you.”

Admirable contrivance for propping a tottering cause! One Arminian makes the most glaring alterations in a great many texts of scripture, and then his followers triumphantly produce these very alterations to prove, that such texts are not in the Bible at all! Many of Mr. Wesley’s followers seem to be fully aware, as doubtless he was himself, that there is but one way to put down Calvinism, that is, to alter the inspired volume, so as to make it speak a language, very different from the common Bible. Calvinists may surrender the argument, if such unhallowed outrages upon the word of God can be palmed upon the christian public. But can it be possible that such high-handed measures will be sanctioned by the humble, pious members of the Methodist Church? Can they be willing to see the plain language of the Bible distorted, and that Holy Book itself, supplanted by Wesley’s Testament, or the alterations of any other man?

THE CAUSE OF BENEVOLENCE.

That the cause of Missions is the cause of God, there is no room to doubt. If not the least apparent success had yet attended the various benevolent operations of the Church, if not one pagan soul had been converted to christianity, or even been willing to hear the sound of the Gospel, our Saviour’s dying command, “*Go ye into all the world, and preach the Gospel to every creature,*” would sanction all our exertions, made in faith and love, and prove them in accordance with the Divine will. But when, in addition to the direct injunction of our Lord, we see Him, by the influences of the Holy Spirit, giving a wonderful and constantly increasing efficacy to the

benevolent efforts of his people; when we see whole tribes and nations, which, but a few years ago, were sunk to the lowest depths of ignorance and sin, rising, under the culture of Missionaries, to the condition of happy, religious, organized communities; when we see Bibles and Tracts, sent out by their respective Societies, enlightening and turning to God hundreds and thousands of immortal souls; when such glorious results are witnessed, no one that has any candour, can for a moment question, that these efforts are acceptable to God, and rapidly advancing the highest interests of men. In order to show that it is not a vain thing to devote our property and our active labours to the great and holy enterprise of enlightening and saving a world lying in wickedness, we shall take a very brief view of the principal Benevolent Societies in this and in other countries; the amount contributed for their support; the manner in which it has been appropriated; and the good which has already resulted.

American Board of commissioners for Foreign Missions.—This Board was organized in 1810, and incorporated in 1812. Its first Mission was commenced in 1813, at Bombay. Its receipts, for the year ending Sept. 1826, were \$61,616. 25 cts. Expenditures, \$61,012. 94 cts. In the fall of 1823, measures were adopted for effecting the systematic organization of Auxiliaries and Associations, which have already resulted in the formation of more than 1000 Associations, and more than 40 Auxiliaries, by which, in the year ending Sept. 1826, about \$30,000 was paid over to the Treasury of the Board.

The whole number of stations under the care of the Board is 43:—viz. 2 at Bombay; 6 in Ceylon; 1 at Malta, in the Mediterranean; 1 at Beyroot, in Syria; 6 at the Sandwich Islands; 7 among the Cherokees; 9 among the Choctaws; 1 among the Cherokees of the Arkansas; 4 among the Osages; 1 among the Indians of the Michigan Territory; 3 in the State of New-York; 1 on the Maumee river, in Ohio; and 1 in Hayti, among the coloured people who have removed from the United States. The whole number of Missionaries and Assistants is 201: namely, male Missionaries and Assistants from the United States 89; Female Assistants, including the wives of the Missionaries, 92; Native Preachers 2; other Native Assistants, 18. The whole number of churches organized at the stations is 25; containing an aggregate of more than 200 Native members. Whole number of Schools about 200, in which are instructed not less than 20,000 Scholars. At Bombay, the New Testament has been translated with great care, into the language of 12,000,000 of inhabitants; and 100,000 christian books have been put into circulation. The press at the Sandwich Islands, and the presses at Malta and Bombay, have printed, since the year 1821, about 3,500,000 pages, most of which have been sent forth, richly laden with the glad tidings of Salvation for perishing men.

During the year past, many facts have occurred, of a peculiarly interesting character, and which *demonstrate* the importance of Mis-

sion is to the Heathen. This would be true, if our field of observation were the *Sandwich Islands* alone. We are informed of *nine chiefs* of those Islands, embodying a great portion of the civil influence, publicly professing their faith in Christ, and heartily entering upon the discharge of their duties toward God and their fellow men. We have been told of more than *ten churches*, erected by the natives themselves, for the worship of Jehovah, and crowded with attentive hearers. We have been told, by one who witnessed the sight of more than 2,000 Islanders, moving along in one interesting procession, bearing on their shoulders, from distant mountains, the materials of one of these churches, which, when completed, could contain 4,000 people, and was thronged to overflowing. We have been told of near 20,000 people under instruction, taught by competent natives, whom the Missionaries had qualified for the service — of more than 12,000 able to read the word of God, were that blessed volume ready to be put into their hands, and of a most longing desire, every where expressed, to come into immediate possession of that richest treasure. We have been told of the *effusions of the Holy Spirit* at Honoruru, at Lahaina, and in different parts of Hawaii; and that, as the results of these heavenly visitations, more than 2,000 Islanders, lately shrouded in the deep glooms of a barbarous paganism, have erected the family altar for the morning and evening worship of the true God.

We have heard of changes in the characters of *individuals*, which were great and surprising. We remember the intemperate Karaimoku, regent of the Islands, transformed into a sober, humble follower of Jesus; the conceited, haughty, jealous, cruel queen Kaahumanu, now as actively benevolent, as she was once actively cruel, and as devoted to God as she was once to Satan; and Kapiolani, also a chief woman, once intemperate, and the slave of every moral debasement, now reformed, intelligent, pious, actively benevolent, and with manners so improved, that no civilized society need blush to own her,

We have heard too of changes in the manners and habits of *villages*, not less wonderful. At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves. Locks, guards, the utmost vigilance, and every precaution, were ineffectual. But so great has been the moral change in that place, that, for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the Missionaries' habitation every day, nothing, absolutely nothing was lost. At Kaavaroa, on Hawaii, a little more than two years ago, the people were opposed to Christianity, given to drunkenness, quarrelsome, often engaged in domestic broils, and grovelling in the lowest ignorance and debasement. But we have lately been informed, on authority not to be questioned, that intoxication is now scarcely to be witnessed in that place; that family quarrels have ceased; that family prayers

are uniformly attended, that kind offices are every where rendered, and that, from remote villages, individuals come to inquire respecting the new way, and, with tears, beseech that some one may be sent to instruct them.

The American Board for Foreign Missions, feel that they are doing a *great work*, and urgently invite the prayers, and the liberal and persevering aid, of all who wish well to their cause.

RECEIPTS OF BENEVOLENT SOCIETIES.

IN THE UNITED STATES.

The following table, extracted from the N. Y. Observer, for June 1827, shows the receipts of the principal Benevolent Societies in the United States, during each of the years embraced in their two last Annual Reports.

Names.	Year commences.	1825—6.	1826—7.
American Education Society	May	D12,003 09	*D73,428 90
American Board of Foreign Missions	Sept.	63,392 54	67,401 90
American Bible Society	May	51,339 94	64,764 13
American Sunday School Union	May	12,499 68 about †	12,000,00
American Tract Society	May	10,158 78	30,413 01
American Home Missionary Society	May	11,804 00	18,140 76
American Colonization Society	Jan.	10,936 04	15,963 87
American Bap. Board of Foreign Miss.	May	7,108 14	10,987 31
American Tract Society Boston	May	6,335 05	10,304 40
Presbyterian Education Society	May about	8,000 00 about	8,000 00
Methodist Missionary Society	April	4,908 22	6,812 29
Missionary Society of Connecticut	Jan.	4,969 00	6,215 65
Reformed Dutch Missionary Society	May	2,577 93	3,528 24
Western Domestic Missionary Society	[Formed June 7, 1826.]		2,577 68
American Jews' Society		8,595 00	1,266 40

Total D 214,627 41 D 361,804 54

In considering these results, and the very gratifying increase of the receipts of the last year above those of the year preceding, (which is more than one hundred and forty thousand dollars,) let every friend of Zion in these United States feel a stronger confidence in God, that his cause shall yet prevail, and resolve to redouble his exertions in years to come. If there is any one, who in view of the accumulating evidences of good accomplished, and with the voice of inspiration sounding in his ears, "The liberal soul shall be made fat, and he that watereth shall be watered also himself," and "It is more blessed to give than to receive," can only regret, that the country is *impoverished* by contributing about three hundred and fifty thousand dollars in one year for the cause of Christ, we take the liberty to invite his attention to the fact, that, in the same short period, our countrymen have expended thirty

*Including sixty Scholarships, of one thousand dollars each.

†Including fourteen thousand dollars for the Society's House.

millions of dollars, which is *more than eighty times as much*, for *intoxicating liquors!* The small sum is what we have given to raise the *eight hundred millions* of our race from perdition to reign with Christ in glory for ever and ever—and *eighty times that amount* we have given to consume our bodies with liquid fire, beggar our families, and sink our immortal spirits into despair. Let him who has entered upon the contemplation of this subject, dwell upon it till his heart aches, and in the strength of God, he resolves, that, hereafter his actions, and his example, and his influence, shall be more as becomes an expectant of ETERNITY.

IN GREAT BRITAIN.

The following table shews the receipts into the Treasury of the principal Benevolent Societies in Great Britain, during the year next preceding January, 1827, as exhibited by the London Missionary Register.

African Institution	D. 2,478 56	Irish Society of Dublin	6,597 58
Baptist Missionary Society	47,176 58	Irish Tract and Book	16,393 40
British and Foreign Bible	367,858 24	Jews Society of London	60,117 08
British and Foreign School	6,636 62	Language Institution	2,628 14
Canada Education	5,197 32	London Missionary	166,494 94
Christian Knowledge	273,987 86	Merchants' Seamen's Bible	2,450 78
Church Missionary	208,125 80	National Education	11,716 72
Church of England Tract	2,605 16	Naval and Military Bible	21,788 06
Continental	12,046 34	Newfoundland Education	7,492 14
Edinburgh Bible	11,851 30	Port of London Seamen's	1,573 40
French & Spanish Translation	2,613 27	Prayer Book and Homily	10,087 90
Gospel Propagation	147,467 80	Religious Tract	56,617 06
Hibernian	30,145 84	Scottish Missionary	26,731 78
Hibernian Bible	25,539 04	Slave Conversion	13,740 16
Irish Sunday School	11,582 18	Sunday School Union	20,392 92
Irish Education	163,791 28	United Brethren	47,444 48
Irish Society of London	2,438 70	Wesleyan Missionary	205,031 92

LADIES' SOCIETIES.

Birmingham &c. for relief of slaves	4,067 36	Hibernian Female School	8,778 68
Calne &c. in aid of Negro Emancip.	444 46	Negro Children Education	3,190 00
		Total	D. 2,015,320 85

Numerous other Missionary, Bible, Tract, and other Benevolent Societies, exist on the Continent of Europe, and in other parts of the world.

Does any one ask what good has been accomplished by more than 2,000,000 of dollars, thus contributed by the Christian world, and by all the labors and sacrifices made in Christian and Pagan lands, for the spread of the Gospel? Much, in various respects, it may be safely answered. During the last 25 years, more than 5,000,000 of Bibles and Testaments have been distributed, in various parts of the globe, in about 150 languages and dialects—some of them carrying the light of life and immortality to the darkest

recesses of Heathenism. More than 100,000,000 of Religious Tracts, fraught with pungent and awakening truth, have gone forth to shed light into benighted minds, and to urge slumbering souls to prepare for heaven. At the present time, there are, in various parts of the Heathen world, about 1,100 Missionaries and Native Assistants, pointing the perishing Pagans to "the lamb of God which taketh away the sin of the world"—40 printing presses, disseminating important religious truth, and other valuable information—nearly 100,000 children, gathered in schools, and receiving the rudiments of a Christian education. And, what should awaken the liveliest gratitude of every christian, there have already been about 40,000 converts to the spirit and obedience of the Gospel, now hopefully the disciples of the Lord Jesus, many of whom, at the commencement of the present century, were in bondage to the grossest vices, and surrounded with the appalling darkness of Paganism. But let none infer from these facts, that the great work of sending the Gospel to the destitute is already accomplished, or so far accomplished that they may now relax their efforts. These facts speak no such language—give no such liberty. About 600,000,000 of our race know nothing of a Saviour.—The work of their conversion to God is scarcely yet begun; but the facts above related are the tokens of God's blessing upon the exertions of his children; and, as such, they urge all who love Zion, to more faithful and strenuous efforts to promote her prosperity, knowing that our "labor is not in vain in the Lord."

CHRIST STILLING THE TEMPEST.

FEAR was within the tossing bark,
 When stormy winds grew loud,
 And waves came rolling high and dark,
 And the tall mast was bowed.
 And men stood breathless in their dread,
 And baffled in their skill—
 But One was there who rose and said
 To the wild sea, BE STILL!
 And the wind ceased—it ceased—that word
 Passed through the gloomy sky;
 The troubled billows knew their Lord,
 And sank beneath his eye.
 Thou that didst rule the angry hour,
 And tame the tempest's mood,
 O! send thy spirit forth in power,
 O'er our dark souls to brood!
 Thou that didst bow the billow's pride,
 Thy mandates to fulfil,—
 O! speak to passion's raging tide,
 Speak and say,—Peace, be still!

THE
CALVINISTIC MAGAZINE.

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

No. 12. **DECEMBER, 1827.** Vol. I.

OBITUARY NOTICE

OF THE REVEREND SAMUEL K. NELSON.

About 24 years have rolled by, since an intelligent and promising youth of sixteen, a native of Tennessee, arrived in Kentucky. He had travelled from Tennessee for the purpose of placing himself under the tuition of a distinguished citizen of this state, and commencing with him the study of the law. A profession which held out then, as it does at present, the strongest inducements, and the highest hopes to the young and aspiring—the most conspicuous theatre for talented exertion, the highway at once to wealth and honor. His prospects were bright before him; his education was superior to that of even the best educated men in Kentucky at the time; he had already graduated at the age of sixteen—his talents much above the ordinary grade even of intelligent men—and marked by that quickness and remarkable acuteness which are peculiarly successful in the legal profession. His instructor and relation, Col. Allen, was decidedly at the head of the Kentucky bar, and would have afforded all the advantages which able instruction, extensive business, and powerful influence could have extended to his youthful pupil. His heart was not insensible to these advantages; and bright and glowing no doubt were those visions of future distinction and future usefulness which flitted across his young imagination. He who has ever indulged these feelings knows their witchery, and he who has ever thrown them from his bleeding heart, and sacrificed them to his duty, only knows how great the effort, how painful the separation, and he alone can appreciate rightly the self-denying heroism which gives up all to follow Christ. But amidst all these ardent hopes and brilliant anticipations, which captivate and mislead so many youth of superior intelligence, and with their sweet delusions make up the history of many an immortal being thro’ that period of his existence,—he was suddenly arrested by the voice of the Almighty, recalling him from his wanderings, and bidding him seek superior bliss, and fix his thoughts on far different objects. He heard, and he obeyed; his resolution was soon taken, and when once taken never deserted; he deter-

mined to devote his life to the service of his Master, and to preach Jesus Christ and him crucified, then, as in former times, a stumbling block and cause of offence to the great, the wealthy, the learned, and the influential. "We are losing a fine Lawyer," said one of our most eminent advocates. "You are throwing away your talents," said his anxious friends; but his heart was "set like a flint" in the path of duty, and returning to Tennessee, he immediately commenced a course of theological reading. A few years had glided by, and that youth was seen returning to the land where his first impressions had been received. Kentucky was at this time almost a moral wilderness. Vice and immorality walked publicly and unrebuked amongst us. And infidelity was openly avowed by many of our most intelligent citizens. The writings of Hume and Paine had been industriously circulated in our infant country; and as there were very few able defenders of the christian cause, public opinion was completely forestalled on the great question of morals and religion.

Unawed by these discouraging circumstances, yet a beardless youth, he advanced fearlessly to the contest, and planted his Master's standard in a spot where infidelity was strongly posted; the very name of godliness was a byword and a jest, and but another for folly and fanaticism. It were useless to detail the numberless disagreeable circumstances which necessarily belong to such a station. In that desert spot he laboured long among unnumbered discouragements, and his brow was often clouded and his heart often heaved the long deep sigh; it was the recollection of unheeded warnings and fruitless labours, and unkind and ungenerous censures and insinuations, which marred his happiness and disquieted his mind. At length his labours were abundantly blessed. Piety, talents and sterling worth, gradually won their quiet way; the men of the world admired his intelligence and respected all his opinions; his influence was felt in the Synod of Kentucky on all important questions. A College was erected in the bounds of his congregation, and principally by his instrumentality, which has already sent out its largest class, with one exception, for the ministry. Our asylum for the Deaf and Dumb was largely indebted to his exertions; member after member was added to his church; an unexampled revival crowned his joy, and he had the happiness to see the state and temper of society around him, moral, literary, and religious, revolutionized through his agency. But the voice of lamentation was heard throughout the church, and the insignia of mourning in the public institutions and private circles announced some distressing event. He had gone on an errand of benevolence—he was labouring far from his family and friends for a favourite institution; he had died in the midst of usefulness and universal esteem; his grave is in that distant state whose shores are washed by the Mexican waters, and holds in its bosom the mortal remains of Samuel K. Nelson.

Western Luminary.

[COMMUNICATED FOR THE CALVINISTIC MAGAZINE.]

EULOGIUM

ON THE CHARACTER AND USEFULNESS OF THE REV. SAMUEL K. NELSON, OF DANVILLE, KY. WHO DIED IN TALLAHASSEE, FLORIDA, (MAY, 1827,) DELIVERED AT THE CLOSE OF THE FUNERAL SERMON PREACHED IN THAT PLACE, THE SABBATH AFTER HIS INTERMENT. BY A REV. BROTHER.

The Text of the Sermon was Job v. 6, 7.

The audience will indulge the speaker a few moments while he calls their attention to the character and usefulness of him whose funeral discourse we have just pronounced in your hearing. The Rev. SAMUEL K. NELSON was born of very respectable parents in East Tennessee. In the same section of country he received a liberal education. At what time he became hopefully pious is unknown to the speaker. He prepared himself for the gospel ministry while young; and having given evidence of a change of heart, he was inducted into the sacred office. Previous to his settlement in life, it was the wish of his father that he should become acquainted with the world to a greater degree than had been afforded him while confined to a small section of country. To effect this object he travelled—and as his acquaintance with men and manners was enlarged, his mind expanded, and became fraught with that liberality of feeling which is so necessary to usefulness in the gospel ministry. He united the gentleman with the christian, and was well qualified to do good in the sphere in which he moved.

When he settled in the ministry, he accepted the call of the Presbyterian church and congregation in Danville, Kentucky.—He continued their pastor till a few days since, with as much success, it is believed, as the generality of his brethren in that portion of the vineyard of the Lord. He was an *able*, and at times, a *zealous* minister of the gospel. Having a sufficient portion of this world's goods for the support of his family, his labors, for the most part, were gratuitous.

He did not consider that the labors of the vineyard were *confined* to the *preaching* of the word, and the *administration* of the ordinances of the gospel, but in any other way in which benevolence was concerned. Hence he became a promoter of several institutions, which had for their object the instruction of the rising generation, in science, literature and theology, that they might be fitted for eminent usefulness to their fellow men. In the bestowment of his talents and usefulness, he was not unmindful of that unfortunate portion of our race, who are deprived of their hearing and speech. He took a deep interest in their cause, as several can testify who hear me this day. Though he could not (as our Sa-

viour did) unstop the ears of the deaf, and give the power of utterance to the dumb, yet he could make many sacrifices to give them those instructions which would raise them, in a moral sense, from "darkness to light; and from the power and dominion of Satan to the glorious liberty of the children of God." For the accomplishment of this, he has twice left the embraces of an endeared family, as well as his church and secular business, to undergo the hardships of a long and fatiguing journey, to fulfil and complete an agency fraught with difficulties, perplexities, and cares—and this, it is believed, without fee or reward—or if any were to be granted to him, it is believed he would make a donation of the same, to the institution which he represented.

So wedded to the cause of the unfortunate *deaf and dumb* was brother Nelson, that he spared no pains, indulged in no ease, to do them justice. Yet so kind and benevolent was he in his views and feelings towards those whose claims interfered with his own, that he would not for a moment discommode any, whose fraudulence was not so manifest, that duty would compel him to contend for his rights. To determine this point so that neither party should suffer wrongfully, together with the other anxieties of his mind, which the faithful discharge of his agency imposed upon him, did not a little, we believe, in accelerating that complaint which brought him to his death. Truly he may be said to have fallen a sacrifice to the cause he had espoused. But let us follow him to the death-bed scene.—While some symptoms of alarm were manifested in his case, he permitted a physician to be sent for—and while venesection is taking place, and the blood flowing from the orifice, he expresses resignation to the Divine will, and employs the few remaining moments of life in addressing all present on the importance of preparation for sudden and unexpected death. The orifice is closed, and he expires without a groan. Truly we may be allowed to express our sentiment, that a great and good man has fallen. For this we have more evidence than what we have yet expressed. The ecclesiastical court—the legislative hall, and the counsel chamber, can attest the truth of, and exhibit a coincidence with our sentiment—*that*, while he so ably and eloquently defended the truth before them—*this*, while with fervor and zeal he exhibited his plans of benevolence, and brought them into public notice and estimation.

In his death, the church has lost an able defender of the cross of Christ—his consort a kind and affectionate husband—his children an indulgent and beloved parent. But they know it not yet. But the time rolls on when the sad intelligence will reach their ears—and O! what heart rending agonies will exercise their minds!—what sighs and bitter groans!—what weeping and bitter lamentations will fill the hall of his wonted habitation!

I seem to see his dear, bereaved consort, in all the agonies of lamenting despair—her heart bleeding at every pore—her pulse

beating high under the shock—and her feeble frame sinking *almost*, if not *entirely* into the arms of death.

“O! unexpected stroke!—worse than of death!” Must I be bereft of thee, thou kindest of husbands? no more hear thy consoling voice? no longer enjoy thy protecting care? witness no more the sympathies of thy bosom under my numerous afflictions? Our dear children, have they no longer a father to guide and protect them in youth? to teach their young and tender minds the lesson of life, and direct their progressive steps in the road to heaven?—No, this sad intelligence convinces us of our bereavement—we shall hear his voice no more—no more enjoy his smiles of love and affection—the sacred desk will no longer enjoy his eloquence, nor the dear people of his charge his instructions in vindicating the ways of God to man, showing man’s accountability, and pointing out the road to heaven.”

My audience, let us mingle our sympathies with the sympathies of the bereaved family of the deceased—let us offer our prayers to the God of heaven that they may have the Divine support, while they are compelled to adopt the sentiment of our text, that “Man is born to trouble as the sparks fly upward.” The cold prison of the tomb in this distant region from his relatives and former associations, holds his lifeless remains. In this they will see corruption; but they will revive again, and come forth from the long sleep of death, when the heavens shall be no more, “and the elements shall melt with fervent heat. “This corruption shall put on incorruption, and this mortal, immortality.” We trust his soul is *now* enjoying the bliss of heaven—but that bliss shall be more complete when the soul shall have reunited with the body made spiritual.

The trump of the archangel shall sound—the awful mandate of Jehovah go forth—the sleeping dust of man obey and come forth to the Great Day of God Almighty. The judgment will pass—and the redeemed of the Lord will be made complete in happiness. With this number, we trust brother Nelson will be, meeting his *now* bereaved consort, (for she too is a disciple of the Lord Jesus,) with all his children, and other near relatives, never more to be separated. How happy such a meeting to all who die in the Lord after the sufferings of this short life—and how much more happy to behold and enjoy their Saviour as the end of their faith. He will be their glorious sun of righteousness—and with eye fitted for the sight, they will look on and behold, and never tire.

PROSPERITY AND ADVERSITY.

Prosperity, that conceals the infamy of cowardice, robs fortitude of half its glory. It is *Adversity* alone that can display the full lustre of a firm and manly character.

Carter County, Tenn. Dec. 27th, 1827.

TO THE EDITORS OF THE CALVINISTIC MAGAZINE.

There appeared in a late number of your able and excellent work, a letter addressed to one of you, expressing the writer's doubts of the truth of the Christian Religion, and intimating that such doubts are more common than is generally supposed. I have long been of the opinion, (which opinion I have frequently expressed) that though there is at present but little *open* and *avowed*, there is a great deal of *secret* infidelity in our land; for I can in no other way account for the neglect with which so many treat the subject of religion. I myself once had these doubts; but they have been entirely removed by a full examination of the subject. And this I am persuaded would entirely remove them from the mind of the gentleman who wrote that letter, and from the mind of every candid enquirer.

I send you a summary view of the proofs which satisfied my own mind of the divine original of the Christian Religion. They were thrown together in their present form with the view of being sent to an intimate friend; but before they were transmitted to him, he was in the world of spirits.* I have, however, the less cause to regret this, as I had shortly before written to him a letter, calling his attention to the subject of religion, and recommending to his perusal three works, which I would recommend to every person who wishes to examine the proofs for the truth of our holy religion:—"Chalmers' Evidences of Christianity," and Erskine's two treatises—the one on the internal evidence of the Christian Religion, and the other on Faith. In answer to this, I received from him, shortly before his death, a letter, from which I will take the liberty to give you a single extract:—

"I feel very grateful, my dear sir, for the interest in my happiness, which dictated your observations on the subject of Religion, and your recommendation of some tracts which have been published in its defence. I shall make a point of reading them with the utmost care and attention, and I hope with advantage. It is a subject on which I have thought much, and very seriously; as *ought* to be done by every *rational*, and *must* be done by every *virtuous* man."

I do not feel disposed at this time, to discuss at any length the objections alluded to by the Sceptic, that have been made to the Christian Faith—though I feel myself authorised to say that they all admit of a *satisfactory* answer—nor should I at all decline a public discussion of them, if a convenient opportunity offered.—At present, suffice it to say, that the existence of a God is demonstrable from the traces of design every where apparent in the works of creation—that "the alleged inconsistencies" to be found in the sacred writings are perfectly reconcilable. Though

* This gentleman was the late Gen. Robert Goodloe Harper, of Baltimore.

there is *variety* in the testimony of the four Evangelists, there is no *discordancy*. They are perfectly consistent with each other, and with themselves. It is this *variety* with this *harmony*, that stamps the impress of truth upon their testimony.

As to "the Chinese Chronicles," they are found on examination to be as fabulous as the Chronicles of the ancient Egyptians, who carried back the history of their kingdom through a dynasty of gods, all of whom reigned before the period assigned by the Mosaic account, for the creation of the world. *It is now admitted that the Chinese have no regular historical records beyond the third century before the Christian Era.* That great oriental scholar, Sir William Jones, traces the origin of the Chinese from the Hindoos; and appeals to the ancient sanscrit records, which mention a migration of a certain military class called *Chinas*, from India to the countries further east. No one who has examined the subject thoroughly, now places the origin of the Chinese Empire earlier than about 2000 years before Christ. As to their series of eclipses, once so triumphantly appealed to by infidels, it is now ascertained that the Chinese cannot calculate eclipses, and that the series of calculations which they possess were doubtless fabricated by the Jesuits, to gratify the national vanity of the Chinese, who would represent the nations of Europe as the saplings of yesterday, and themselves as the oaks of the forest, that have braved the storms and tempests of hundreds and thousands of years. W.

SUMMARY VIEW

OF THE

EVIDENCES OF CHRISTIANITY.

The Christian Religion, true or false, is certainly a *most important* subject, and well entitled to a *candid* consideration. It has exercised a *mighty influence* upon the history of the world, and commanded the *homage* of thousands and millions of its most *enlightened* and *respectable* inhabitants. It is utterly unworthy of any person of sense, therefore, to treat it with *indifference*.

Every rational person ought to give it a thorough examination, and never rest satisfied until he has fully determined in his own mind, whether it be a reality, or a mere "cunningly devised fable." And if this examination eventuate—as it is believed it never failed in such a case to do—in his entire and perfect conviction of its divine character—he ought to assign it the first place in his heart, and make it the great object of his life to become interested in that gospel, which, according to its own declaration, is the power of God unto salvation to every one that believeth. My object is to lay before the reader a summary view of the proofs which have convinced me of the divine original of the Christian Religion; a conviction, which, as you know, has had a most decided influence upon the history of my own life.

I. My first head of argument is derived from *ancient prophecies*:

These furnish such conclusive evidence of divine inspiration, that infidels have been compelled to resort to the subterfuge of declaring that they must have been written after the events to which they relate. This they say because nothing else is left for them; for they cannot deny that the most perfect coincidence exists between these prophecies, and the histories that record their fulfilment. But to this cavil we have a plain and conclusive answer—that the prophecies in the Old Testament could not any of them have been forged by christians—for they are a part of the sacred writings of the Jews, which they have ever preserved with the utmost care and sacredness, and certainly would not suffer to be *interpolated*, to support a religion which they detest. Yet *these are they that testify of Christ*; and which contain many other predictions, that have been fulfilled since the christian era, and which are even now fulfilling. Let me briefly notice some of the predictions in the Old Testament, which have been fulfilled *since* the christian era, and which could not, therefore, have been fabricated *after* the events to which they relate. The first which I shall mention, the one delivered by Noah to his three sons, recorded in Genesis ix. 25, 26, 27, is strikingly fulfilling in our own country, and before our own eyes. God has already enlarged Japhet; he dwells, as we have the *strongest* reasons to believe, in *this*, and *certainly* in many *other* countries, in the tents of Shem—and the descendants of Ham are his servants. I need urge no arguments to prove that we, and the Spaniards and Portuguese of South America, are the descendants of Japhet. There is as little doubt that the aborigenes of this country are the progeny of Shem. This is proved by their *appearance*—their *language*—and their *customs*. And we know that the Africans are the posterity of Ham, and that they are, and long have been a race of slaves. This prophecy, which is one of the oldest on record, is destined to receive its most complete and striking fulfilment on this western continent. For how immensely will Japhet be enlarged when it is filled with his posterity!

The next prediction which will claim your attention (for I must pass them briefly in review, and I know that to such a mind as yours, hints are all that are necessary) is the one relating to Ishmael, recorded in the 16th chapter of Genesis—where we are informed that the angel of the Lord told his mother, before he was born, that he should be a *wild man*, his hand against every man, and every man's hand against him—and that he should dwell in the presence of all his brethren. Who at all acquainted with the character and history of the Ishmaelites (or Arabians as they are now called) does not perceive how *exactly* this prediction has been fulfilled? Who at all acquainted with history does not know that they have ever remained unconquered? and that, notwithstanding *repeated* attempts to subjugate them, they have dwelt independently in the presence of all their brethren? "I saw them (says a late

learned traveller) with the *same system of manners* which they possessed in the days of Hagar and of Ishmael—I saw them in the same wilderness which was assigned to them by Jehovah, as their inheritance—*he dwelt in solitude and inhabited the wilderness of Paran.*” Is not this at once conclusive proof, without any further appeal to history, that the Ishmaelites have ever remained an unconquered people?—for had they been subjugated, their *manners*, if not their *country*, would have been *changed*; and that they are *wild men*, their hand against every man, and every man’s hand against them, every one who has heard of the wild Arabs of the desert, knows.

The third prediction which I shall notice, is the one delivered by Moses to the Israelites, recorded in the 28th chapter of Deuteronomy, in which he tells them that for their transgressions they should be scattered among all nations, and become an hiss, an astonishment, and a proverb among all people. He gave a particular description of the awful calamities which befel them, when their city and temple were finally destroyed. The Romans, who were the ministers of God’s wrath, are described as a nation from a far country, whose language they should not understand, and who should come swift as the eagle’s flight—alluding perhaps to their armorial ensigns, and to their passage by sea. They are represented as a people of a fierce countenance, who should not regard the person of the old, nor shew favour to the young.

But what is most remarkable, is the predictions found in the Old Testament, that the Jews, in all their dispersions, should remain a *separate* people, and should again be restored to the land of their fathers!—*an event for which we may now see the way preparing!*

Are not the Jews a *standing miracle* in support of the truth of our religion? Was the like ever heard since the world began? And can it be accounted for that they should thus be preserved a *separate* people, upon any other principle than that they might be a monument of the truth of divine revelation—and in due time be gathered out of all nations, and restored to the holy land of their fathers? Yes, the Jews are a *standing miracle* in support of the divine original of the Christian Religion—and no candid, intelligent person, one would suppose, could look at a Jew without feeling himself constrained to say—“*The Bible is the Word of God!*”

The prophecies respecting the downfall of Babylon, and the perpetual desolation that should attend her—that she should become the habitation of the dragon and the owl—that the Arabian should not pitch his tent there, nor the shepherd make his fold there—but that she should be the den of all vile and venomous reptiles—have been *literally* fulfilled! These predictions must have appeared utterly improbable when they were delivered; for Babylon was then a magnificent city—the head of a mighty empire—adorn-

Ww

ed with all the splendours of "the gorgeous East"—emphatically styled the "golden city"—and the glory of kingdoms—a city which sat as a queen among the nations. Yet how was she brought down to destruction! and has since remained a monument of heaven's vengeance, and of the truth of divine inspiration. The Arabian does not pitch his tent there, nor the shepherd make his fold there—for the ruins, some of which have lately been discovered, are so infested with venomous reptiles, that travellers dare not approach them, except during the winter, when they are confined to their dens.

Babylon did not become a desolation till since the christian era—yet all travellers now unite in their testimony to the *exact* fulfilment of the predictions respecting it. It is a perfect den of desolation—and so must forever remain. It shall never be built again (says the sacred book) nor inhabited!

Egypt, also, agreeably to prediction, has become "the basest of nations"—Edom "a desolate wilderness"—and Tyre "a bare rock"—literally "a place for fishermen to spread their nets." "I saw (says a late traveller) fishermen spreading their nets on the rocks where once stood the renowned city of Tyre!"

But one of the most remarkable prophecies in the Old Testament, is Daniel's "seventy weeks" which fixed the precise time when the Messiah should come into the world—enter upon his ministry—and be cut off for the sins of his people—shortly after which should follow the destruction of the city and the sanctuary. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." Dan. ix. 24—27. No other of the prophets so definitely fixed the time when the Messiah should come into the world—though they foretold that he should appear while the second temple was standing—while the sceptre continued in Judah. The place of his birth, *Bethlehem*, in the land of Judea, was foretold. It was foretold that he should appear in an humble

state—be despised and rejected of men, a man of sorrow and acquainted with grief—that he should preach his gospel to the poor and heal the diseases of the people—that *the lame should leap as an hart, and the tongue of the dumb sing!* The circumstances of his death were foretold—that he should be numbered with transgressors—that his murderers should part his garments and cast lots for his vesture—that they should give him gall and vinegar to drink, and pierce his side, tho' not a bone of him should be broken—that tho' he should make his grave with the wicked, yet his flesh should not *see corruption*. The progress and final triumph of his gospel were also foretold. *All these prophecies centered in our Saviour*. They were applicable to him, and to him alone; and in him they were strictly fulfilled. They could not have been forged by christians, for they were, as they now are, a part of the sacred writings of the Jews, who still preserve them with the utmost reverence, though *they stare their infidelity in the face!* “How do your Rabbies get over Daniel’s seventy weeks?” I once asked a learned and very sensible Jew, who from the force of evidence had been led to embrace the christian faith. “They get over them,” he replied, “by pronouncing a malediction upon any one who presumes to compute them!”

I might mention many predictions in the New Testament—especially in that sublime book, the Revelation of St. John, which it requires only an acquaintance with history to see have been fulfilled. Indeed, it would not be difficult to shew that the great and leading events which have taken place in the world since it was written, are strikingly shadowed out in that wonderful vision.

But I shall at present confine myself to a single prediction of our Saviour, which was astonishingly fulfilled—fulfilled in a manner to make the ears of all who hear it to tingle, and to freeze their blood with horror. You have doubtless anticipated that I allude to the destruction of Jerusalem. He foretold the destruction of this famous city and its sacred temple, and the signs and wonders which would precede it; and which we have the authority of Josephus, the Jewish, and of Tacitus, the Roman historian, the former of whom was an eye witness, and neither of them christians, for saying literally took place. He told his disciples that the generation then alive should not all pass away till his prediction was fulfilled—that his gospel should first be preached to all the world for a witness to all nations. This dreadful prediction was accomplished in 40 years from its delivery, when the sound of the gospel had gone forth to all the earth, and its words to the end of the world. Our Saviour told his disciples that the destruction of the temple, then so strong and magnificent, “at once a temple and a fortress,” says Tacitus, the Roman historian, should be so signal that not one stone should be left upon another! This was accomplished by Titus, the Roman general, who made a plough to pass over the ground where the temple stood, notwithstanding

he had previously determined to save that sacred and magnificent structure. But he could not restrain the rage of the soldiers, who contrary to his express orders, set it on fire! For the decree of the Most High had gone forth for its destruction—the Son of God had predicted it, and it must needs be fulfilled. If any ask, ‘How do you know that *this* prediction was *not* written after the event?’ I answer, that we have *abundant* proof that the gospel of Matthew, in which it stands recorded, was written *many years before* the destruction of Jerusalem.

2. Again, all who are acquainted with the Bible, know that it records many wonderful *facts*, which, if true, our religion is true; and if they are *not* true, it may well be supposed that with the aid of ancient history and modern travels, we might detect the falsehood of at least some of them. What will the infidel say then, when he is told that ancient historians and modern travellers, so far from contradicting, lend their united testimony to corroborate all these facts? That we find accounts, written and oral, of the deluge, for instance, among all nations—and that travellers discover traces of it in all countries. The late improvements in chemistry and geology, have indeed *demonstrated* the fact, against which infidels have so often cavilled, of an *universal deluge*. The *ruins of the antediluvian world*, is now become a subject of scientific examination!

The destruction of Sodom and Gomorrah, another wonderful event, recorded in the sacred pages, stands confirmed by the testimony of the oldest *authentic* heathen historian, Herodotus. And travellers who now visit the shores of the Dead Sea, where these devoted cities stood, tell us that they present a different appearance from any other spot on the globe, and attest the awful truth, that they were once blighted by the anger of Jehovah! The march of the Israelites through the Red Sea, and the destruction of the Egyptian army, is mentioned by an old heathen historian, who had the account from the Egyptians themselves—and though *some*, he says, who lived remote from the scene, pretended that it was occasioned by the ebbing and flowing of the tides, yet those who resided upon the spot, and the *learned* generally, admitted that the event was *preternatural*. And late travellers have *settled* the point, that it cannot be accounted for upon the phenomena of the tides—for they have ascertained that there is but little flux and reflux, in that part of the Red Sea—not more than half the stature of a man.

The destruction of the army of the impious Sennacherib, because he had dared to defy the living God, is confirmed by a celebrated Chaldaic historian, (Berosus) who says that the pestilence destroyed 185,000 of the flower of his army in one night; and from this awful event historians date the downfall of the Assyrian empire.

We might in the same manner shew, that other important facts

recorded in the sacred volume, are confirmed by *collateral* testimony. Whereas all the learning of all the infidels has never been able to detect a single falsehood in the Bible, though they well knew that a single detection would destroy the authority of the whole book.

Another idea must strike every one, that when these wonderful events were written, it must have been known to thousands, whether the accounts were *true* or *false*. And if they were *fictions*, no artifice could have imposed them upon the world for *facts*. Did not the whole multitude that followed Moses out of *Egypt*, know whether the account that the sea divided at the wave of his wand, and stood as a wall on the right hand and on the left, so that they went on *dry* ground in the midst of the sea, was true or false? And if a mere fiction, how, or when could it have been palmed upon them for fact? Was there no one, Israelite or stranger, of the immense multitude that followed him, *honest*, or *envious* enough to express the falsehood, were it one? Then human nature is strangely altered. But it is not altered. We know that he had enemies who would gladly have exhibited him to the world as an impostor. So when he wrote that he had brought water out of the rock, did not thousands, and millions, know whether this were true or false? And if they knew this and the other miraculous events which he states, to be false, how could they hold his character and writings in such reverence?

3. The superhuman *excellency* of the Christian Religion, furnish *internal evidence* of its divine original.

The excellency of the doctrines taught by our Saviour, no infidel has ever dared to deny. On the contrary, one of the ablest of them (Lord Bolingbroke) expressly admits it. He merely contends that all those doctrines had been previously taught by the different philosophers of the heathen world. Without stopping now to enquire how far this assertion is true, (and even should I admit it to be true, which I do not,) I will merely ask, whether any rational person *can* believe that an *illiterate impostor*—born in the humblest situation—of a nation not distinguished like the Greeks and Romans for their learning—would teach all the sublime doctrines which the wisest and best men of those enlightened nations had at any time taught?—and I may add, purged and purified from their dross!—and what is far more important, *exemplify* in his own life and conduct, all those doctrines! But I *deny* that *all* the doctrines of our Saviour ever had been previously taught by others. Who of the heathen philosophers ever taught us to love our enemies? to bless them that curse us? to do good to them that hate us? and to pray for them that despitefully use and persecute us? And who of them ever put in practice these doctrines? Did Socrates, the wisest, the brightest, and the best of the heathen sages and who, like our Saviour, was unjustly put to death by his enemies, pray for his murderers? No; in the language extorted from

an eloquent infidel, "If Socrates died like a philosopher, Jesus Christ died like a God!" What heathen philosopher was ever, like our Saviour, *perfectly devoid* of selfishness? who sought not his own glory, or aggrandizement, or even happiness, but was content to be poor, and despised of men, while he devoted himself to doing them good—who pitied and relieved all manner of sufferings, while he himself had not where to lay his head! Read his discourses of *incomparable excellence*, and ask what philosopher ever taught as he taught? And view his life of *immaculate purity*, and ask, what philosopher ever lived as he lived? No infidel has ever presumed to point out a fault either in his *principles* or his practice. For as his *doctrines* furnish the only *perfect rule of conduct*, so his *character* presents the only *perfect standard* of excellence—and can any one believe that this perfect standard of moral excellence was an impostor? Read those writings of inimitable majesty, and say, are these the fabrications of impostors?—How sublime are the ideas which they give us of Jehovah, compared with the ideas which the greatest of the heathen writers give us of their gods! And how *infinitely* superior is the Christian Religion to any religion ever devised by the wit or the wisdom of man! Look at the systems of religion which have prevailed, and which still prevail in the heathen world, and then place in contrast the christian system, and you will say with an apostle, "The world by wisdom knew not God." The wisest heathen never could inform us how we may obtain the forgiveness of our sins, or solve that most interesting enquiry, "Have we an immortal part that survives the dissolution of the body?" Or does the tomb take all? When our friends sink into the grave, do we part forever? or shall we meet them again? It was reserved for the gospel, to *bring life and immortality to light!*

4. Observe the *benign influence* of the Christian Religion upon nations and individuals, attested by its history in every age and country where it has prevailed, admitted even by its enemies—and you must be convinced that it is indeed divine. Even the infidel historian, Gibbon, bears witness to its efficacy in reforming the lives of the most abandoned, and assigns this striking fact as one of the causes of the rapid growth of christianity in the primitive ages. He says that "many of the most profligate were reformed by it, and ever after led pious and exemplary lives." He also states its benign influence upon the barbarous nations who overran the Roman empire. He likewise acknowledges the virtues of the primitive christians. Indeed it is to Christianity that we owe all our benevolent institutions. For what benevolent institution did Paganism ever establish? We may search in vain among its votaries for one hospital—for one school of charity—for one institution of any kind that has for its object the relief of the poor, the sick, and the forsaken. It was the distinguishing characteristic of the gospel that it was preached to the poor. The heathen philosophers

cared not for the poor. In the true spirit of selfishness, they confined their instructions to the rich and the great. What but the gospel *effectually* reforms the abandoned sinner—the drunkard—the blasphemer, and the sensualist? What but the gospel has the power entirely to change the disposition of the heart? to make the proud humble—the irascible meek—the selfish benevolent—the “lion and beasts of savage name put on the nature of the lamb?”

5. The conversion of Paul furnishes alone incontestible proof of the divine original of the Christian Religion. Yes, the conversion of Saul of Tarsus, from a persecutor to a preacher of the gospel of Christ, must carry irresistible conviction to every one capable of being convinced by proof or persuaded by argument, of the truth of our religion, unless he can convince himself of one of two things—either that Paul was beside himself—that he was mad—or that he was an unprincipled impostor. Let us then pause for a moment upon the terms of the proposition. And was Paul really beside himself? If he was, who ever was in his senses? For who can speak as he spoke, or write as he wrote?—Was that powerful, overwhelming eloquence, which almost persuaded king Agrippa to be a christian—which melted the hearts of the elders of Ephesus, so that they poured them out like water—and which made Felix tremble—the ravings of a madman? Or are those epistles which for greatness of thought and eloquence of expression, are not surpassed by any thing ancient or modern, the effusions of a madman? If he did not possess the unclouded exercise of his reason, who does, or ever did? He was a man of great talents and learning. The prince of critics (Longinus) ranks him the greatest of orators. That mighty man of reason, Locke, pronounced him the most powerful of reasoners. Indeed, he was Locke and Longinus combined. As no one, who is himself in his senses, can believe that Paul was beside himself, so no one of common honesty can believe that he was an unprincipled impostor. Had he been an unprincipled impostor, who sought only his own glory, he never would have renounced all prospect of distinction among his own nation, and attached himself to a poor, despised, and persecuted sect! There was nothing in his scourgings and imprisonments, and in being counted “the offscourings of all things,” to gratify an ambitious mind—for *no one is ambitious of contempt*. But there was every thing to gratify it in being one of the chiefs of the Jewish nation—her most renowned doctor—her greatest orator—or even a Roman governor, as he was a Roman citizen. To all these he might have aspired; and they were all, doubtless, within his reach. But he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season—poor and paltry pleasures at the best, and for a short, a *very* short season! He esteemed the reproach of Christ, greater honour than the honour of this world, for he had respect to the recompense of reward—and he knew that an earthly crown, should

he obtain it, was nothing, and less than nothing, to that crown of immortal glory which awaited him beyond the grave. Read his speech before king Agrippa, and a more finished model of eloquence the annals of Grecian and Roman genius do not furnish—and read also the account of his toils and labours, his perils and sufferings in the cause of that religion which he once so zealously persecuted, and *then doubt its divine origin if you can*. Five times was he scourged by his own countrymen, the Jews—three times by the Romans—once was he stoned—thrice he suffered shipwreck—in prisons oft—in weariness and watchfulness; in hunger and nakedness; and in perils of every kind, by land and sea. Yet how did he glory in his sufferings! for he knew that the God whom he served would deliver him from every evil, and finally receive him into his heavenly kingdom. This made him, when in prison and in chains, awaiting the sentence of the bloody Nero, triumphantly exclaim, “I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day.” Is this the ravings of insanity? or the drivellings of superstition? Would to God we all possessed this insanity, this superstition, which can thus elevate the mind above the ills of life, and even above the fear of death! Would to God that we “were not almost, but *altogether*” such as Paul was, except his persecution, and his bonds!

6. The testimony of the Evangelists to the character and miracles of our Saviour, furnishes *alone* full proof of his divinity.

Should four ancient historians unite in relating a series of events of which they declared themselves the eye witnesses—should they state that these *events* occurred *publicly*, and we found on investigation, that no contemporary writer contradicted them, but, on the contrary, that numbers of *contemporary* and *subsequent* writers confirmed in various ways their accounts; should we plainly perceive that these historians could have no possible motive to misrepresent, no one, without abandoning all claims to candour, and even common sense, could refuse to believe them. Now so strong, nay stronger, is the evidence of the Evangelists to the character and miracles of our Saviour.

Or take another illustration. Should four witnesses in a court of justice bear their united testimony to a series of facts, of which they declared themselves the eye and the ear witnesses; should they state that the things to which they bore testimony were not done in a corner, but openly, in the face of the world; that hundreds and thousands witnessed them, and not an individual of these multitudes dared to contradict them, but on the contrary, great numbers corroborated, in various ways, their accounts, should they have the manner of credible men, and it should plainly appear that they could have no possible motive to misrepresent, there is

no man deserving the name of a judge, who would not pronounce the evidence *complete* and *conclusive*. Now so strong, nay stronger, is the testimony of the Evangelists to the character and miracles of our Saviour. For here the witnesses, so far from having any interest to misrepresent, put to hazard *every earthly interest*, and incurred disgrace, persecution, and suffering. Nay, they sealed with their blood the truth of their testimony. Voluntary martyrdom has ever been considered the highest evidence in the power of man to give of his *sincerity*. Such a person may in some cases be *mistaken*, but he is doubtless always *sincere*. But here the *sincerity* of the witnesses proves their *truth*; for they did not lay down their lives in support of an *opinion* merely, but of a *fact*—nay, of a multitude of plain, palpable facts, where they could not be mistaken. There is no truth in the world if their testimony is not true. It has the seal of truth stamped on the face of it.—Each witness tells his story in his own *honest* way. There is nothing like *concert*, or *collusion*, or any care to guard against *cavil*. And what has so often been made a ground of cavil, their *variety*, is the strongest proof of their *honesty*. When several witnesses relate the same series of events, if they are honest and independent, there will be *variety*: because some circumstances will strike one the most forcibly, and some another. But there will be no *discrepancy* in the great and essential points of their testimony. It is this *variety*, with this *harmony*, which never fails to impress a discerning mind with the veracity of witnesses. And it is this variety, with this harmony, which we find in the testimony of the Evangelists. For after the severest scrutiny to which any human testimony was ever subjected, they are found to be perfectly reconcilable and consistent. There is *variety*, but not *discordancy*. They are all consistent with each other, and with themselves. I repeat, there is no truth in the world if their testimony is not true. They could not have been deceived themselves, and they had no motive to deceive others. But I will go further and assert, that if, contrary to all we have ever seen, or heard, or read, and to every established principle of human nature, they should have engaged in an enterprize of fraud and deception, *without any motive*, and even with every motive arrayed against them, to deter them from such egregious folly and wickedness, they could have imposed upon no person of common sense. The nature of the facts precluded all possibility of imposition. They could have made no man believe that our Saviour twice fed thousands with a few loaves and fishes, had no such events taken place. They could have made no one believe that he called Lazarus from the grave where he had lain four days, had no such miracle been performed? Or that he rose from the dead, had there not been the most irrefragable proof of the fact? They mention *time*, *place*, and *names*. Like men who knew they had no cause to fear a detection. Where-

as, "falsehood deals in generals," and will not commit itself by a particular specification.

I repeat, there is no truth in the world if the Christian Religion is not true, and we may throw aside all regard to human evidence. For it rests upon exactly that kind of evidence which is best calculated to convince every mind that has been trained to accurate reasoning and thorough investigation; hence it has convinced the greatest minds that ever examined it, or that ever dwelt on this globe. Indeed, we may safely pronounce those whom this evidence fails to convince, *invulnerable* to all the powers of moral demonstration. To them all argument is useless—the *heart* must be *cured*, before the *head* can be *enlightened*. WARD.

THE DANGER OF DEFERRING RELIGION.

"THE HOUSE WAS NOT BUILT, AND THE MAN WAS DEAD!"

Not long since I was listening to a lecture from one who had been a herald of the cross, in which he was laboring to set forth in something near its true colors, the danger of putting off a preparation for death till an indefinite future. For this purpose he repeatedly rallied all his powers of reason and eloquence, (which by the way, were by no means indifferent,) and discovered an uncommon degree of feeling and of deep concern for the safety of his hearers.

Some of the first years of his ministerial labors he had been employed as a missionary, and had labored with uncommon success in the destitute places and among the early settlements of the West. He had acquired the art of chaining his hearers to their seats by expressing only what he felt; and seldom, if ever, did he fail of seizing at the right time and setting forward in the most perfect order, those incidents and circumstances which are familiar to almost every one. An anecdote was scarce ever wanting to illustrate his subject.

Having carried his hearers along with him to a very high pitch of feeling, in endeavoring to show them the snare that every man lays for his own soul when he ventures to delay what he dares not abandon, he begged permission to relate a short anecdote. He commenced by saying: "I was once, while a missionary to the West, employed for a short time in one particular neighborhood, and had preached several times at the house of one who seemed to be the principal man among them, and who, if I mistake not, possessed some influence over the whole. It was soon very evident that the Spirit of God was convincing many that they were in want of the one thing needful; and among the rest, methought the man of the house discovered some signs of being a little uneasy; he acted as if he were seeking rest and found none.

"I seized the first opportunity that presented itself, of conversing with him; and soon learned he was of that numerous class of the community, of which my hearers this night are a small part, who only

succeed in persuading themselves to postpone the great change of character, the preparation for death, by promising themselves it shall be attended to before long. In his endeavors to keep his hold on his sins and put off 'for *this* time,' the labor of coming to Christ, he ran behind every thing, made use of every thing as a refuge, that an active and vigorous imagination could suggest. With the weapon of eternal truth I followed hard after him, and at last drove him from his last resort. He discovered that I saw great uneasiness in him, and immediately rose from his seat and walked to his door; he stood a short time without turning or speaking. At length he said, 'Mr. B.—— step this way.' I rose and went to the door. 'Do you see,' said he, 'that beautiful building spot there?' I answered him, 'Yes.' 'As soon as I am able,' added he, 'I intend to build me a good house there, and *then* I will attend to the subject of religion, *and not before.*' The *three last* words he pronounced with the utmost difficulty, and seemed as if he would have choaked before they were articulated. I turned from him without adding a sentence; and in a day or two after left the place.

Two or three years after this, I passed through the same neighborhood; I saw the house was not yet built: I stopped and made inquiry for the man—but *he was DEAD!!*"

Vermont Chronicle.

THE BURIAL.

In a small town on the Green Mountains in Massachusetts, lived a miller by occupation, who has long since gone to the grave, but whose memory is dear to the hearts of thousands. He had a daughter—a lovely girl—whose mind, like the scenery around, was romantic, and somewhat inclined to pensiveness. He regarded her with a father's tenderness, and seemed always to feel a kind of resigned distress, lest that interesting child should fail at last of Heaven, with all its unspeakable joys. Such a charmer would not long escape the notice of those who hoped for happiness in life. She was soon affianced and married to a young man of respectable connections and standing in society, but far below her in real excellence. They, however, were mutually happy in each other's society and friendship; and in contemplating the future, there seemed to rise before them luxuriant fields and flowery paths and beautiful habitations.

But he who seeth not as man seeth, had otherwise determined. This mountain flowret was doomed to wither and die. Scarcely had one fleeting year dispensed its blessings, when a fever seized on her delicate frame, and she gradually sunk under its burnings. With her husband and father it was now a time of indescribable interest. The former loved her for her gentleness and endearing mental qualities, and wept at the bare thought of bidding a last adieu to all he held dear on earth. Her father, too, knew well

how to admire the exercise of the virtuous affections. A thousand nameless endearments seemed to have entwined his very existence with her own. But what threw a hallowed pensiveness over the scene, was, that she had been the child of his prayers.— He had carried her in his arms before the baptismal altar, and there given her away to God. Often in the darkness and solitude of night he had knelt before the eternal throne, and commended her to the blessed Jesus. How could he now see her laid in the grave, without hope in his atoning blood? How could he look upon her cold, lifeless clay, when the spirit that once animated it, was in the world of despair? “Poor man!” said many a heart. “He cannot survive, if she dies thus—so intense is his vision of eternal things.” Meanwhile the disease was gaining ground;— she saw she was going—not without serious alarm, but with no hope! Many a time when her kind father bent over her bed-side with the voice of affectionate entreaty, and a countenance struggling between the emotions of anxiety and resignation, she would look on him with a despairing eye, and say that his pious counsels were all in vain—her harvest was past, her summer ended, and she was not saved! Then the broken hearted miller would go away and commune alone with God; till every tear was dry, and every tumultuous feeling hushed in the sublime contemplation, that “the Lord God omnipotent reigneth.”

The sad, the melancholy day at last came. The lovely green that spread its mantle around the secluded habitation, seemed now to be tinged with sorrow. The bereaved husband, with a broken heart, bedewed the cold clay with many tears. Other relatives and friends sat weeping around the remains of so dear an object; it was verily a house of mourning. But amid this afflicted groupe stood the venerable father, alternately raising his melting eyes to heaven, and then casting them affectionately upon his departed child. No murmuring, no complaint, no inordinate sorrow. “The Lord gave,” said he, “and the Lord hath taken away, and blessed be the name of the Lord.” He then kneeled down by the bed-side, and poured forth his heart in fervent supplication to God; recounting his mercies, and praying that this affliction, though for the present not joyous but grievous, might work out for them all a far more exceeding and eternal weight of glory. It was affecting to hear such notes of thankfulness ascend from the abode of poverty and tears, while many—ah! too many, whose lives have been crowned with goodness, never felt one emotion of gratitude to Him from whom all their blessings flow.

The morrow came. After the usual services at the afflicted dwelling, a procession was formed, and moved slowly to the grave. Around it all were quickly gathered, and the damp earth was closed over the loved remains. The last impress had been sealed—the last look had been taken—earth was returned to earth, ashes to ashes, dust to dust. The heart of the bereaved husband seemed

rent with anguish. Even now we seem to hear his stifled groans. Many a hardy veteran who had seldom wept before, now joined their sympathies with the throbbing bosoms of youth, on beholding a scene like this. How strange was the contrast presented by the father! He shed no tear—he raised no sigh! Every feature was softened into serenity, and a heavenly smile sat upon his countenance; till at length, his heart bursting with feelings incapable of utterance, he uncovered his head and addressed the assembly nearly as follows: “My friends, you have known how strongly my affections were bound to this child, now gone forever, and you wonder why it is that I drop no tear upon her grave. But I *cannot* weep; if I do, they *must* be tears of joy. The God I serve has vouchsafed to me this day such a glimpse of his glory, that my thoughts are swallowed up in him. I can truly say that it has been the happiest day of my life. Shall I, a poor worm, exalt myself against God? Shall I question his wisdom, his goodness, or his mercy? Blessed Jesus! thou hast done all things well; I would commit my all to thee.” After giving vent to his feelings, for some minutes, in such a strain as few on earth have ever heard, he retired from the grave, and was followed by the other mourners, and they by the spectators. Many who were present on this occasion, with a veneration bordering on superstition, believe to this day, that while uttering expressions so remarkable, his face shone with a supernatural and heavenly lustre.

Religious Intelligencer.

THEOLOGICAL SEMINARIES.

In the tenth number of our Magazine, we published the Report of the Directors of the Theological Seminary at Maryville. The object of the Synod of Tennessee, in establishing this institution, was, to furnish young men who are preparing for the ministry in the western country, with those advantages for improvement, which are enjoyed in the older states.

Efforts have been made to excite prejudice in the public mind against this Seminary, as though it were designed to interfere with the liberties of the American people. To professors of religion who have been harping on this subject, we would say—Look into the following catalogue of Theological Seminaries, and if you find that your own denomination is not engaged in building up Theological Seminaries, continue, if you think proper, to censure the Presbyterians. But if you find that your church is busily engaged in this matter, blush for your former ignorance, and “first cast the beam out of the eye” of your own church, before you further denounce the Presbyterians.

We request the unprejudiced reader, who is not connected with any church, to enquire and satisfy himself, whether those Theological Seminaries, which have been established in other states, by

Methodists, Baptists, Episcopalians, Lutherans, Congregationalists, Seceders, &c. &c. have made any dangerous inroads on the liberties of the people. Many *enlightened men*, in our state, have been staring at the Maryville Seminary, with dilated eyes, and "running a screaming division on, what lawyers in England call, the four pleas of the crown," *Murder! Fire! Treason! Robbery!* Let the reader decide, whether such men have not displayed quite as much wisdom, and acquaintance with the subject, as the newly arrived foreigner, who, when encountering for the first time the American terrapin, stepped back, and with great earnestness called to his companions: "Boys! draw your rifles—this must be an *Indian*—or a *rattlesnake*."

From the Christian Spectator.

THEOLOGICAL SEMINARIES.

The Academical and Theological Institution at New Hampton, N. H. contains about eighty students. An additional building is now nearly completed, and will be ready to be occupied the ensuing term.

Rock Spring Theological High School has been recently established by the Baptists in St. Clair county, Illinois, seventeen miles from St. Louis. The officers are to be, a Professor of Christian Theology, and a Professor of Mathematics and Natural Philosophy.

The Western Theological Seminary is beginning to awaken an interest in the community. Several subscriptions have recently been made to aid in its establishment. The prospect of raising adequate funds is so favorable, that no doubt is entertained by its friends, of its complete success.

The Episcopal Theological Seminary of Virginia is about to be permanently established in the vicinity of Alexandria, and its sphere of usefulness greatly enlarged. The Trustees have lately purchased a beautiful site, containing about sixty acres, two and a half miles N. W. from Alexandria, and intend immediately to add to the buildings on it, which are already considerable, a spacious edifice for the accommodation of students. They expect to finish and occupy it by the first of November. Professors Keith and Leppets, it is understood, will reside on the spot, and devote their whole time and talents to the school, and the Rev. William Jackson, who fills the chair of Pastoral Theology, will give attendance there, so far as his pastoral duties of Rector of St. Paul's Church, Alexandria, will allow.

The Trustees also contemplate the establishment of an Academy, on a liberal plan, to be under the direction and management of the Professors of the Seminary.

Dr. Drake, late principal of the *WESLEYAN SEMINARY*, has accepted the appointment of Professor of Mathematics in Ohio University,—and the Rev. William Mann, of Philadelphia, has been appointed to supply his place in the *WESLEYAN SEMINARY*.

The General Theological Seminary, belonging to the Episcopal Church in the city of New-York, contained, the last year, twenty-one students; six of whom, composing the first class, were admitted to Orders at the close of the summer term.

The Lutheran Theological Seminary, at Gettysburg, Pa. numbers twenty-three students. The Theological department is under the superintendence of Rev. S. S. Smucker, A. M., and the Classical department is conducted by D. Jacobs, A. B.

Princeton Theological Seminary, at its late examination, graduated fourteen of its members, who had completed the prescribed course of study.

Newton Theological Institution, of the Baptist denomination, is yet in its infancy, but affords encouraging prospects of success and usefulness.—The following were the exercises of its late anniversary. Essays by members of the *Junior* class: On the Samaritans.—On the Pharisees and Sadducees.—How may a Theological student guard against the dangers incident to habits of retired study?—On the importance of being acquainted with biblical geography.—On the judicial regulations of the Hebrews.—Why should a young man who is called to the ministry, spend several years in preparing for the work?—By members of the *Middle* class: On the statement of Paul and that of James concerning faith, Rom. iii. 28, and James ii. 24.—On the connexion in which the purposes of God are introduced in the Scriptures.

Address before the Society for Missionary Inquiry, by T. J. Conant, Professor of Languages in Waterville College.

Bangor Theological Seminary has of late received some important alterations in the course of study pursued, which we noticed in a late number.—The following are the dissertations read at the examination in August with the names of the writers. Influences of circumstances on character: Geo. Brown. The preacher's political duties: Philip Bunnell. Knowledge and virtue essential to the permanence of free government: H. J. Lamb. The frequency of revivals of religion a motive to Christian exertion: W. May. Characteristics of true greatness: George W. Ranslow. Peculiarities in the political and social state of Christian nations: A. Sheldon. The importance of aiming at a high standard of character and action. Claims of the religious state of the world upon young men, with the valedictory address: Nelson Bishop.

The Theological School at Cambridge held its anniversary in the College chapel, July 20. Dissertations were read on the following subjects.

Junior Class.—The comparative advantages of reading sermons, reciting *memoriter*, and extemporaneous discourse: Horatio Alger. The use of a liturgy: William Barry. The circumstances of Peter's denial of his master: Hersey B. Goodwin. On the spirit of persecution, and the different forms under which it has appeared: Willam Newell. Miracles, their susceptibility of proof by human

testimony: Cazneau Palfrey. An explanation of Matthew xii. 1—8 "At that time Jesus went on the Sabbath-day through the corn," &c.: George Whitney.

Middle Class.—On St. Paul's Epistle to the Galatians: George P. Bradford. On our Saviour's prophecies respecting his second coming during the life-time of some who heard him, comparing with the expectations of the Apostles upon this subject: Jonathan Cole. On the influence which the fact, that the apostles expected a personal return of our Saviour to the earth, at no distant period, should have upon us of the present day: Frederick Augustus Farley. A view of the ecclesiastical, moral and intellectual condition of Europe, previous to the Reformation, showing the necessity and sources of that event: Frederick H. Hedge. On the conversion of Rammohun Roy, and its effect upon Christianity in India: Samuel K. Lothrop. On the connexion between enlightened views of Christianity and luke-warmness in its cause: William P. Lunt. The advantages and disadvantages of a church establishment, and the probable effect of the absence of one in this country: Artemas B. Muzzy. On the Sabbath: John L. Sibley. On the uses of controversy: Moses G. Thomas.

Senior Class.—On the disinterestedness and devotedness required in a Christian minister: Daniel Austin. The comparative value of the English and French styles of preaching as models of pulpit eloquence: George W. Burnap. The present state of religious inquiry in this country, as relating to the ministerial office: Christopher T. Thayer. Importance to the young preacher of cultivating religious feeling: William H. White. On the advantages of permanence in the relation of a pastor to his flock: William A. Whitwell.

The Theological Seminary at Andover held its annual examination, Sept. 26. The exercises were all from the senior class, and on the following subjects.

Sacred Literature.—Remarks on Matth. xxii. 41—45: T. G. Worcester. Exegetical preaching: E. Adams. Explanation of Philip. iii. 8—11: J. Marsh. Scriptural use of the number seven: S. G. Clap. Can it be shown from the Scriptures, that the Jews will be literally restored hereafter to the land of Palestine? Affirmative, S. F. Beard, Negative, L. Cobb. Translation of Isa. xxi. 1—10, with a brief explanation: J. S. Green. Does the *authority* of the sacred writers depend on the reasoning which they employ? G. Hayes.

Ecclesiastical History. St. Athanasius: D. Phelps. St. Augustine: L. Gilbert. Lord Cobham: A. A. Hayes. John Calvin: G. Shepard. The Westminster Assembly: D. Adams. Recent Geneva persecutions: F. A. Strale. Present state and prospects of the church: W. Clark.

Christian Theology. The special influence of the Spirit not inconsistent with moral agency: E. W. Clark. Doctrine of instan-

aneous regeneration, with its necessary qualifications: T. R. Durfee. The religion taught in the Old Testament and the New, substantially the same: S. W. Clark. The rewards of the righteous in the future world consistent with the Scripture doctrine of salvation by grace: S. Hardy. Influence of prayer on the benevolent affections: H. C. Jewett. The perfection of the Scriptures: J. A. Alb. Scriptural mode of addressing Christians as to the necessity of persevering in holiness, and the danger of apostacy: C. H. Kent.

Sacred Rhetoric. Literature, as exhibiting the moral character of man: J. Crosby. The French pulpit in the time of Louis XIV.: A. Greenwood. The power of impression: J. W. Powers. The danger of substituting, as the object of preaching, present emotion, for deep and permanent impression: H. A. Rowland. The proper mode of treating religious affections: A. Mahan. Manner, in oratory: J. W. Newton. Adaptation of preaching to the character of the age: D. Perry. Painting in language: A. Richards.

On the day preceding an Address was delivered before the Porter Rhetorical Society, by George Shepard. A Poem, by Alfred Greenwood, and an Address by the Rev. Dr. Beecher.

The Anniversary Address to the Society of Inquiry respecting Missions, was delivered by a Member of the Senior Class.

The Theological Department of Yale College, of which we gave some account in our number for September, is struggling through the losses it has sustained, in the failure of its funds; and we are encouraged to hope, from the exertions that are making, and the interest that is felt, that a competent support will soon be provided for its instructors. The number of students is greater than at any former period.

Auburn Theological Seminary held its anniversary in August. Essays were delivered on the following subjects. On the Sabbath: Joel Campbell. On the ministry of John the Baptist: R. B. Camfield. On the conflicting opinions of Deists: Ulric Maynard. On the character of Christ as a proof of Christianity: Joseph Steele. On the principles of interpretation: Hiram L. Miller. On the union of science with piety: Josiah Kilpatrick. On the spiritual gratification of a gospel minister: Henry P. Tappan.

On the evening preceding an address was delivered On pulpit eloquence, by Charles E. Freeman. On theological controversy, by Ebenezer Mead. On Foreign Missions, by Henry P. Tappan.

Appropriations were made by the Trustees to provide additional exercises for the Students;—and a committee appointed to devise measures to establish a professorship of Sacred Rhetoric and pulpit Eloquence.

From the Pittsburg Recorder.

We learn from a notice in the Ohio State Journal, that the Synod of Ohio, at their late meeting in Zanesville, passed a resolution for the establishment of a Theological Seminary within their

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bounds. The plan of the Institution, so far as it has been formed, contemplates the appointment of one Professor only at present, but others may be appointed when the number of the students and the funds of the Seminary shall justify the measure. It is expected that a Literary Institution will be connected with the Theological. The Seminary is located at Columbus, and Rev. Dr. Hoge, of that place, has been appointed Professor. Its operations are to commence in October, 1828. Presbyterians in the western country will soon have in operation five Theological Seminaries; one at Maryville, Tennessee, established some years since by the Synod of Tennessee; one at Alleghany Town, Penn. established by the General Assembly; one at Danville, Ky. established by the Synod of Kentucky, and connected with the Centre College; one at Hudson, Ohio, established by the Synod of the Western Reserve; and one at Columbus, the seat of Government of the State of Ohio, established by that Synod.

Other denominations have their Theological Seminaries: the Associate Church, one in Weston, Penn.; the Episcopalians, one at Gambier, Ohio, in connexion with Kenyon College; the Cumberland Presbyterians, one in the lower parts of Kentucky, the Baptists, one at Rock Spring, Illinois; the Methodists, one in connexion with Augusta College, Ky. and one in connexion with Madison College, at Uniontown, Penn. Some of these are yet in their infancy. There may be others of which we possess no knowledge. The exertions of all these denominations to establish Theological Seminaries, show that they consider education as a necessary qualification to ministers of the gospel.

NARRATIVE OF THE STATE OF RELIGION

WITHIN THE BOUNDS OF THE SYNOD OF WEST TENNESSEE.

The committee appointed to prepare a narrative of the state of religion in the bounds of the Synod of West Tennessee, Reports, that from the statement of the members, it appears that the church was never under more obligation to its great Head than at the present period. Never before had there been in the same length of time so much attention to the means of grace, or so many additions to the church, as during the last year. "The Lord has done great things for us, whereof we are glad."

But the committee would take the liberty to be a little more explicit in their report, and they think it proper to mention in brief detail some of the means of grace which have been blessed, the exertions which have been made to spread the gospel and the effects which have resulted.

Means of Grace.—Under this head we would place in the front the preaching of the gospel in its plainness and simplicity. It is by this it pleases God, to save them that believe; and from the testimony we have had, we think we are qualified in saying that the truths

of God's word have been faithfully and pointedly declared, and to numbers have proved the savor of life. But other means have been successful, particularly pastoral visiting, and the more faithful exercise of the discipline of the church.

In every instance where family visits for the purpose of awakening either christians or sinners have been adopted by the pastor the practice has been attended with happy effect: christians have been aroused from spiritual slumber, and sinners have been persuaded to attend to the "one thing needful."

The discipline of the church, though it may be a painful duty, is indispensable, and it has evidently in more than one instance, been the happy means of reviving the work of God. There is indeed no reason to hope Israel will prevail while there is an Achan in the camp, but when he is excluded the Lord makes his cause victorious.

Sacramental occasions, camp-meetings, and meetings for the instruction of persons inquiring what they must do to be saved, have been frequent and *judiciously* conducted.

Religious tracts have also in some instances been the means of converting the sinner from the error of his ways to the service of the living God.

Exertions to spread the Gospel.—These have been the education of pious indigent young men for the gospel ministry, the establishment and increasing energies of bible and tract societies, collections to aid in the cause of missions, and the more general observance of monthly concert.

Though these things have not been attended to so exclusively as they should, yet considering that the synod is now holding its second meeting, that many of its churches are small and compelled to struggle with difficulties incident to our incipient state, we think much has been done. Some of our churches have made liberal exertions to aid young men in obtaining an education for the ministry. Some have taken up handsome collections to aid missionary operations, and one which a few years since did not contain forty members, has in connexion with the congregation raised more than five hundred dollars for the different benevolent objects of the day.

Effects which have resulted from these means of exertion.—These have been most animating. The wilderness and the solitary place has been made glad. Zion buds and blossoms as the rose.

The Synod would not wish to convey the idea that the whole region within its bounds has experienced a moral renovation. Far from it. There is even in many christians too great a disposition to conform to the customs, and sometimes to the vices of the world. In one particular case the Synod heard with regret that some professors of religion had, by travelling on the Sabbath, disturbed the peace of Cherokee brethren. In other places Christians are not engaged with all that ardour of soul in the service of God, which the importance of the case and their solemn covenant vows demand.—Many of them by their conduct, do not appear to feel under obli-

gations to "come up to the help of the Lord, to the help of the Lord against the mighty." Their language is "the time to build the Lord house is not yet come."

Errors in sentiment and practice yet prevail in too great a degree, and loudly call for the earnest prayers and steady vigilance of the people of God for their suppression. But notwithstanding these lamentable facts we feel constrained to say—what hath God wrought?

The number of our church and of their members has been increased the zeal of christians has in some instances been invigorated. Interesting revivals of religion have occurred in many of our churches, and we have enjoyed delightful seasons of refreshing from the presence of the most HIGH.

In conclusion, the Synod would say to its members and the churches under their care, "brethren persevere" in the work whereunto you are called, forasmuch as ye know that your labour shall not be vain in the Lord, be fervent in spirit, united in sentiment, and as the heart of one man, be engaged in efforts to advance the interests of the Redeemer's kingdom. Let the discipline of the church be strictly observed, even if it should cause the casting off of some of its members. Unworthy members are but a reproach to the house of God. Let family government be kind and parental, but firm and decided; restrain your households from all those plans of vain amusements which only feed the depravity of the heart and separate your offspring farther from God. Let every benevolent object be encouraged by your prayers and your alms. In fine, do all things as becometh saints. Be wise as serpents and harmless as doves in the midst of a crooked and perverse generation, among whom ye shine as lights in the world.

HUGH BARR, *Stated Clerk.*

Nashville, 8th Oct. 1827.

ERRATA.

Page 274, line 16, from the bottom: "Those who come at the call of God, he is represented here as giving to Christ. That is, they first come and are then given." Page 274, line 7, from the bottom: "Those who come at the call of God, he is represented as giving to Christ. That is none are given but those who come." In both places the two sentences have been incorrectly *quoted* as the words of Doctor Clarke; but the marks of quotation in each place, should stand at the end of the first, instead of the second sentence, thus: "Those who come at the call of God, he is represented here as giving to Christ." The second sentence is merely explanatory in both cases, and not the words of Doctor Clarke.

Page 275, line 5, from the bottom, beginning at the word *Seldom* and continuing to the end of the paragraph, is the language of Doctor Dwight, and should have been acknowledged by marks of quotation.

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